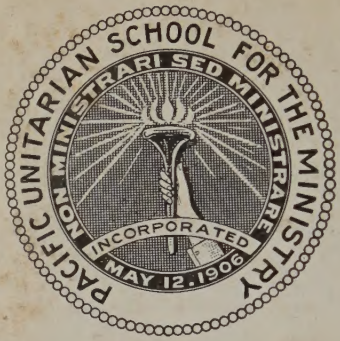

BERKELEY, CALIFORNIA

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THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together."

VOL. VIII.

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PREFACE.

On the completion of a *century of months*, to which the publication of "The Christian Pioneer" has extended, the Editor cannot but record his thankfulness to the all-gracious Father, who has blessed him with health and strength to conduct it. If it has tended in any measure to defend and illustrate the holy, righteous, and beneficent character, dispensations, and purposes of the One Almighty Being, "of whom and through whom and to whom are all things;" if it has tended to bring man nearer to God, and to bind in sacred community of feeling, man to man; if it has speeded the pure and undefiled religion of Jesus on its way, by removing any of the ignorance, prejudice, bigotry, corruption, and error, which have hedged and hindered its progress; if it has led individuals to reverence their nature, to be conscious of the privileges of humanity, and to struggle for the universal acknowledgment and undisturbed enjoyment of the rights of man; if it has shown, that knowledge leads to virtue, and that without virtue, substantial abiding happiness can have no existence;—if inquiry, information, piety, freedom, peace, have been in any degree promoted, the effort has not been lost—the labours of the Editor are amply rewarded.

The Editor has also great pleasure in publicly expressing the acknowledgments, which he has often made in private, to those friends who have so kindly aided his efforts, and whose valuable contributions to the pages of "The Christian Pioneer," have conferred upon it so much of its

interest and power. In the hope that they will still give their help, and that others may be induced to join their efforts, the Editor will commence the coming year with renewed diligence and ardour, convinced as he is, that if ever there was a period which called for unremitted labour in the diffusion of knowledge, liberty, and truth, that period is the present. The corruptionist and the bigot—those who live in the bliss of ignorance, and those who batten on the spoils of abuse—are banded to oppose the onward movement which the increased intelligence of the age, no less than the spirit and precepts of Christianity, imperatively demand. "The Christian Pioneer" is pledged, by its title, to be even before the vanguard. In the great conflict of opinion, which must issue in the uprooting of all that is opposed to Christian truth and righteousness, "The Christian Pioneer" will be at the post of duty.

GLASGOW, *Nov.* 20, 1834.

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THE

CHRISTIAN PIONEER.

No. 89. JANUARY, 1834. Vol. VIII.

CALVINISM—ITS DOCTRINES AND SPIRIT.

I am sensible that on no subject is a person more liable to the charge of misrepresenting the opinions of his fellow-men, than on that on which I have now undertaken to write. The doctrines of Calvinism, when stripped of the technical and prevalent phraseology in which they are propounded by creeds, when distinctly apprehended by the mind, stand in so broad and obvious a contrast with the dictates of common sense, and are so revolting to the spontaneous feelings of our nature, that the reader is apt to think that no one could ever have really and seriously set them forth, but that theological prejudice and rancour had ascribed fictions of its own imagination to one who would indignantly reject as calumnies the opinions ascribed to him.

With some who term themselves Calvinists, but are in fact far from entertaining the same opinions as Calvin, this impression is strengthened by the feeling, that the descriptions of the Reformer are, in important respects, dissimilar from what they know and feel they themselves entertain. In no day more than the present, is this last circumstance likely to mislead a reader, or prejudice a writer. Calvinism (as it will be the object of another paper to show) is no longer what it was. In Ireland and in Scotland it may retain some considerable portion of its primitive asperity; but except amongst a small and a comparatively ignorant part of the population of England, it stands the name of a shadow—it stands in articles and creeds, by profession more than by principle. Some of my readers may have partaken of the improved spirit of the age, and while they designate themselves Calvinists, repudiate the most objectionable articles of the Calvinistic creed. If such persons should, in the sequel, feel a discrepancy between my statements and their principles, let them remember the remarks I have now premised; let them rest assured, that I am incapable of making a wilful misrepresentation of the tenets of any one, and also

let them be apprised that I know whereof I affirm. I shall state the true and only doctrines of Calvin on those points to which I shall advert; and if these statements differ from their principles, let them consider if it is not desirable, that as they have known not the opinions, they should also lay aside the name of Calvinism. In order to be certain that what I state are the genuine principles of Calvin, I shall set forth his doctrine as to the great subjects of human interest, in his own words—taken mostly from one of his most celebrated productions, the Institutes of Religion.

Before proceeding to make this statement, I may, perhaps without blame, mention a few of the leading particulars in his life and character. By birth, Calvin was a Frenchman. He was born at the commencement of the Reformation from Popery, in the early part of the 16th century. With the cause of the Reformation he identified himself; and for the avowal and maintenance of his opinions, was persecuted and constrained to leave his native land. After various fortune, he at length settled in Geneva. Here he enjoyed power and authority equal to that of a bishop, and acquired also a high degree of influence in the political administration of the Republic. This event greatly promoted the interests of the Reformation. Calvin was possessed of extraordinary powers of mind, and indefatigable industry, united—and perverted but too often—with turbulence, asperity, and obstinacy. His qualities eminently fitted him to sustain the arduous character of a Reformer; and much as I deprecate many of his principles, and ample as is the blame which in the course of this paper I shall feel it my duty to lay upon him, I am free to confess I should be ashamed of myself were I to attempt to conceal it, that his genius, eloquence, perseverance, and mental vigour, contributed largely and permanently to the advancement of the Reformation, and therefore to the promotion of the best interests of man.

By no circumstance did Calvin more amply contribute to the interests of the Reformation, than by the establishment at Geneva of a college, which the senate of that city founded at his request, and in which he himself and other illustrious professors taught the sciences with the greatest reputation. The lustre which these great men shed on this seminary, spread its fame through distant nations with such amazing

rapidity, that all who were ambitious of a distinguished progress in either sacred or profane erudition, repaired to the city of Geneva. Whence it happened that the pulpits of the reformed churches were speedily filled with advocates of Calvinism, and the educated portion of the Protestant community were impressed in favour of its teachings.

But great names cannot and ought not to be a shelter for error. Much as was the good which Calvin effected, evils of no slight magnitude and no insignificant number, have sprung from the theological tenets which unfortunately he espoused and recommended. I cannot but please myself with the imagination—had those same brilliant and vigorous talents, that same energy of spirit, that same unconquerable perseverance, that same compass of thought and extent of vision, been but regulated and sweetened by a milder theology, and devoted to the extension of tenets more in unison with the dictates of the heart and with the tenor of the Scripture,—how greatly would the obligations of his species to him have been enhanced—what a mass of most pernicious error would have been superseded—what an addition to kindness and charity would have been made—and how much spiritual pride and unholy acrimony have been avoided!

Leaving these pleasing visions, let us advert to the doctrines which the Genevese Reformer taught. Man was originally created good and pure; but acting contrary to the commands of God, in eating the forbidden fruit, Adam fell. With him fell all his posterity. By disobedience Adam vitiated his nature, and every descendant from this impure source is born infected with the contagion of sin; and even before we behold the light of life, we are in the sight of God defiled and polluted. There was in Adam such a spring of corruption, that it is transfused from parents to children in a perpetual stream; and therefore infants, as they bring, in their depraved nature, their condemnation into the world with them, are rendered obnoxious to punishment. The whole of the nature of man is, as it were, a seed of sin; and therefore cannot but be odious and abominable to God. This depravity never ceases in us, but is perpetually producing new fruits, like the emission of flame and sparks from a heated furnace, or the streams of water from a never-failing spring. Man is of himself nothing else but a concupiscence;

he is so totally overwhelmed, as with a deluge, that no part is free from sin. He has lost the freedom of his will—nothing good can he choose; the whole man is subject to the dominion of sin. Every soul is subject to the monstrous vices mentioned by the Apostle. Their feet are swift to shed blood; their hands are polluted with rapine and murder, their throats are like open sepulchres, their tongues are deceitful, their lips are envenomed; their works are useless, iniquitous, corrupt, and deadly; their souls are estranged from God; the inmost recesses of their hearts are full of perversity; their eyes are insidiously employed, their minds are elated with insolence; in a word, all their powers are prepared for the commission of atrocious and innumerable crimes. If the Lord should suffer the human passions to go all the lengths to which they are inclined, there is no furious beast that would be agitated with such ungovernable rage—there is no river, though ever so rapid and violent, that would overflow its boundaries with such impetuosity. In his elect, the Lord heals these maladies—in others, he restrains them only to prevent their ebullitions, so far as he sees it to be necessary for the preservation of the universe. The will of man is so bound by the slavery of sin, that it cannot excite itself, much less devote itself to any thing good; and is therefore necessarily drawn or led to evil. But the cause of the contagion—which prevents even an aspiration after that which is good—is not in the substance of the body, or of the soul, but because it was ordained that the gifts which God conferred on the first man, should be by him preserved or lost for himself and for all his posterity. But the same end awaits not all men. They are not all created with a similar destiny: but God adopts some to the hope of life, and adjudges others to eternal death—eternal life is pre-ordained for these, and eternal damnation for those. As, therefore, every man is created for one or other of these ends, we say he is predestinated either to life or to death. In a word, we assert, that by an eternal and immutable counsel, God hath once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. We affirm, that this counsel, as far as it concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condem-

nation, the gate of life is closed by a just and irreprehensible but incomprehensible judgment. As God seals his elect by vocation and justification, so by excluding the reprobate from the knowledge of his name and the sanctification of his spirit, he affords an indication of the judgment that awaits them. Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election could not exist without being opposed to reprobation. The elect, then, are called of God, and will partake of eternal happiness—the reprobate will suffer the pains of hell for ever. But all that hear the Gospel, are not effectually called of the Holy Spirit, and all cannot in consequence taste eternal felicity; so that, there are some of the visible church who are not elected to eternal life—still more, those who have never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved. All the reprobate, then, will suffer from the indignation of God, which is like a most violent flame that devours and consumes all that it touches. All the creation so subserves the execution of his judgment, that those to whom the Lord will manifest his wrath, will find the heaven, the earth, the sea, the animals, and all that exists, inflamed as it were with dire indignation against them, and all armed for their destruction. They feel no repose, but are harassed and agitated with a dreadful tempest—feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings—are terrified at the thunderbolts of God, and broken by the weight of his hand, so that to sink into any gulf or abyss would be more tolerable than to endure for a moment these terrors.

Such, in his own words, gathered from his writings and connected together, are the sentiments of Calvin on the past, present, and future destiny of man.

(To be Continued in our next.)

THE WORKING CLASSES, AND THE DUTY OF SOCIETY IN REGARD TO THEM.

The history of the working classes, is the history of one continued struggle—of weakness against power, of justice against injustice. The buyers of labour have always had

the upper hand of the sellers, and accordingly they have not failed to abuse their power, as from time to time they thought it to be for their advantage. It appears, from authentic records, that slavery was the condition of at least seven-eighths of the people of England as well as Scotland, down to a comparatively recent period of our history. Mr. Wade, in his History of the Middle and Working Classes, states, "that it was not till the reign of Charles II. that slavery was abolished in England, it having been in vain attempted to be abolished in 1526." It is also familiarly known "that so late as 1775, the colliers of Scotland were bondmen;" from which condition they were relieved by the Act of Geo. III. cap. 28.

Long before either of these periods, however, the condition of the working classes had been gradually improving, as step by step they emerged from this degrading state of servitude. The mitigation of English slavery, and its final extinction, says the intelligent author referred to, "was a work of gradual operation." So early indeed as the 11th century, the Pope issued a Bull for the emancipation of slaves; and in 1102, it was declared in the Parliament held at Westminster, to be unlawful to sell slaves openly in the market. Long after this, however, slaves continued to be a marketable article in England and Scotland. And it was not until manufactures had made some considerable progress, and towns and cities to increase in population and importance, by the immigration of labourers from the country to escape from the evils of feudal and personal servitude, that the bond labourer was converted into the free labourer, and paid a fixed rate of wages for his labour. "In 1350 (says Mr. Wade), free labourers appear to be first noticed by the Legislature: during the previous year a pestilence had swept away nearly one-half of the population, and the remaining labourers demanded unusual wages." The Collective Wisdom of that period, resented this atrocity on the part of men yet in a state of *legal* servitude, and "issued a proclamation to fix the price of labour;" this not being attended to, the famous Statute of labourers was enacted, to enforce obedience to the dicta of the buyers of labour, "by imposal of punishment and fines." In 1363, the law—that is, the *will* of the buyers of labour—undertook also to regulate the

diet and apparel of the sellers of labour; and "in 1388, servants were prohibited from removing from one place to another." After which, as the maximum of oppression, the justices, that is the masters, were empowered to fix, every Easter and Michaelmas, the price for the labour of their servants, as they were styled, though their real condition was that of slaves.

The progress, however, of manufactures and population, gradually loosened link after link of the chain which bound the working classes to the wheels of the social machine; and as we have seen, in the reign of the second Charles, their aristocratic masters, finding they had already slipped their neck out of the collar, consented to forego a claim they were no longer able to enforce. In Scotland, as already mentioned, the last relic of domestic slavery was struck out of the statute-book only in 1775.

We should however be greatly mistaken in supposing that the sellers of labour, in losing the name of slaves, had received all their natural *rights* as independent members of society. By no means: such an idea never seems to have entered into the head of the buyer of labour, as that the inferior *caste* who sold their labour, had a right to put their own price upon it—it being beyond the grasp for a long time of the governing wisdom of society, to perceive that this price must really depend upon the operation of causes beyond the control in a great measure of either party. Accordingly, the Government, which in this country represents only the interests of the purchasers of labour, from time to time attempted to check the audacity of the sellers of that commodity; and let them know by a series of arbitrary but futile enactments, that their labour, though nominally their own property, was to be paid for according to the ideas of its value that might happen to be entertained by those who wanted to make use of it. Hence arose a struggle betwixt the two great dealers in the market—capital and labour; and as the former had always the "powers that be" at his back, he had generally the advantage, which however, the obstinate recusancy of the latter made him often pay dearly for. Trades' unions and combinations of labourers to keep up the price of labour, are in fact nothing more than an indirect method to which the political condition of labour has forced it to have recourse,

to place itself upon a level, political as well as economical, with capital and property.

These associations, Mr. Wade considers to have their origin "in the ancient guilds or fraternities, remains of which still subsist in many of the chief towns in England" (and in Scotland also). The privileges of these bodies—originally conferred upon them to protect them from the violence of the rude ages in which they were established, and to nourish and rear up the infant energies of incipient manufactures—became ultimately so oppressive to the community, by the monopolies which they exercised, that their immunities were abridged, and they began gradually to decay. The gradual rise of many places into importance, solely on account of the greater freedom which labour enjoyed by the absence of these corporate monopolies, is a proof of the soundness of the principle, that freedom is the soul of trade. Manchester, Birmingham, Sheffield, and Leeds, rose upon the ruins of these ancient interferences with the wholesome liberty of the labour market. These guilds or fraternities were composed originally of both masters and workmen; but owing to the decay into which they fell, a separation took place betwixt their component parts, and they resolved into the great divisions of employers and employed.

The origin of combinations amongst the workmen may, we think, be referable to this separation of the interests of masters and workmen. Formerly, the two together formed a close corporation, and levied what tax they chose upon the public, in order to support their monopoly. But when the alliance was dissolved, the parties, who had formerly united together to rob the public, turned their arms against each other, and endeavoured, in turn, the one to keep down, the other to raise the price of labour, their chief commodity.

Accordingly we find combinations in existence as early as 1548. There is a notice in the preamble of an Act of Parliament of that year, to the intent that "artificers, handicraftsmen, and labourers, have made confederacies and promises, and have sworn mutual oaths, not only that they should not meddle with one another's work, and perform and finish that another hath begun, but also to constitute and appoint how *much work they shall do in a day, and what hours and times* they shall work, contrary to the laws and sta-

tutes of this realm, and to the great hurt and impoverishment of his Majesty's subjects." In this, observes Mr. Wade, there is no allusion to wages; but as the unions had been entered into to fix the quantity of work and regulate the hours of working, the objects are of an analogous nature, and directed to the control of the market of labour. Subsequently, Acts of Parliament were passed expressly to restrain combinations for raising wages. The frequent occurrence of statutes of this nature only serves to show their futility; for combinations multiplied, and union and secrecy were forced upon them by their illegal character. In 1824, the entire system was abandoned by the legislature; it being discovered, that laws to prevent the combinations of workmen, and not their employers, were partial and unjust; that if successful, they could only tend to depress one class of the community at the expense of another; but, what was much more important, it was ascertained that all such efforts, whether politic or not, were abortive; since it was beyond the power of legislation to prevent the open or covert union of workmen.

(To be continued in our next.)

TESTIMONIES OF TWO EMINENT WRITERS OF THE FOURTH AND FIFTH CENTURIES, TO THE TRUTH, AND THE EXTENSIVE SPREAD AND SALUTARY INFLUENCES OF CHRISTIANITY.

To the Editor of the Christian Pioneer.

Sir,—Perhaps the following extracts from the writings of Chrysostom and Theodoret, who flourished toward the end of the fourth and beginning of the fifth century, may prove acceptable to many of your readers. They are taken from the fifth volume of Dr. Kippis' edition of the works of Dr. Lardner; but as that voluminous work can be in the hands of but a small part of that large portion of the community to which your useful periodical asks and I trust finds frequent access; and besides, matter which is enveloped in large tomes does not meet the eye even of those who have a general knowledge of their contents, so often or in so striking a point of view as might be desired, I judged that the selection of such energetic and comprehensive statements of facts and arguments concerning the truth, excellence, and efficacy of Christianity, from men possessing the advantage of living

so comparatively near to the period of its first promulgation, were calculated to obtain a strong influence over the minds of Christians of the present day.

Chrysostom, in offering evidence of the truth of Christ's resurrection, thus sets forth the argument from the spread of his religion over the world:—

"If he had not risen, there would not have been any miracles wrought in testimony of it; none would have been enabled to perform miracles in his name: whereas, the same power wrought miracles before and after his crucifixion; yea more and greater after it than before. But how does it appear that miracles were wrought then? will a disbeliever say. From whence does it appear that Christ was crucified?—from the Holy Scriptures. But if, in opposition to these writings, the adversary should say that the Apostles wrought no miracles, it may be replied: You make their power and the divine favour greater, if indeed, without miracles, they allured so large a part of the world to true religion. For that would be the greatest and most wonderful miracle of all; that a company of twelve men, poor, mean, illiterate, despicable, should draw over to themselves so many cities and nations, and people, and kings, and tyrants, and philosophers, and rhetoricians; and in a word, the whole earth, without working any miracles. But do you expect to see miracles done now? I will show you some, greater than any that are recorded: not one dead man raised to life, not one blind man restored to sight, but the whole world recovered from the darkness of error; not one leper cleansed, but many nations washed from the leprosy of sin. What miracle dost thou desire beyond this great change made in the world all on a sudden?"—Dr. Lardner, approving of this argument, adds, "If you deny the truth of the miracles, you must suppose a greater miracle; which is, that God immediately and powerfully influenced the minds of men to embrace the doctrine taught by Christ's disciples. For to say that this change had been made in the world without any cause, or that men forsook their old sentiments and practices, and embraced the Christian religion upon the bare word of a few mean and illiterate fishermen, without any other reason inducing them thereto, is an absurdity so manifest, as not to be admitted by any."

From Theodoret's books against the Gentiles, it appears that the heathen people often expressed a contempt of the Holy Scriptures, because they were not eloquent. Theodoret therefore says, "he will compare the most celebrated lawgivers of the Greeks with our fishermen and publicans and tent-makers, and show the difference: for the laws of the former were soon forgotten after the death of those who enacted them; but the laws delivered by fishermen have flourished and prevailed; and have been received, not only by Greeks and Romans, but also by Scythians, Persians, and other barbarians; and indeed the doctrine of the divine oracles is worthy of God, and approves itself to the judgment of wise and thoughtful men. There is much more reason to hearken to the Apostles and Prophets than to Plato; for in them there is nothing impure, nothing fabulous or incredible; nothing but what is worthy of God, nothing but what is holy and useful: between Moses the lawgiver, and David, and Job, and Isaiah, and Jeremiah, and the whole choir of the prophets; and between Matthew also, and John, and Luke, and Mark, and Peter, and Paul, and the whole college of the Apostles, is a full agreement: they all teach the same doctrine; there are no differences among them: and they teach things useful for all—for men and women, and people of every condition,—what ought to be done, what should be avoided; which must be approved by all reasonable men, for religion is the concern of all. Indeed, the heralds of truth, the Prophets and Apostles, were not masters of the Greek eloquence; but being filled with true wisdom, they have carried the divine doctrine to all nations, Greeks and barbarians; and have filled the whole world, the dry land and the sea, with writings, containing instructions relating to religion and virtue: and now all men, leaving the dreams and speculations of the philosophers, nourish themselves with the doctrine of fishermen and publicans, and study the writings of a tent-maker. The seven wise men of Greece are forgotten; nor do the Greeks themselves exactly know their names; but Matthew and Bartholomew and James, yea, and Moses also, and David and Isaiah and the other Apostles and Prophets, all men know, as well as they do the names of their own children. If you dispute the truth of this, tell me, friends, whom Xenophanes Colophonius left to

be his successor; whom Parmenides, or Pythagoras, or Anaxagoras, or Speusippus, or the rest; or what cities follow the laws of Plato's republic? You can show none who now teach those doctrines; but we can evidently show the power of the prophetical and apostolical doctrines, for the whole earth is filled with their words.

"And the Hebrew writings are translated, not only into Greek, but likewise into the Latin, the Egyptian, the Persian, the Judean, the Armenian, the Scythian, the Samaritan; in a word, into all the languages used by the nations. Our fishermen and publicans and tent-maker have persuaded, not only Greeks and Romans and Egyptians, but all nations of the earth: nor are our doctrines understood by those only who preside in the churches, but by smiths, and wool-combers, and tailors, and all sorts of artificers, yea, by women and maid-servants. And not only they who dwell in cities, but country people likewise understand and are able to discourse of our doctrines. And, moreover, they practise virtue and shun vicious actions, influenced by the certain expectation of the righteous judgment of God, and the rewards and punishments of another world.—Compare then, my friends, the simple doctrine of our fishermen with the pompous pretensions of the philosophers, and discern the difference. Admire the conciseness of the divine oracles; applaud their power, and acknowledge the truth of the divine doctrines.

"God had before tried other methods: he taught all men by the wonderful frame of the universe. The Jews he reclaimed by the Law and the Prophets; but a more effectual remedy was wanting, and experience has shown the benefit of it. The whole world has now been enlightened, and idolatry abolished. Greeks, Romans, barbarians, acknowledge 'a crucified Saviour.'"

That I may not exceed reasonable limits in the present No. of your periodical, I have reserved the remainder of this extract for the next No., to which I propose to add, with your permission, remarks on three heads of consideration, which appear to me to offer themselves as arising out of these testimonies.

Homo.

LITERARY CHARACTERS, NO. I.—HARRIET MARTINEAU.

HARRIET MARTINEAU is, perhaps, the most remarkable woman of a remarkable age. She combines acuteness of intellect, richness and fertility of fancy, soundness and solidity of judgment, depth of sensibility, and delicacy of taste and perception, in a greater degree, than any writer of her sex that has ever appeared. And with all the energy and sublimity of genius, she has none of its eccentricities and extravagances. There are in her productions, no capricious theories, no paradoxical vagaries to startle, no misanthropical distortions and exaggerations to disgust. With the heart of the philanthropist, and the imagination of the poet, she has all the sagacity of the philosopher, all the cool caution, the calculating skill, the sober sense of the most phlegmatic of mankind.

The only other authoress who can be compared to her, is Madame De Stael. But the French lady wrote for herself, not for the world. She wrote to gratify her vanity, and not to meliorate the condition of the human race, or elevate the tone of society. She wrote to be famous, not to be useful. Her works abound with passages full of eloquence, pathos, and power; but when engaged in their composition, she seemingly had in view, not man's benefit, but the critic's admiration. Hence her inconsistencies and absurdities. Hence her frequent sacrifice of truth to novelty. It mattered little to her, that an opinion was false and ridiculous, provided the sentence that contained it was magnificent or epigrammatic. She wished to astonish, not to convince or instruct. Her intention and her endeavour were to show her gigantic strength, not to employ it nobly or beneficially. The consequence of this passion for effect, is, that few of her productions are available, either to direct or impel those grand revolutionary movements which are abroad, elevating and renovating the nations of the earth. By aiming at continual brilliancy, she became "dark with excessive light." She was a mere dreamer in politics—in religion—in every thing.

How different Miss Martineau! With equal or superior genius, with equal or greater originality, and with far more tact, talent, and intelligence, she never attempts to dazzle by

her splendours, or amaze by her novelties. She never sinks the lover of her species, in the adorer of herself. She is never egotistical—never sentimental—never flippant—never fantastical. She is not a thing of impulse, a mere creature of circumstances, a compound of democratic and aristocratic feelings, inclinations, and tendencies, like the celebrated daughter of Necker. She is *of* the people, and *for* the people. She labours with an ability, industry, enthusiasm, and zeal that have never been equalled.

Miss Martineau's religious works, particularly her Essays, addressed respectively to the Catholics, Mahommedans, and Jews, are distinguished by the same excellences as her other writings. They display the same extent of knowledge, and the same power and facility in its application; the same deep, intense, and earnest spirit of benevolence; the same meek, quiet, unobtrusive, and rational religious fervour; the same simplicity, plainness, and perspicuity; the same comprehensiveness in the views, and candour in the statements; the same absence of sophistry in the arguments, and elaborateness in the style; and the same beauty and aptness in the illustrations. Unitarianism—or, in other words, Christianity—in these admirable productions, assumes its loveliest form; and, consequently, they are not important, interesting, and useful to those alone to whom they are addressed; but as the writer's tales are suited for every party in politics, so these are adapted to every sect in religion.

Of her works for children, little more need be said, than that they are equally adapted to their distinctive purpose as her other writings. The child who has read one, is eager to read another; and no higher eulogy can be desired by any individual, than that simple fact. These Tales for Children, and those for children of a larger growth, the "Tales on Political Economy," the "Devotional Exercises," and the admirable "Guide to the Study of the Scriptures," well worthy of a separate publication, the "Traditions of Palestine"—to say nothing of the papers on various philosophical and interesting subjects in the "Monthly Repository"—all demonstrate a truth which Miss Martineau's admirers and friends are proud and glad to declare, and her enemies compelled to acknowledge, that her genius is as versatile as it is consummate, and that the energies of her intellect are only surpassed by the excellences of her heart.

DR. CHALMERS AND THE MORALITY OF THE SCOTTISH PEASANTRY.

To the Editor of the Christian Pioneer.

Sir,—In your account of the late "Anniversary," the objects of the "Scottish Unitarian Association" have been well explained and ably vindicated. I was especially attracted to the speech of Dr. Drummond, from very agreeable recollections of our too soon interrupted personal intercourse, during his late visit to England.

In that speech (p. 527), the assumptions of Dr. Chalmers have been fairly exposed, and the just claims of the schoolmaster asserted, against the unfounded pretensions of the imposing creed-maker. To the reverend and learned Presbyter, the established dogmas of his Kirk would easily appear as "uncorrupted orthodoxy," and he might be almost ready to exclaim, in the fond admiration of a poet's panegyrist,

> "I read thee over with a lover's eye;
> Thou hast no faults, or I no faults can spy;
> Thou art all beauty, or all blindness I."

Yet that an accomplished theologian, so well versed in his country's story, should have ventured to commence the general, if not the almost universal prevalence of "a virtuous and well-doing peasantry" in Scotland, with the time "when Knox came over from the school of Geneva," and bade "Calvinism flame abroad from all pulpits," is passing strange. As to such a representation, the favourite *common-place* of Calvinism, there are indeed more than "historic doubts."

John Knox, the intrepid, though too often rude impugner of "wickedness in high places," whose character and services I would never disparage, had rested from his arduous labours more than a century, through which Calvinism had never ceased to flame from pulpits, warming if not illuminating youth and manhood, while the feeble intellect of infancy was assiduously nourished by "the pap of catechisms," as Donne describes that early initiation. Yet, during this period, the population of Scotland, computed at 1,500,000, instead of exhibiting, according to Dr. Chalmers, "the most moral peasantry in Europe," presented to a highly competent observer, an appalling picture of the social state.

"The second Discourse concerning the affairs of Scotland, written in 1698," by Andrew Fletcher of Saltoun, (in his "Political Works"—Glasgow, 1749,) is my authority; no mean one, I am persuaded, in the judgment of the reverend and learned Presbyter. The writer describes a plan, which I am not prepared to advocate, for ridding the country of vagrants, by reducing them to the condition of slaves. His chief arguments are "those of necessity;" for he adds (p. 100) —"There are at this day in Scotland, 200,000 begging from door to door. Though the number of them be perhaps double to what it was formerly, by reason of this present great distress, yet in all times there have been about 100,000 of these vagabonds, who have lived without any regard or subjection, either to the laws of the land, or even those of God and nature; fathers incestuously accompanying with their own daughters, the son with the mother, and the brother with the sister. No magistrate could ever discover, or be informed, which way one in a hundred of these wretches died, or that ever they were baptised. Many murders have been discovered among them; and they are not only a most unspeakable oppression to poor tenants, (who, if they give not bread, or some kind of provision, to perhaps forty such villains in one day, are sure to be insulted by them,) but they rob many poor people, who live in houses distant from any neighbourhood. In years of plenty, many thousands of them meet together in the mountains, where they feast and riot for many days; and at country weddings, markets, burials, and other the like public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together."

The schoolmaster was not yet abroad, to procure for Scotland that "generally virtuous and well-doing peasantry," which the "uncorrupted orthodoxy" of 150 years from the commencement of Knox's ministry, had failed to produce. Fletcher therefore concludes, as to the perpetrators of "such outrageous disorders, that it were better for the nation they were sold to the galleys or West-Indies, than that they should continue any longer to be a burden and a curse."

The late Mr. Whitbread, in 1807, vainly urged the House of Commons to amend the Poor Laws, so as to provide for general education. On that occasion, he quoted Fletcher's

horrible description of an uneducated populace in 1698; and thus introduced, as an illustration by contrast, a view of the same populace a century after the wise and patriotic foundation of moderately endowed and universally accessible parochial schools. The Lord Advocate (Hope) in 1803, promoting a bill to provide more liberally for the schoolmasters, "ascribed to the establishment of those schools all that intelligence which was so observable in that part of the United Kingdom, and which so much attracted the attention of strangers who visited it. To it, also, was to be ascribed, the good morals, the social order, the loyalty, the paucity of crimes, and the proper attendance on divine worship."

It is not a little remarkable, and indeed an indelible disgrace to Protestants, that after having justly reproached the Catholics, though with some exaggerations, for withholding the Scriptures from the people, they had done so little, at least in Great Britain, during more than two centuries, to facilitate their use. Thousands even among those who professed the "uncorrupted orthodoxy" of Dr. Chalmers, were suffered to remain exactly in the unintellectual condition of "Old Short," the Spittalfield weaver, in Miss Martineau's "Loom and Lugger," who "could not read," but whose ancestors' "venerable Bible" was, "on a Sunday morning, regularly taken down to be dusted!"

I have now before me, (printed at Glasgow, 1753,) "The Confession of Faith, &c. of public authority in the Church of Scotland," which also formed the established rule of faith and worship in England, during the short interval of Presbyterian ascendancy. In "the Directory agreed upon" by the Assemblies at Westminster and Edinburgh, in 1645, it is ordered (p. 477), that "every person that can read, is to be exhorted to read the Scriptures privately, and have a Bible; and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read." Again, in the "Directions for Family Worship," it is ordered (p. 543), that "in every family, where there are any that can read, the holy Scriptures should be read ordinarily to the family."

Now, as Dr. Drummond has happily described the present religious condition of Scotland, "the sacred volume is the inmate of every cottage, and the pleasing instructor of every

village group,"—let us, then, no longer "say, that the former days were better than these."

Civis Rusticus.

CALVINISM AND CREATION.

A vision rose upon my troubled soul;
'Twas in my boyhood; what a hideous dream!—
Where tempests madden, and where thunders growl;
And where, 'mid scowling clouds, the lightnings flash,
Where sleeps the sunny beam on placid eves;
Where wintry grimness frowns, and summer smiles;
Where all the glories of the rainbow blaze;
And where the stars such beauty shower, that seem
Those gorgeous gems like silver isles to shine;—
Methought a Being dwelt, from whom had sprung
Earth, and the things and habitants of earth;
And that while yet 'twas lovely, young, and fresh,
While swimming in its splendour and its joy,
Came o'er it in its very birth—a spell,
A curse, a blight! I saw a beauteous bower,
Whose roof was starr'd with flowers; the dancing breeze
That revell'd o'er its sweetness, in a gush
Of perfume bathed its wantonness, and made
The air a luxury, an ecstasy.
Within this hallow'd arbour, stood a youth;
A maiden leant her head upon his breast;
They were the first, and brightest of mankind—
Brighter and fairer than an angel's dream!
They sinn'd; and their great Creator stamp'd
A clinging malison upon their souls,
Because they pluck'd an apple from a tree
And tasted it. I saw a ghastly hell,
And an almighty torturer was there:
The blue and murky waves of flame were fringed
With human wretches, as the bubbles clothe
The billows of the tempest; and the smoke
Burst to the throne of the Eternal King,
And it was luscious incense; and the shrieks
Were music, and the God of Glory smiled!—
I stood beside my mother's knee; she said
My dream was truth. Amid a multitude

I stood; and there, a hoary-headed man
Was breathing words of woe: he told the throng,
My loathsome vision was reality!—
I turn'd me from my mother's teachings wild
And horrible, and from the accents harsh,
And false, of those whom earth calls wise and good:—
I look'd upon the world, and it was fair;
I roam'd the mountains—they were beautiful;
I pierced the depths of forests—and I gazed
Upon the glorious heavens—and I cast
Me on the ocean's surges—and I heard
The thunder of the cataract—and sat
Beside the bubbling fountain;—and I saw
Nature magnificent, and mankind blessed!
And Nature's charms shall ne'er decay, and Man's
Delights shall grow, as freedom, knowledge grow;
The mighty tide of Truth and Thought rolls on—
On, like the rushing of the ocean sweep
Resistless, crushless, great, omnipotent.
The tyrant's mandate, and the bigot's scowl,
The hypocrite's deceit, the oppressor's chain,
The priest's delusion, every hideous thing
That turns the soul to horror and the heart
To bitterness—that chills the glow and gush
Of human feeling and of human bliss—
That clusters earth with dungeons, and sends forth
No echo to the winds which whistle through
Their gloomy bars, but sighs and groans and shrieks
From trampled bosoms, hopeless, agonised—
Or the harsh rattle of the shackle's clank,
All red with rust, but redder still with blood,—
Is wasted, wither'd, fallen from the world,
And Man is happy, peaceful, glorious, free!

BIOGRAPHICAL NOTICES, BY JARED SPARKS.—TURRETIN.

[The Rev. Jared Sparks of Boston, Massachusets, commenced in 1823, the publication of a "Collection of Essays and Tracts by different authors, on various important subjects of Theology." To the Essays and Tracts is prefixed a biographical notice of their respective authors. In the

six volumes in our possession, selections have been made from the writings of Turretin, Abauzit, Blackburne, Hoadly, Whitby, Hare, Sir Isaac Newton, Charles Butler, Robert Robinson, Thomas Cogan, Penn, Sykes, Benson, Emlyn, Mrs. Barbauld, Hales, James Foster, Jeremy Taylor, Locke, Clayton, Watts, Le Clerc. Those selections have been made with great judgment, and we cordially recommend the work to our readers. The Biographical Notices we purpose to insert in successive Numbers.—Editor.]

The name of Turretin was long conspicuous in the theological school of Geneva. Three persons of this name, Benedict Turretin, Francis Turretin, and John Alphonsus Turretin, father, son, and grandson, were successively professors of theology in that place. The last of the three was the most distinguished, and was the author of the Discourse on Fundamentals in Religion, with which the present work commences. He was born at Geneva, 1671, and after making, with close application and under the best teachers, extraordinary proficiency in his studies at home, he went to Leyden, where he attended the lectures of Spanheim, and completed his education. In this place he wrote a treatise, pointing out the great varieties of opinion in the Church of Rome, which was intended to counteract the influence of Bossuet's work on the Variations in the Protestant Churches. From Leyden he went to England, where he became acquainted with Tillotson, Burnet, and Wake, and is said to have done much towards correcting the erroneous impressions under which the English clergy laboured respecting the Genevan Church. He next visited Paris, and held public disputations with the doctors of the Sorbonne.

On his return to Geneva, he engaged in the ministry, and so much was he esteemed by his countrymen, that the magistrates, to testify their sense of his merits, created for him a professorship of ecclesiastical history. He was afterwards appointed rector of the Academy of Geneva, and then professor of theology, which latter office he held till his death in 1737. He filled several other public stations, the duties of which he discharged with fidelity and credit.

His theological writings are numerous, and equally remarkable for their learning and their moderation. It was a

favourite project with him to unite all the Protestant Churches in one communion. He deprecated the differences, which churches and individuals were fond of thrusting forward as causes of separation, and laboured to show, that the violent controversies about metaphysical and abstruse points in theology, which prevailed in his time, had no alliance with the true spirit of Christianity. He endeavoured to inculcate moderation and rational inquiry, and to convince the contending parties, that the religion of Jesus was designed to be a bond of peace and union. In the prosecution of this purpose he wrote his treatise on Fundamentals in Religion.

This treatise was originally written in Latin, and constituted part of a work, entitled *Nubes Testium*, or *Cloud of Witnesses*, which was dedicated to the Archbishop of Canterbury. It gained great applause among the learned, and the part, which is now offered to the public, was translated into English and published in London in the year 1720. The greater portion of the work, from which this article is taken, is made up of copious extracts from ancient and modern writers of high authority, which the author adduces as testimonies that his opinions respecting fundamental articles are not new or rash, but have been supported by the most enlightened men in all ages of the church. These testimonies are arranged in four classes. The *first* contains the sentiments of the ancient Fathers; the *second* embraces extracts from Luther and Lutheran divines; the *third* from Zuinglius, Calvin, and their followers; the *fourth* from the Acts of Synods and Councils. "Yet," says the English translator, "our author complains under each class, that, for the most part, men have not been so uniform and consistent with such expressions as might be wished; but produces them as testimonies extorted by the force of truth, which has darted into men's minds with irresistible light, when they have calmly and impartially considered these things." And in regard to the decisions of Synods and Councils, he argues, that their failure has not been owing to any defect in the plan, but to the want of a proper disposition in the parties concerned.

As these testimonies would add little weight to the author's reasonings, in the estimation of the English reader, they have not been translated. Few persons at the present day, and especially in this country, will respond to the zeal manifested

against Popery in the eighth chapter; yet we must remember, that the author wrote in other times, and under the influence of many exciting causes, of which we can at present have but an imperfect conception. We must, also, give credit to his own declaration, that principles and not men, were the objects of his remarks. But after all, it must be allowed, that it is not easy to reconcile some of the sentiments advanced in this chapter, with the liberal and tolerant spirit, and rational views, which pervade all the other parts of this treatise.

PRESBYTERIANISM.

To the Editor of the Christian Pioneer.

Oct. 23, 1833.*

Sir,—As you had the kindness in July, 1830, to publish a paper of mine, "*On the Advantages of Presbyterianism,*" I take the liberty of requesting the insertion of the following plan. I wish it to be observed, that the list of names at the end is not offered as containing the names of those who approve of the plan, but of those who wish it to be considered and discussed. James Yates.

It is well known to every one who is acquainted with the ecclesiastical history of the British Empire, that during the reign of the Stuart family an arduous struggle was maintained between Episcopacy and Presbyterianism, and that in the end Episcopacy gained the ascendancy in England, Wales, and Ireland, while Presbyterianism was triumphant in North Britain. The two rival churches at length secured to themselves the patronage of the Government in their respective provinces, and have continued without any material change in their constitution and regulations to the present day. The Act of Uniformity, passed on the restoration of Charles II., requires the Episcopal Clergy to believe no other doctrines, and to practise no other worship or ceremonies than those agreed upon in the Convocation holden at London in 1562; while the Church of Scotland, though left at perfect liberty to modify and improve its constitution

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* The Editor would have inserted this article earlier, had it reached him. He received it Dec. 18.

according to the judgment and wishes of its members, still imposes a universal assent to the Confession of Faith and forms of worship approved by the Assembly of Divines, who met at Westminster in 1643.

Nevertheless, even in Scotland the essentially liberal spirit of Presbyterianism has led to some minor, local, or temporary modifications of the system, which have accommodated it to the changes of feeling, opinion, and circumstances, so as to preserve its influence and its estimation with the people.

In England, Wales, and Ireland, the changes in the state of Presbyterianism have been far more extensive, but have originated principally in external and political causes. The dynasty of the Stuarts, which hated this form of ecclesiastical union, because it was favourable to liberty and to the improvement and elevation of the people, and was indeed nothing but republicanism applied to religion, exerted every effort to suppress it, and succeeded in this object except in the remoter parts of the empire. In Scotland, Presbyterianism took root in a soil watered by the blood of confessors and martyrs, whilst in England the strong and decisive acts of an obsequious legislature put a stop to it altogether, except as a matter of speculative opinion. It was next to impossible to re-unite the scattered portions of a church, whose higher courts were altogether prohibited, whose congregations had not been permitted to meet even for the worship of God, except in private apartments and in minute subdivisions, and which, in the short and turbulent period of its own ascendancy, had never been able to reduce itself to a state of tranquil and regular government. Hence among the Presbyterians of South Britain, the forms of ecclesiastical discipline, which were distinctive of the system, were nearly, if not altogether relinquished; the congregations, when the Toleration Act made room for their re-appearance, were unconnected with one another; and the name of Presbyterian denoted only, that those who bore it were the descendants, successors, and representatives of ancestors, who were sincerely attached to genuine Presbyterianism, and desirous, as far as circumstances allowed, of putting its forms and rules into constant practice.

One inestimable advantage attended this condition. The absence of internal control led to a more unrestrained exer-

cise of thought on religious subjects, so that the rejection of all narrow creeds of human invention, and the free exercise of individual judgment in the explanation of the Scriptures, came to be the chief features of English Presbyterianism. A great diversity of opinion on controverted points was the necessary consequence; but, notwithstanding these allowed differences in regard to doctrine, the denomination was distinguished in common by its encouragement of inquiry, by its opposition to priestcraft, bigotry, and persecution, by its educated ministry, by the cultivation of learning and of the reasoning faculties among its ministers, and by the practical strain of their preaching, by attachment to the cause of civil and religious liberty, and by activity in promoting every species of intellectual and moral improvement.

If the English Presbyterians have effected so much good without any systematic co-operation, and through the mere influence of a common feeling in favour of knowledge, liberty, and virtue, there can be no doubt that they might have effected far more by union and association: and, since a succession of legislative enactments, commencing with the Act of Toleration, and terminated by the Reform Bill of the last Parliament, have now restored them to a condition highly favourable for their organisation, it seems expedient that they should again combine for the support of religion, with the zeal and the sincerity of their forefathers, but with a more enlightened judgment, and a more tolerant, catholic, and gentle spirit.

Such a measure appears indispensable with a view to the faithful application of the remains of their property. A great amount of property in land, houses, and money, and in all parts of South Britain, has been given for the support of Presbyterianism; and yet, if employed in the service of religion, is nevertheless not applied strictly to Presbyterian objects. If but a small portion of this property, now perhaps dissipated, misappropriated, or disregarded, could be restored to its proper channel, it might under a well-regulated system, diffuse its fructifying streams so as to aid all the most important purposes of Christian benevolence.

All sects and churches, with the exception of that referred to in these observations, submit to rules and confess the advantages of union. The English Presbyterians themselves

to in these observations, submit to rules and confess the advantages of union. The English Presbyterians themselves are as ready as their neighbours to combine for every purpose, except the common support of their religion; and to all who are acquainted with their congregations it is notorious, that their strength has been diminishing from year to year without intermission, in consequence of their jealousy of interference, and their actual preference of Independency to Presbyterianism.

Still a remnant may be saved; and many circumstances countenance the expectation, that, if the nucleus of a comprehensive Presbyterian Church be formed, numerous congregations will by degrees gather around it, restoring Presbyterianism to its former vigour, and to far more than its former dignity, acceptance, and usefulness.

At a time, when we call for reform in every department of the State, and even in the Church of England itself, it would be a lamentable inconsistency not to attempt reforming ourselves. The present times make us confess under innumerable aspects the utility of co-operation. Men of different shades of opinion show increasing pleasure in all plans, by which they are brought together on some common ground. But of all the forms under which men can unite themselves into communities, Presbyterianism seems to be the most liberal, the most equitable, and the most effective. Unless therefore we could persuade ourselves, that of all human concerns religion is the most insignificant, we ought to be inclined to meet within its ample enclosure, and to become, what our venerable predecessors wished to be, Presbyterians not in name only, but in deed and in truth.

A very encouraging circumstance is, that the Presbyterians of Ireland continue their proper form of church government to a very considerable extent, and their Synods seem like the existing counterparts of those which may be produced in Britain. The union of the advocates of free inquiry and religious liberty in the two sister islands upon a plan of effective co-operation, must be among the grandest and most beneficent objects to which enlightened patriotism can aspire.

The following Scheme is proposed for consideration, as containing all the first and most necessary steps towards the formation of a Presbyterian Church for the empire of Great

Britain and Ireland, comprising as an essential ingredient that principle of Free Inquiry which has characterised the English Presbyterians for more than a hundred years, and at the same time agreeing with the existing Presbyterian Churches in all their essential forms and methods of procedure.

Proposed Scheme.

§ 1. The Presbyterian Church of Great Britain and Ireland may include any of the Presbyterian Churches now established in the United Kingdom which are willing to conform to its rules. It will differ from them as they are now constituted in being more comprehensive, either in regard to the districts or localities which it embraces, or in regard to the latitude of opinion which it allows in the interpretation of the Scriptures, or in both these respects.

Any congregation of Christians, who meet habitually for the public worship of Almighty God, may belong to this body so long as they conform to its rules.

Hence every member of this Church professes his belief in the existence, attributes, providence, and moral government of God; in the Divine Mission, miracles, and resurrection of Jesus Christ; and in the authority of the Holy Scriptures as the authentic records of Divine Revelation.

But it is a fundamental principle of this Church, to leave to every individual the unimpaired right of exercising his own private judgment in the interpretation of the Scriptures, so that no creed of human invention, and relating to doctrines which are controverted among the professed followers of Jesus Christ, can be imposed by this Church, or assent to such creed be required on any occasion whatsoever, without dissolving the bond of union among its constituent congregasions, and destroying its title to the property which it possesses.

§ 2. Every congregation which wishes to unite itself to this Church, shall give an account of its permanent property, which account shall be entered in a book kept for the purpose, and shall relate more especially to the following points: viz.

Where does the congregation assemble for public worship; by what name is the edifice employed commonly known; in whom is the legal estate vested; whether freehold or leasehold; if held in trust, the purpose and objects as set forth in the trust or other deeds, for which it is so held; what is the required number of trustees; who are now the trustees; are the terms of the trust complied with; is there a chapel-yard or burial-ground; any parsonage-house, or other building, or any land or tenement belonging to the congregation, or to the trust; or any funds in money, or property of any other kind; by whom held, and how applied.

The congregation shall also state who has the right of appointing the minister; whether it has a minister; if so, his name and address; if more than one minister, which is the senior; are they co-pastors, or one an assistant; their names and addresses. Also, has the congregation any rules, or does it keep any record of its proceedings.

§ 3. The General Assembly of the Presbyterian Church of Great Britain and Ireland shall meet once a-year.

Its meetings shall be public.

They may be held in the chapels, or other suitable public buildings of any congregation which belongs to the body.

They shall not be held for two years together in the same place.

The General Assembly of each year shall at its last sitting determine the place and time of meeting for the next year.

Every minister or pastor of any congregation belonging to this Church is entitled to be present, and to speak, vote, and hold any office in the General Assembly. But a congregation cannot have more than two ministers so qualified.

The General Assembly shall also include Elders, Deputies, or Delegates, having the same privileges with the ministers of congregations, and elected as follows:

A congregation which subscribes 2*l.* annually to the general funds of the Church may send one Delegate; a congregation which subscribes 5*l.* annually may send two Delegates; a congregation which subscribes 10*l.* annually may send three Delegates.

After the first meeting of the General Assembly, the right of sending Delegates shall be allowed only in respect of annual subscriptions, which have been paid for at least one year before that in which the Delegate attends the General Assembly. No Delegate can attend, unless all arrears of the annual subscription, in respect of which he claims to attend, have been paid, including that of the year in which he attends.

The General Assembly shall meet and occupy isself from day to day (Sundays excepted) with its proper business until that business is concluded, and from ten till four o'clock.

Any Delegate who attends the General Assembly from the first to the last day of its sittings, shall receive an allowance for travelling expenses from an officer or committee appointed for this purpose. Ministers shall not, as such, be entitled to this allowance. (But any congregation may choose its minister or ministers as its Delegates, and as Delegates they may claim the allowance.)

No law or regulation of the General Assembly shall be valid, until it has been moved, seconded, and passed by a majority of votes at a meeting of the General Assembly; referred to the General Assembly of the next ensuing year; and in like manner moved, seconded, and finally passed by

a majority of votes. A law which has been passed can only be rescinded in the same way.

A minister may be excused from officiating before his congregation for two successive Sundays, if his absence appears to him necessary on account of his attendance on the General Assembly.

Any university, college, or academy for the education of ministers, may be represented by a Delegate or Delegates in the General Assembly, on the same terms on which a congregation is represented, provided that the education of such ministers is conducted with that provision for the exercise of private judgment and free inquiry on religious subjects which is the distinguishing characteristic of this Church.

§ 4. The General Assembly may divide the united congregations into portions or provinces, determined by local convenience.

The united congregations of each province shall be represented by a Synod.

A Synod cannot alter the bounds of its province without the approbation and consent of the General Assembly.

Each Synod shall record its acts, and make a report of them to the General Assembly.

A Synod may in any case apply to the General Assembly for advice or assistance, and may make to the General Assembly any proposals or overtures respecting the government or support of the congregations belonging either to its own peculiar province, or to the Church at large.

The General Assembly shall also be regarded as a higher judicatory, or court of reference and appeal, in case parties are not satisfied with the decision of the Synod respecting any matter which has been brought before it. The decision of the General Assembly on any question so referred to it shall be final.

A Synod may make rules for its own government, and all its acts shall be valid, unless they are deemed inconsistent with the general design of this Church, or the rules of the General Assembly, and objected to by the General Assembly on such grounds, after they have been reported to it; and such objections on the part of the General Assembly must be made in the year next ensuing after that in which the report has been made.

§ 5. The General Assembly having been convened, shall choose from among its members a Moderator and a Clerk, who shall continue in office until the General Assembly has met for the next ensuing year, when the Moderator shall open the meeting with prayer and deliver a sermon, or shall appoint some one to pray and preach in his stead. After this, and after the minutes of the last meeting of the last General Assembly have been read and confirmed, the roll of the members present, having been prepared by the Clerk,

shall be read, and another Moderator chosen, who shall take the chair, open each sitting with prayer, and conclude it with a benediction. He shall have a casting vote besides his own vote.

(Mode of appointing Moderator, Clerk, and Treasurer, see below, § 11.)

Having chosen a Moderator, the General Assembly shall appoint a Clerk, who may be re-elected from year to year.

After prayer, the Clerk shall commence the business of each sitting by reading the minutes of the previous sitting, which the Moderator shall put for confirmation; and, when confirmed, he shall subscribe to them his name, the confirmation being understood to refer only to their accuracy as a record.

The Moderator on retiring from his office shall receive an allowance for the expense of travelling to and from the place of meeting, reckoned in the same manner as if he were a Delegate. The Clerk also, at the expiration of each year of his service, shall receive his travelling expenses, calculated on the same principle, and a stipend in addition.

§ 6. The General Assembly shall choose a Committee or Committees, and appoint one member of each Committee to be its Convener; such Committees to continue in office until the termination of the sittings of the next ensuing General Assembly, and to have power to add to their numbers.

Their business shall be more especially;

1. To make the necessary arrangements for the next General Assembly.

2. To inquire respecting the desirableness of erecting Synods, or altering the limits of those which exist.

3. To inquire respecting the existing means of educating or providing ministers for this Church; to consider whether those means are now sufficient; if not, to devise plans for supplying the deficiency, and with this view to confer on behalf of the Church, and to such an extent as they see fit, with the members of any existing university, college, or academy.

4. To inquire whether sufficient means and opportunities exist, and if this is in any case doubtful, to provide sufficient means and opportunities, by which every child connected with any congregation in this Church, may be instructed in reading, writing, arithmetic, geography, and the first principles of religion.

§ 7. After the first meeting of the General Assembly, congregations must be united to this Church after application for admission and consideration of their request.

§ 8. No congregation belonging to this Church can appoint a minister except from among those who have been approved and licensed by the Church.

§ 9. When a congregation is vacant (*i. e.* without a minis-

ter), the Church shall take care to supply it with preaching and the administration of other ordinances, until the congregegation shall supply the vacancy by the appointment of a minister.

§ 10. On the first day of the meeting of the General Assembly in each year, after the appointment of a Clerk (see above, § 5), the General Assembly shall receive and consider the state of the accounts, and shall then appoint a suitable person to be Treasurer for the ensuing year. The Treasurer may be re-elected from year to year. He shall be a member of the General Assembly in virtue of his office, with the privileges and rights of a Delegate, except that he cannot be appointed Moderator or Clerk.

§ 11. The mode of appointing the Moderator, Clerk, and Treasurer shall be as follows.

Any person proposed shall first be put in nomination by means of a written paper, signed by two members present, as under:

"We propose A. B. as a proper person to be elected Moderator (or Clerk, or Treasurer) to this General Assembly. (Signed) C. D.
E. F. &c."

The Moderator shall read these papers as they are handed to him, and shall ask, Does any member propose another candidate?

Supposing no other nomination to be made, the Moderator shall announce the names proposed, and shall put them to the vote in alphabetical order.

If the largest number of votes is more than half the entire number, the election is determined. Otherwise the name which has the smallest number of votes shall be left out; and, after the Moderator has again announced the names with that omission, he shall take the votes as before, until there is a majority of the entire number of votes. The votes shall be first given by lifting up the right hand; but, if any member is not satisfied with this mode of decision, the Moderator shall call over the roll of the members present, and write down the vote of each who chooses to vote.

With a view to the discussion of the preceding plan, the following gentlemen will receive communications:—

Rev. H. Acton, Exeter.
Mr. Josiah Allen, 5 Bennet's Hill, Birmingham.
Mr. John Armstrong, 17 Market-street, Manchester.
Rev. Richard Astley, Shrewsbury.
Rev. J. R. Beard, Broughton, Manchester.
Dr. Bostock, 22 Upper Bedford-place, London.
Rev. David Davison, M. A. Rosoman House, Islington, London.
James Esdaile, Esq. 24 Upper Bedford-place, London.
Rev. Henry Green, Knutsford.

Rev. Franklin Howorth, Bury, Lancashire.
Rev. Joseph Hunter, 30 Torrington-square, London.
Rev. Joseph Hutton, LL.D. Leeds.
Rev. William Johns, Broughton, Manchester.
Rev. Noah Jones, Northampton.
Rev. David Lloyd, Presbyterian College, Caermarthen.
Rev. J. P. Malleson, B. A. Hove House, Brighton.
Rev. R. Mortimer Montgomery, Bury, St. Edmund's.
Rev. Thomas Rees, LL.D. Sutton, Surrey.
Rev. Edward Tagart, 3 Addison Road North, Kensington, near London.
Rev. James Taylor, 17 George-street, Manchester.
John Edward Taylor, Esq. Market-street, Manchester.
Rev. John James Tayler, B. A. 33 Burlington-street, Oxford-street, Manchester.
Rev. W. Wilson, Newbury.
Rev. John Wright, Sunderland.
Rev. James Yates, M.A. 49 Upper Bedford-place, London.
Joseph Brooks Yates, Esq. West Dingle, near Liverpool.

THE CLOSE OF THE YEAR.

Oh not in idle revelry, and mirth
That mocks at woe, should the frail child of earth
Pass the last even of the fleeting year;—
The sigh of sympathy, the unbidden tear
Of tenderness and pity, and the prayer
Of friend, of patriot, or of Christian, ne'er
Is inappropriate:—On such an eve
Methinks they are most meet; and I would weave
Them all into a song—tears, prayers, and sighs—
  Had I the poet's power; and to the child
Of sorrow, and their memory whose eyes
  Were seal'd in death's lone slumber, while earth smiled
Or seem'd to smile upon its living clay,
I'd dedicate that song—as I do this humble lay.

And where are they—the beautiful, the young,
  The good, the brave, the high, the great in mind—
Who, when the parting year all-buoyant sprung
  From its progenitor, were not behind
The hopeful e'en in hope of length of days,
  And all the bliss that purity and worth
Of heart and mind, so sanguinely portrays
  For their own lot and all they love on earth?

Ah me! how many a fond parent's pride
Hath been lowly laid in an early grave!
How often the shroud hath enrobed the bride—
And the husband been tomb'd by his partner's side—
And the voyager found 'neath the stormy wave
A haven of quiet for evermore—
And the wanderer left on a foreign shore
The wearied bones, he wish'd so much to lay
Beside his fathers' and his children's clay!

And oh! how many a beauteous bud
Of promise hath been murderously wrench'd
From the poor Polish mother's bosom!—Blood—
Ay, it hath gush'd in torrents, and hath drench'd
And crimson'd martyr Poland—but 'twill prove
Ere long her seed of freedom, and *his* bane
And lasting infamy, who seeks man's love
Of light and liberty to quench; and vain,
Save with corroding rust his soul to fill,
Shall be the vaunted "iron" of his "will"!

Ah! it is ever thus—the pensive tale,
The varied tale of life is always telling—
From north and south, from east and west, the wail
Funereal the breeze is ever swelling!—
But happily, the Christian's hope with life
Doth not depart—for he hath oft been told,
By one who never err'd,—Where sin and strife
Ne'er enter, and where love supplanteth gold—
His Father's house, where many mansions be—
As he lives there in glory, so shall we!

The streets are throng'd as they were wont to be,
And Fashion's fane hath yet its devotee,
And Error's temple hath its erring crowd,
And men are vicious, ignorant, and proud!—
Oh when will they grow wise, and be the good,
Great, and glorious beings they were meant,
When at the Almighty fiat, Adam stood
Erect in God's own image! when was sent
The spotless Jesus to reclaim and show
What human nature might become below,

To fit man for those realms of light and love
And bliss undying in the world above!—
The time will come—'tis ours to speed it—then
The earth shall smile a Paradise again;
And the living, Heavenly Father!—they will praise
Thy holy name in all their words, and works, and ways!

REVIEW.

Scriptural Proofs and Illustrations of Unitarianism. With an Examination of the alleged Biblical Evidence for the doctrine of the Trinity, and the Deity of Christ, &c.—By John Wilson. London: R. Hunter. p. 244, 8vo.

The author well accomplishes what he proposes. The work is divided into two Parts. The First Part investigates the Scriptural evidence for Unitarianism, and is arranged in two chapters: the first of which contains the Scriptural testimony respecting God; and the second the Scriptural teachings respecting Christ. The Second Part of the volume, is devoted to an examination of the alleged Scripture evidence for Trinitarianism, and is also thrown into two chapters: the first of which contains all the passages usually adduced to prove the Trinity, and the second all those which are commonly advanced in proof of the Deity of Christ. To the whole, is added a valuable Appendix. The work is altogether unlike any one previously published on this subject. The most celebrated Unitarian and Trinitarian advocates are here allowed each to speak for himself. More than fifty writers' opinions and arguments are brought together into this volume. Those who wish to know, without toiling through the many controversial works on each side, what the Trinitarians and Unitarians say on each disputed text, can now easily and well attain their object by procuring Mr. Wilson's book.

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Three Lectures on the Unitarian Christian's Object of Religious worship; Faith in the Offices of Jesus Christ; and View of the Means of Salvation.—By W. Selby. Whittingham, Lynn; and C. Fox, London. p. 59, 8vo.

The three all-important objects of these Lectures, are treated by the lecturer plainly, seriously, and scripturally. In the first, a distinction is well drawn between Christian Unitarians and Unitarians who are not Christian. And it is shown, that

the worship of the Father alone, is true Christian worship. The second lecture successfully establishes the position, that the Unitarian Christian's faith in Christ, is the faith required by Scripture. And the third lecture is a course of sound reasoning to prove, that while Christian Unitarians neither expect to be saved by faith alone, nor by their own merits, but by grace through faith—a grace proceeding from heaven as the gift of God; they look to the means prescribed in the Sacred Records for the attainment of salvation, as means not merely to be believed in, but to be used vigorously and perseveringly.

The Ways of God. A Discourse in aid of a Subscription for the Widows and Families of the Seamen who were lost in the violent gale of the 30th and 31st August 1833, off Lynn.—By W. Selby. Whittingham, Lynn. p. 21, 8vo.

A sensible sermon, on a most melancholy, and yet awfully interesting occasion. To think of the "ways of God" in the storm—to view him as riding on the wings of the wind—making the clouds his chariot—directing the lightnings and the thunders—controlling the boisterous sea—making all the elements subservient to his purposes of unerring wisdom, and to the ends of his unfailing goodness,—are surely employments worthy of the mind of man, and exercises of the intellect, which are calculated to beget acquiescence in Heaven's will, confidence in Divine Providence, and sympathy and benevolence towards those who happen to be sufferers under the operation of that partial evil, which, guided by the government of an almighty, all-gracious, and all-wise Being, must issue in universal good.

Unitarian Christianity, demonstrated from the Bible, to be the Religion taught by Christ and his Apostles; with an Inquiry into the Origin of the erroneously supposed Doctrine of the Trinity; the Second Coming of Christ; Historical and Chronological Summary of the Book of Revelation, &c.—By a late Student of the Dublin University.—Third edition. Hunter, London. 8vo.

This pamphlet consists of two parts; the first of 24, and the second of 44 pages. The former is devoted to the proposed demonstration; the latter to a very curious investigation of the book of Revelation. In the course of the arguments

for Unitarian Christianity, there is evidence given that the Trinity was not avowed till A. D. 150; and then comes this proof, that the Trinity is the mark of the beast:—

"The word Trinity is compounded of the Greek words (*Trias*) three, and (*En*) one, and its numeration is as follows:

Greek.	*Latin.*	*English.*
T 300	T	
R 100	R	Trinity.
I 10	I	
A 1	A	
S 200	—	
—	E	
E 5	N	
N 50	S	
No. 666		

"I have already shown, that all professing Christians must be either Unitarians or Trinitarians; and inasmuch as the number and mark of the beast being found in the Trinity, excludes it from Unity, it is manifest that the Unity of God is the doctrine of Scripture." p. 9.

The writer then proceeds to show, that Unitarian Christians believe in that divinity of Christ which is taught in the Bible. It is a spirited pamphlet, which displays much talent, and is worthy the attention of all candid, serious inquirers.

A Scripture Catechism: being a Series of Questions: and Chronological Table of the whole Scripture History.—For the use of schools. S. Wilkin, Norwich. 12mo. p. 58.

This is a valuable little book, well adapted to the purpose for which it is designed. By its use, the pupil cannot fail to become acquainted with the history and contents of the Bible. He will, by being called upon to find for himself the answers in the Bible, and to give these answers in his own way, be necessarily led to think for himself.

Observations on the Signs of the Times, and certain Errors in Modern Systems of Religious Sects.—By G. M'Cann, Minister of the Gospel. Edinburgh. p. 128, 8vo.

Another of those calculatings, from the figurative expressions of Scripture, on which such multitudes of those who desire to be wise above that which is written, have in vain tried the strength of their own imaginings. Pity that men should forget that Christ has said, "It is not for you to know the times and the seasons, which the Father hath put in his own

power."—"In an hour that ye know not, the Son of man cometh." Pity that men should forget, that Christianity is a system not of day-dreams and idle speculations, but of holy influences, benevolent principles, and righteous practices, which would make those who realized them, ready for the coming of Christ and the Millennium, whenever either shall occur; and in their forgetfulness, spend that time and talent in first making the Bible a string of enigmas, and then framing fanciful solutions, which ought to be employed in exalting the standard of moral purity and human happiness, which floats on the breezes, and glitters in the sun of those regions of holiness to which the Saviour points mankind.

The Gardener's Dictionary.—Ninth Edition.—By Philip Miller, F. R. S. G. Henderson: London.

This work is to be published in 50 Monthly Numbers; but is to be completed in a twelvemonth. Each Number is to be embellished with two Engravings on steel, of plants, implements, plans, &c. The specimen before us does great credit to its conductors, and gives a fair promise of being a highly useful companion of any farmer or gardener who shall choose to admit it to his society. And even to the student and admirer of nature's operations in the vegetable kingdom, the work would prove a valuable acquisition.

MONTHLY RECORD.

January 1, 1834.

American Unitarian Association.—The Committee report, that in the past year they have printed 66,000 copies of twelve new tracts, besides reprinting 28,000 copies of eleven former ones, making altogether 94,000, of which nearly 70,000 have been put in circulation.—In addition to this, there are local societies for the purpose of distributing tracts, among which is the "Unitarian Book and Pamphlet Society," by whom 5,000 tracts have in the same period been distributed.—The Ministry to the Poor in Boston, by Dr. Tuckerman, was never in so encouraging a condition. During the year, he has visited, under the direction of the Legislature of the State, the several pauper establishments in the Commonwealth, and printed a report of the results of

that investigation. He has also, in the same period, published two reports of his labours as the Missionary in Boston. The Association has added a fellow-labourer to Dr. Tuckerman, Mr. C. F. Barnard, from Cambridge; and another individual is preparing for the same sphere of usefulness. The Unitarians in New-York have also provided funds for a minister to the poor in that city.—Pecuniary assistance, as well as books, have been given to new congregations at Savannah, Georgia, Buffalo; Oswego, and Trenton, New-York; and Framington, Maine.—The number of Auxiliary Societies to the Association now exceeds eighty. —Various public meetings have been held during the year, for the explanation and diffusion of Unitarianism, besides two other meetings of the Association at Boston. These meetings were held at Lancaster, Worcester, Lexington, Cambridge, and New-Bedford, Massachusets; Concord and Keene, New-Hampshire; Hallowell and Augusta, Maine; Providence, Rhode Island; Brattleboro', Vermont; Washington, District of Columbia; and in many towns of Connecticut; and much good has resulted.—The resolution of former meetings, that a General Agent should be appointed, with a fixed salary of 1500 dollars a-year, exclusively of expenses,—who should combine the duties of foreign and domestic Secretary, keep the records, superintend printing the tracts, the formation of local associations, founding new congregations, and devoting his whole time to the promotion, by every suitable means, of the principles of Christian Unitarianism,—has been steadily pursued. Nineteen thousand dollars have already been subscribed in furtherance of this particular object. The Rev. E. S. Gannett, the colleague of Dr. Channing, who had been unanimously elected at the last Anniversary to this very responsible office, has felt himself obliged to decline the appointment, and no one has yet been found to execute the important trust.—The Unitarian parishes in Boston were never in so prosperous a condition; and in the great majority of congregations in other sections of the land, the prospects are as good, many having received large accessions in the last year. New societies have been formed, or have become Unitarian, at Leicester, Sutton, Westborough, Southborough, Topsfield, Haverhill, Easton, Massachusets; Milford, Windham, &c.

New-Hampshire; Calais, &c. Maine; Oswego, New-York; Savannah, Georgia; Montreal, Canada; and Detroit, Michigan. Congregational Unitarian *parishes* in United States, about two hundred; and the societies of all denominations who reject the doctrine of the Trinity, more than two thousand.—Income of the Association last year, independently of subscription for General Agent, 4671 dollars; and expenditure, 3,571.

Unitarianism at Aberdeen.—Mr. Macdonald's preaching in this city, was announced to the inhabitants by the following advertisement and placard, drawn up and sent thither by Mr. Harris:—

"Unitarianism.—In the morning, afternoon, and evening, of Sabbath, 13th October, the Rev. Archibald Macdonald of Greenock will preach, in the Hall of the Royal Hotel, three Discourses in illustration and defence of the doctrines of the Oneness and universal Benevolence of God.

"When Jesus preached, Prejudice cried, 'Can any good thing come out of Nazareth?' 'Crucify him! crucify him!' exclaimed Bigotry. 'Why! what evil hath he done?' remonstrated Candour. Whilst Liberality drew from his words and actions this inference, 'God is no respecter of persons; but in every nation he who feareth Him, and worketh righteousness, is accepted of Him.'

"'The Bible, the Bible, I say, the Bible only, is the religion of Protestants,' said the Christian Unitarian, Chillingworth.

"The Bible has God for its author, Salvation for its end, and Truth, without any mixture of error, for its matter," affirmed the Christian Unitarian, John Locke.

"Those who have heard of Christian Unitarianism only by the railing of its accusers, the calumnies of its opponents, the virulence of its revilers, may ask, 'Can any good thing come out of Nazareth?' The answer is the same as that of old, 'Come and see!'—Worship will begin at 11, half-past 2, and 6 o'clock."

Large audiences assembled, the Hall being in the best street of Aberdeen. In the evening 800 persons were present, the doors being closed twenty minutes before the time of commencing the service, and thousands being outside, whom the proprietor of the hotel had to harangue to disperse. Mr. Macdonald's subjects were, a plain and scriptural statement of Unitarian doctrines—an examination of the doctrines of the Trinity, and supreme Godhead of Christ—

and Universal Restoration. He was listened to with deepest attention. These discourses excited "no small stir about that way" which the world calls heresy, and earnest and extensive inquiry was the consequence. The clergy and elders became alarmed. The proprietor of the Hall, fearing the crowds would bring it down, declined fulfilling his engagement to let it for the following Sunday; and it having been ascertained there were good grounds for his fears, it was of course relinquished. This placed the Unitarians for a season in the power of bigotry, and it was zealously exercised. Every application for halls, or theatre, or place of meeting, was refused, in consequence of the influence and intimidation employed to crush the noxious heresy in its infancy. An address to the inhabitants explanatory of the facts of the case, and giving in detail the doctrines of Christian Unitarianism, as well as those it opposes, was therefore issued on Friday morning, Oct. 18, and left at a thousand houses. Great eagerness being shown to obtain a copy, a second edition of 2000 copies was afterwards printed and distributed.

[This excellent address was in type, but it was impossible to insert it in the present Number. It shall appear in the one for February.]

On Friday evening, however, the weather, which had previously been very wet, appearing likely to be more favourable, it was determined that preaching should be announced for Sunday on the Broad Hill, about a mile out of the city, near the race-course. A placard to this effect was issued on Saturday morning. The friend, whose indefatigable exertions in introducing Unitarianism to public notice in Aberdeen, are above all praise, engaged a chariot for the occasion, in which he and Mr. Macdonald drove to the place of meeting both morning and afternoon, and which served as the pulpit at these truly interesting meetings. The audiences were computed by a military officer present, at 2000 in the morning, and 4000 in the afternoon. Mr. Macdonald introduced the morning sermon, by observing that true worship was that of the heart, independent of forms, or times, or places. "Here we worship God upon the Mount, and our devotions, if sincere, will rise to heaven with as much acceptance as if we bowed under an arched roof, and sung to the pealing organ. We meet on the Mount, from which no priest

can bar, nor bigotry exclude us. On the Mount, Jesus retired to pray to his Father and our Father, to his God and our God. From the Mount he taught the precepts of wisdom, and showed the path to happiness. Our forefathers, too, had made the mountains their fastnesses, when they struggled against ecclesiastical tyranny, and bequeathed to us the heir-loom of Christian liberty." The crowd listened with mute attention; the day was as bright as one in June, not a cloud was in the heavens, and the whole scene was most impressive.

In the course of the week, the friends found they could obtain Mr. Cooke's Riding-School in which to assemble. It is unfavourably situated; and being a place for training horses, it has only an earthen-floor, and is also without a ceiling. But still it is commodious, well lighted from the roof, and it was the only sheltered place that could be had. This was engaged for Oct. 27, Mr. Macdonald having consented on the urgent entreaty of the friends, to remain one Sunday longer. The attendance in the morning was about 700, and in the afternoon and evening, about 1200 persons. It had been thought desirable to prepare Resolutions for the formation of a Society, and the building of a Chapel. These were read, and a notice given, that on Thursday evening, Oct. 31, Mr. Macdonald would deliver an Address to Young Men; and that a meeting of all friendly to Christian Unitarianism would afterwards be held. On Thursday evening, the audience was about 800, and many persons remained to the meeting; the Resolutions were approved, and about forty individuals put down their names. It was deemed advisable, however, to defer the regular formation of a Congregation, election of a Committee, with other necessary arrangements, till Mr. Harris should visit Aberdeen.

On receiving Mr. Macdonald's journal of his proceedings, and Mr. Taylor's letter in reference to them, Mr. Harris, as Secretary to the Scottish Unitarian Association, immediately forwarded 460 copies of books and tracts to Aberdeen, a portion for the foundation of a library, and the remainder for distribution; stating at the same time that though engaged in a course of Sunday evening lectures, he had no doubt his congregation would gladly consent to his preaching at Aberdeen on the 8th and 15th Dec. On the arrival of these

tracts in Aberdeen, Mr. Taylor immediately advertised in the Aberdeen Herald—" Liberal Christianity. All persons desirous of judging righteous judgment; of avoiding the irrational and unchristian conduct of condemning before inquiry, are respectfully informed that works on the Oneness and Benevolence of God, and other great truths of Christianity, are lent out free of expense, on application at No. 58 George-Street, on Tuesdays and Thursdays, from ten to twelve forenoon. Among these works, is 'An account of the rise, progress, and establishment in 25 years in America, of 1000 Unitarian Christian Congregations.'"

The first of a series of Monthly week-evening Meetings, for prayer and thanksgiving, and also the communication of intelligence respecting the present condition and prospects of Unitarianism throughout the world, had been previously appointed to be held in the Chapel, Glasgow, on the Thursday after the intelligence reached Mr. Harris. It was an auspicious commencement. The intelligence was received with heartfelt delight. Warmest thanks were unanimously voted to Mr. Taylor and Rev. A. Macdonald for their indefatigable and powerful exertions. Resolutions were unanimously passed, that tracts should be sent, and that Mr. Harris be requested speedily to visit Aberdeen. Mr. Harris then announced, that being persuaded such would be the feeling of the people of Glasgow, he had already done the one, and proposed the other; an announcement that was unanimously approved. A few individuals of the Glasgow congregation generously subscribed a sum sufficient to defray Mr. Harris's expenses to and from Aberdeen, in testimony of their cordial approval of, and sympathy with the efforts of the friends in that city.

Mr. Harris preached in the Riding-School, Aberdeen, Dec. 8. Mr. Taylor had purchased timber sufficient to make 150 forms, a pulpit, and chandeliers, and the floor was well covered with saw-dust; making the place as convenient and comfortable as it possibly could be made to the audience. Morning attendance, 900—of whom only 12 were females; afternoon, 1200; evening, 1400. It was a delightful sight to witness so many individuals anxious to hear—earnestly bent on inquiring after truth. The conclusion of the morning sermon had been printed as a tract, and 1100 copies were

sent round to as many houses on the Monday. 2000 copies of this tract, entitled "Christianity and Calvinism," and a 1000 each of two other tracts called "The Christian Visitor" Nos. 1 and 2, were sent to Aberdeen for distribution by the Scottish Association. They were gladly received; in only one instance were they refused, and that by a female who told the distributor her minister had forbidden them to read any of these books. Daily applications were made for copies during Mr. Harris's visit, as well as continual calls on him for the explanation of texts, various doctrines, &c.

The Presbytery of Aberdeen had appointed Wednesday, December 11, a day of thanksgiving for the abundant harvest. There was worship in all the churches and chapels throughout the city, though the factories in and about the city continued working. Three sermons were of course advertised to be preached by Mr. Harris on that day, though it was not expected the audiences could be as great as on the preceding Sunday. There were present, however, in the morning, 300; afternoon, 600; evening, 1400. Notice was given, that on the next evening (Thursday), a meeting of persons desirous of forming a congregation, would be held in the hall in Queen-Street. At that meeting, Mr. Harris having been appointed President, and opened with prayer, the two first resolutions, prepared by Mr. Macdonald, were read, and unanimously approved as the basis of the congregation. After much conversation, it was unanimously voted better to commence subscriptions towards a salary for a minister, than to proceed with those for a chapel at present. It having been stated, that Thursday was an inconvenient evening for many to attend, it was resolved to adjourn to the Monday following, at the same time and place.

Sunday, 15th December, Mr. Harris again preached three times in the Riding School. Morning attendance, 600; afternoon, 1400. A different arrangement had been made of the forms, so as to enable more persons to stand; and it was well it was so, for in the evening the place was far too small to contain those who wished to hear. The place was crowded long before the time of worship, not many fewer than two thousand having pressed in, and many hundreds obliged to go away. The number of females increased at every service, and on this last there were not

fewer than 400, notwithstanding the building, and the situation in which the services were conducted. The whole of Mr. Harris's discourses were directed to the illustration and defence of the Unity and fatherly character of God—the perfect harmony of these doctrines with nature, reason, and the Bible, and the contrariety of the opposing doctrines to the voice of creation, the mind of man, and the Word of God. Throughout he was heard with the utmost possible respect and earnestness, not a single individual leaving any service till its conclusion. On the last evening, he cordially thanked them for that attention; urged them to perseverance in Scriptural inquiry; enforced the truth, that the inquiry or the profession which issued not in virtue, in benevolence to man, reverence of the Saviour, and piety to God, was valueless, worthless; called on them, as men and Christians, to stand fast in the liberty wherewith Christ makes his disciples free; and fervently commended them and theirs to the protection and the blessing of the One God and Father of all.

Monday evening, December 16, the adjourned meeting was held at the hall in Queen-Street. The congregation was finally organised; a Committee of twelve, with Treasurer and Secretary, appointed; thanks were given to the friends at Glasgow for their generous aid; to the Scottish Association for tracts, and also to the British and Foreign Unitarian Association for a donation of books, two years since, to an individual in Aberdeen, those books being now added to the common stock. NINETY-FIVE individuals then gave in their names, residences, and subscriptions, in furtherance of the Resolutions.

"I. That believing the Universal Benevolence of God, and the subordination of his Son, Jesus Christ; and claiming for ourselves Christian liberty to obey the dictates of our consciences, we form ourselves into a Society for the worship of the One Good Father, in the name of his Son, our Pattern and Teacher; and we pledge ourselves, in accordance with these principles, to exercise the utmost freedom of thought and inquiry, while we endeavour to live a life of piety and virtue, becoming men and Christians.

"II. That all persons of good moral character, who approve our principles, and desire to live a good life, be admitted into our Society."

Nearly sixty pounds was immediately subscribed towards the salary of a minister for one year. After considering for some time the amount likely to be raised by Sunday collections, in addition to the subscription, it was unanimously resolved, "That the Congregation individually and collectively guarantee the salary of the minister for one year, at One hundred pounds; and that if at its expiration, twenty pounds more be available either from collections or subscriptions, that sum be added to the salary; Mr. Harris being authorised to form an engagement with a minister in behalf of the Congregation."—"That the sincere thanks of this meeting are given to Mr. Taylor, for his generous and indefatigable efforts to establish a Unitarian Congregation in the City."

And in complying with the wishes of our friends, that we should record in this Magazine the following resolution, we gladly recal the remembrance of the pleasant and instructive days we passed together, the happy hours of religious communion, and the delightful presages of future and lasting improvement and success which were indulged. May they all be realised. May God speed, and bless their labours. The feeling manner in which that resolution was proposed and received, will never be effaced from our heart. "That this meeting cannot separate without expressing their grateful acknowledgments to the Rev. George Harris, for his visit to this City—their warmest thanks are due to him for the truly enlightened and eloquent discourses which he has delivered, by which so deep and extensive an impression has been made on the minds and hearts of the inhabitants—and their cordial thanks are given for the manner in which he has presided at our meetings, and constituted the Unitarian Congregation of Aberdeen. May prosperity and happiness be his portion."

Mr. Harris briefly replied, and closed the proceedings with prayer. And the friends then separated, full of heart and hope.

Whilst we congratulate all our readers on the happy and successful formation of the Unitarian Congregation of Aberdeen, let them see in it, another proof, if any more were needed, that no effort in the cause of God and truth is ever lost—let them see in it another evidence of the beneficial

results of Missionary labour. It has sometimes been doubted whether the labours of the excellent RICHARD WRIGHT, and the plans of the "Unitarian Fund," were wise or useful. Aberdeen is an instance that they were both. They cast the bread of life and truth upon the waters, and it *has* been found after many days. Several persons inquired with friendly warmth after Mr. Wright—his preaching, his tracts led them to inquiry, and they now are members of the congregation. Individuals, indeed, unconnected with them, have also been labouring in the same cause, each in a different and respective circle, led to its adoption by varied causes, and labouring unknown to one another, till at last a happy and providential concurrence of circumstances, has brought and combined them together for mutual encouragement, improvement, and happiness. To God be the glory!

THE CHRISTIAN'S VIEW OF PUBLIC AFFAIRS.

When THOMAS FYSHE PALMER stood before the Circuit Court of Justiciary at Perth, he uttered the following language;—"I perceived that politics were a great branch of morals, if they did not comprise the whole of our duty to our neighbour; for, my Lords, would but our superiors—would but all the world do to one another, what they in like circumstances would wish to be done to themselves, our petitions would have been answered, and every grievance would have been redressed. I trust that my politics is the cause of common justice, the cause of benevolence, and of human happiness."

I regard this declaration of the persecuted philanthropist, as essentially Christian. Politics do constitute one great branch of human duty. The principles of justice, mercy, and truth; the cardinal maxim, do to others as you would that others should do to you, cannot be completely illustrated and enforced, unless man is instructed in his duties to himself, his family, his country, and the world; and this is Politics, and this is Christianity. The warfare, the intrigues of rival factions, are indeed inconsistent both with the object of religious instruction, and the improvement and happiness of man; and these, therefore, the Christian will avoid, convinced as he must be by the world's history, that the only issue of such contests has been the sacrifice of the freedom and happiness of the

people. But all that tends to the advancement of the world's improvement and the world's regeneration, it is the especial duty of the disciple of the Saviour of the world to aid to the utmost of his power; and woe be to him if he flinch from the task because the labour may be arduous, or because offence may be taken at his efforts. Peculiarly obligatory is it on the Christian moralist to treat of man, not only as an individual but as a social being; not to circumscribe his views to the mere relations of self and family, but to carry them out into the highways of society; to show that Christianity is the law of action to the Ruler as well as to the ruled; that that which is morally wrong can never be politically right; and that nations, as well as private persons, are amenable to the sacred and soul-elevating commandments of the Gospel of Jesus Christ.

"The Holy Alliance," as it called itself, made, I believe, similar professions with those now given; at least it vaunted the Christianity of its objects, and the Christian means by which those objects were to be accomplished. But the Saviour's test, "by their fruits ye shall know them," stripped off the mask of sanctity with which its members sought to conceal the deformity of their features, and their professions can now deceive only those who are like-minded with themselves. The name in which their "Solemn League and Covenant" of offence and defence was propounded, being one which Christianity knew not, it was not wonderful that the purposes sought to be effected under its sanction were also antichristian. When treaties are promulgated, *not* "in the name of the undivided Trinity," but in that of the One wise and all-gracious Father of the families of men; when nations are banded together, not as serfs but as freemen, not as puppets, to be moved at the caprice of a titled few, but as brethren,—then may it be hoped the benevolent influences of Christianity will prevail: the partition of territories, or the spoliation of the people, will not then be the bond of amity; but the diffusion of knowledge, the establishment of liberty, peace on earth, good will to man.

It is not as Tory, Whig, or Radical, that I shall view public affairs. I shall contemplate them with the eye of the Christian, judge of them by their tendency to advance or retard the development of the noble qualities of human na-

ture—the attainment of the perfection and happiness which Christianity holds forth as the great purpose of life. Arbitrary power, wielded by the hands of one or more, and its natural consequence, the ignorance, degradation, and misery of the abject many, consists well enough with notions which describe God as partial and vindictive, selecting one and reprobating multitudes. But of the spirit of favouritism, Christianity does not testify, save to repudiate it in Priest or Levite, Scribe, Pharisee or Ruler. Her truths, precepts, privileges, spirit, blessedness, are emphatically for each and for all who bear the image and superscription of God. Would individuals, would communities, would nations only listen to her teachings, imbibe her spirit, and practise her commandments, arbitrary power, in whatever shape existing, would soon be a tale of other times; every institution and every office which had not for its object the promotion of "the greatest possible happiness to the greatest possible number," would give way before the onward step, the beneficent dominion of Christian simplicity and purity.

The state of Europe presents little on its surface which is cheering to the mind and heart of the Christian. There is Russia, its rising generation polluted by the blasphemous instruction, "that the Emperor is the Vicegerent and Minister of God, to execute the Divine commands; and consequently disobedience to the Emperor is identified with disobedience to God himself;" and the commentary on the Catechism is written with the tears, ay, in the heart's blood of Poland. There are Spain and Portugal, their lovely provinces deluged with gore, to determine whether a murderer or a child shall sway the destinies of men. Italy, bending yet beneath a yoke on mind as well as body; and the Continent at large a storehouse for the few, instead of the heritage of the many. But still there is here and there an oasis in the desert; and beneath the surface there are enlightened minds and generous hearts, devoting their best energies to the moral and intellectual regeneration of their respective lands. The spirit of liberty is abroad. Even Russia's lord admits that "the present generation is lost;" but trusting to the power of Catechisms, and his "will of iron," to oppose "the progress of liberal opinions," dreams—dreams that a hundred years hence the nations will again submit to be trodden under the hoof of tyranny!

It is for Britain, France, America, to give the true interpretation of the vision to the Autocrat.

Great Britain has commenced the career of Reformation. May there be no lagging in the course. There is much, very much, yet to be reformed, ere she can with truth be called a Christian nation. The State and the Church equally call for alteration and amendment. Something undoubtedly has been done, and more of her people are now participants in the rights of social life than in the dark days which are passed. The voice of the nation can now be lifted up, and will be heard. Most important, most essential to the nation's happiness is it, that that voice should be raised only for objects on which the improvement, welfare, and happiness of a people are really dependent. To secure this, the moral, political, scientific, religious education of the whole people is indispensable. Let there be an educated people, and all will follow that the Christian can desire. Without education, even liberty would degenerate into licentiousness, and political power would be wielded for the aggrandisement of a party, and not for the blessedness of mankind.

THE

CHRISTIAN PIONEER.

No. 90. FEBRUARY, 1834. Vol. VIII.

REV. ARCHIBALD MACDONALD'S ADDRESS TO THE INHABITANTS OF ABERDEEN.

Having occasion to be in Aberdeen on my way to England, I was requested by the Scottish Unitarian Christian Association to preach in this city. I acceded to that wish, and accordingly the Hall of the Royal Hotel was taken, and three Discourses were delivered on Sunday, 13th October current. In consequence, however, of the vast number of persons that could not gain admittance to the Hall, it was found desirable to take a larger place. Application was then made for the County Rooms. They were refused. The Hall in Queen-Street was asked and refused, under the apprehension that it would fall by the expected crowd. In this exigency, the Theatre was solicited, and that also refused. Other applications were made, but all were unsuccessful. It is not, then, through any fault of ours that we are unable to deliver the discourses announced on last Sunday. Whether any influence has been employed—to prevent us having a fair hearing—to hinder us from fairly and briefly stating the principles of Unitarian Christianity—we cannot exactly determine —but it seems exceedingly probable. We did not expect that, in a city which possesses two Colleges, many learned men, and many liberal Christians, no better method could be found to arrest Unitarianism than the intolerant and unchristian method of denying us a hearing. We might ask, "Doth our law condemn any man before it hear him?" We trust, however, the friends of liberal Christianity will not be disconcerted, but will the more earnestly rally and contend for those principles which they believe identified with the glory of God and the improvement of man. The spirit of Bigotry will never be put down till, in the progress of knowledge, men shall learn that Free Inquiry and Free Discussion are the friends of Truth—till it be acknowledged that the human mind is necessarily determined to believe according to the evidence presented. The spirit of Christian morality

will never live in the hearts of mankind, till men shall see the worthlessness of Ceremony, and Forms, and Confessions, and implicit belief, and shall make Christianity to consist in following the example and obeying the precepts of Christ—nor will the worship of Christians be pure and fervent till they shall acknowledge Jesus as the Son and servant of God, but not his equal—and shall become persuaded of God's impartial regard to every individual of the human race.

Had we come teaching mystery, submission to Creeds and Catechisms, railing at all who differ from us, and consigning to the Devil all who do not pronounce *our* Shibboleth, possibly the Clergy would not have discountenanced us.

Had we come proclaiming an angry Father, who sends one to heaven and ten to hell, not according to moral character, but according to an arbitrary decree—punishing his own well-beloved Son instead of the guilty—bringing us into life burdened with a load of original sin, which is *mercifully* imputed to us, and which corrupts our whole nature—had we pictured God as mocking men with offers of salvation to all, while himself has fixed by an irrevocable decree that only a part shall enjoy salvation—had we represented Christianity to consist in the presumptuous confidence that we alone shall be saved and all others damned—had we preached three Gods—God the Father, God the Son, and God the Holy Ghost—and assigned God an equal in his own Son and servant Jesus Christ, thus holding *Three* Persons in one nature, and *Two* Natures in one Person—had we exhibited the Almighty Father as a stern and unjust lord who exacts more than man is able to give—whose outraged justice would have destroyed the whole race of man, but for the interference of his more merciful Son and equal—and, finally, as winding up the magnificent drama of the universe, by consigning to irremediable and endless ruin myriads of his own intelligent creatures, bearing his image, lightened by his sun, and supported by his bounty: had we done all this, Christians who loved God and revered human nature might be excused for endeavouring to prevent the propagation of a system so libellous of the Creator, and so dishonourable to man.

We have, however, done nothing of all this, but have proclaimed that there is One Good God—that he is the Father of his creatures, and is alone to be worshipped—that

he has no equal in heaven or on earth—that his goodness freely forgives our offences—that our present and future existence is the gift of his bounty—that he sent his son Jesus, to conduct us to happiness and virtue—that Jesus Christ is not the Being who created the universe, but a Being dependant on and subordinate to the Father of the world, his Father and our Father, his God and our God—that we are capable of doing good or evil—that our faculties are not corrupted but only misdirected—that we are saved only so far as we are holy, Christians only so far as we are moral—that all men are capable of salvation—that the merit of no other being can save us, but only our own good dispositions investing us as a robe of righteousness, and mercifully accepted by the Father of mankind—that Christ came not to reconcile *God* to *man*, but to reconcile *man* to *God*, and to reconcile man to man—and that, finally, all things shall be subdued to God, all men pure and happy, and the God and Father of Jesus Christ shall reign King over a purified universe, for ever smiling in his presence, and brightening with his glory.

This form of Christianity we oppose to the Christianity of the Confession of Faith; and we ask of Christians, having the New Testament in their hands, which is most like the religion of peace and good will? To proclaim these principles we have been denied an opportunity in Aberdeen. It would have been more handsome and manly in the Clergy to have boldly presented themselves at a public discussion, than resort to private underhand subornation. We asked only a "fair field and no favour." Where our principles are known they are respected and embraced; and though Intolerance would imprison, and Prejudice condemn unheard, neither bribe, nor intimidation, nor assertion, nor misrepresentation, will be able to stop the progress of that good sense and uncorrupted Christianity which is styled *Unitarianism*.

If our principles were justly apprehended and impartially examined, we have little doubt as to the result. We most willingly appeal to the judgment of candid and pious inquirers. We bring no New Religion, but only endeavour to revive the Primitive Doctrines of Christ and the Apostles. Our religious principles are accordant with the current doctrine of Scripture. Insulated expressions may appear to make against us, but Unitarianism is the running doctrine of

the New Testament. We require to coin no Articles nor Confessions; they are ready-made for us in the Bible. We can express our principles in the very language of the Scripture itself:—"That they might know thee, Father, the only true God, and Jesus Christ whom thou hast sent." "The true worshippers shall worship the Father." "The Father is greater than I." "We are the offspring of God." "According to his mercy he saved us." "He that *doeth* righteousness *is* righteous." "The son shall not bear the iniquity of the father, neither the father bear the iniquity of the son." "If thou wilt enter into life, keep the commandments." "All things shall be subdued unto God, and God be all in all." We do not worship the Trinity, because Christ did not. Not once in the whole record of his life can a single instance be produced of his worshipping God the Son, or God the Holy Ghost, but always and only the Father. He did not claim equality with God, but denied it saying, "Why callest thou me good? there is none good but one, that is God." "Of mine own self I can do nothing."—Did Christ preach the doctrine of the total depravity of human nature? Did he not smile on infancy, and say, "of such is the kingdom of heaven"? Did Christ, who knew the purpose of his mission, ever say that he came to reconcile an offended Father; to bear punishment in our room and stead, thereby to satisfy justice? No. Justice is satisfied when men become just by imitating Christ's moral excellence; God is glorified when men bear his image; punishment is endured only by the guilty; and the Scriptural doctrine of atonement or reconciliation is seen when man is brought into friendship with God. Can Eternal Torments form part of a revelation of mercy to man—peace and good-will on earth? We may be wrong in holding that the doctrines here reprobated form no part of Christianity, but we err in the sincerity of our hearts. If wrong, we desire to be corrected. We invite discussion, and challenge inquiry. We interpret the New Testament in some respects differently from other Christians; but this is all that can be charged against us. We denounce not those who may think the New Testament requires a different sense. "We think no worse of any man, whatever may be the faith he clings to. We deem the greatest heresy to be a wicked life. Though we loathe the error which depresses the heart

with gloom, and detest the unrighteousness to which it may tend, we still love the erring, and are anxious for their benefit; and practically believe that, if all the contending sects be careful to add to their faith *Charity*, their various supporters, though divided on earth, may 'meet in heaven.'

A. Macdonald."

ON THE CHARGE OF PERSECUTION BROUGHT AGAINST FAUSTUS SOCINUS.

To the Editor of the Christian Pioneer.

Sir,—In returning to the examination of the charge of persecution brought against Faustus Socinus, I must commence by expressing my obligations to the gentlemen who have replied to my former letter,* and especially to those on whom I had myself animadverted, for the candour, kindness, and courtesy of their observations. I must also apologise for the delay which has occurred in consequence of various pressing engagements. I was under the necessity of waiting until I had leisure to probe the matter to the very bottom, which was a duty imposed upon me by the tenor of the previous correspondence; and I trust that in fulfilling it, I have only wished to ascertain and state the exact truth.

Before proceeding to discuss the question itself, it appears desirable to mention, to what sources of information I have been able to obtain access. I shall thus show the origin of the charge, and the foundation on which it rests; its original extent, and the amplifications which it has received in recent times.

1. From the Bibliotheca Anti-Trinitariorum of Sandius (p. 59) we learn that a book was published A. D. 1580, at Frankfort on the Maine, entitled "*Defensio Francisci Davidis, in negotio de non invocando Jesu Christo in precibus*," *i. e.* A Defence of Francis Davidson† in the matter of not invoking Jesus Christ in prayer." Sandius enumerates the contents of this volume, and specifies among them a treatise composed by Jacobus Palæologus. This treatise contains a letter professing to be written from Transylvania, and to give an

* In the Christian Pioneer for July 1833.

† All the English writers whom I have consulted, except Robert Robinson, call the individual referred to *Franciscus Davides* or *Francis David*. In my former letter I have myself fallen into the same mistake. The original Latin authors call him *Franciscus Davidis;* so that, if we wish to put the name into an English form, it must be *Francis Davidson*. Fleury correctly, but not very harmoniously, calls him *Davidides*. He had a son David, who would consequently be called in Latin *Davides Francisci*, in English *David Franceson*. That I may neither make an innovation, nor call Francis by a wrong name, I propose in this paper to abstain from the use of the patronymic altogether, except when I quote from others.

account of the proceedings which took place there in regard to the dispute. The title of the letter is as follows: "*Scriptum fratrum Transylvanorum ad N. N. in quo habetur narratio rerum, memoratæ controversiæ causâ, in Transylvaniâ gestarum.*" I have not been able to discover who were the authors of this letter. There is no reason to doubt, that it was addressed to Jacobus Palæologus, in whose treatise it is inserted. Consequently, we may consider him as in some measure responsible for the accuracy of its statements. Sandius further says, that the entire volume was the production of Palæologus, Matthias Glirius, and David, the son of Francis. All three were the associates and adherents of Francis.

Faustus Socinus mentions this publication in a letter to Matthæus Radecius, dated Cracow, Jan. 8, 1586.* He says, it was reprinted at Cracow by Alexius.

The letter to Palæologus was extracted from it nearly entire by Bod, and is found in a fragment of his posthumous work; which fragment was published at Leyden in 1781, under the following title, *Historia Unitariorum in Transylvania.* It has been kindly lent to me by Dr. Thomas Rees, and when I have occasion to cite from it the letter to Palæologus, I shall quote the unknown authors as the *Fratres Transylvani.*

2. Besides some account of the controversy in the aforesaid letter to Radecius, and some important particulars in the Answer to Vujek (*Soc. Opp.* tom. ii. p. 537, 538), Socinus published a reply to the *Defensio Francisci* at Cracow in 1595. It is reprinted in the Works of Socinus, tom. ii. p. 707–766. The author has prefixed to it an Epistle, in which he apologises for his tardiness in making this reply, and refutes the accusations directed against him in the letter of the Fratres Transylvani. This Epistle is quoted as the *Epistola Dedicatoria.*

Socinus here represents the letter of the Fratres Transylvani as containing many lies and calumnies: I believe with good reason. It is, however, the only circumstantial evidence to which, at least in this country, we have access, on the proceedings of the Comitia in the case of Francis; and therefore I think we may, with some reserve, take the account as true except in regard to the circumstances which are denied and disproved by Socinus.

3. We have a life of F. Socinus, written by Samuel Przipcovius, a Polish knight; first published in 1636, and afterwards prefixed to the Works of Socinus. This author must have had the means of accurate information, and, judging from his attainments and character, is eminently entitled to confidence.†

* *Socini Opp.* tom. i. p. 386, 2d column.

† See the account of him in Toulmin's Memoirs of F. Socinus, p. 439–446.

4. Antonio Possevino, the learned Jesuit, was at Clausenburg in 1582, and has noticed the controversy in his *Bibliotheca de selectâ Ratione Studiorum, Romæ* 1593, and *Venet.* 1603. He was distinguished both by superior political abilities and by an immoderate zeal in combating heresy.

5. Professor Lampe, in his valuable History of the Reformed Church in Hungary and Translyvania (Utrecht, 1728, 4to.), has published at p. 680–690, an extract from the Archives of the Chapter of Media.* The author of this document is unknown. He professes to give "a true and perspicuous narration of the principal vicissitudes" in the ecclesiastical history of Transylvania, from the Reformation to the period which was remembered by the old men of his own time; the last event which he notices being the expulsion of the Jesuits in 1588. The author appears to have been a highly orthodox and zealous Lutheran. I will now proceed to state the facts of the case, and to make such observations upon them, as seem adapted to explain the part which Socinus acted in these transactions.

I. Socinus, having fixed his residence at Basil, received from Blandrata an invitation to Clausenburg, that he might converse with Francis, and endeavour to convince him of the propriety of invoking Christ in prayer. It was arranged, that Socinus should lodge and board with Francis, and that all the expenses both of his journey and of his living in Clausenburg, should be defrayed by Blandrata. Socinus accordingly took up his abode with Francis in the middle of November, 1578.†

This intercourse between Socinus and Blandrata, has led your valuable correspondent Civis Rusticus to the preliminary inquiry, "How could Socinus allow himself to maintain the relations of Christian, or of merely social amity, with such a man as Blandrata, especially if his gross immoralities had been fully developed?"§

The charge against Blandrata, which is here referred to, rests on the authority of the Fratres Transylvani. These anonymous accusers, evidently referring to Blandrata, but without mentioning him by name, attribute to him the commission of a crime which I must not specify in your pages. They intimate, that Blandrata thought that this crime had come to the knowledge of Francis; that he consequently felt sore towards Francis, and broke off his intimacy with him; and that this was the origin of the calamities which befel the Unitarian churches in Transylvania. (*Bod.* p. 103.)

I ask then, who would admit such an accusation against any man on such authority? If ever the charge had been

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* *Media* is the Latin name for a place called *Szasz-Medgyes.*

† *Epistola Ded.* p. 710, 711. Przipcovius.

§ Christian Pioneer, vol. vii. p. 480.

generally believed, we cannot doubt that it would have been noticed by the vehement opponents of the Unitarian doctrines, especially by the Jesuits Vujek, Bellarmine, and Possevino, not one of whom, so far as I can learn, has alluded to it. I have indeed remarked, that we may consider Palæologus as in some measure responsible for the truth of the statements made by the Fratres Transylvani, and this is more particularly the case in the present instance, because they introduce their account with a reference to his opinion. They say, *you are very right in thinking* so and so. Unless therefore he entertained the opinion, which they impute to him, he ought not to have published their letter without a remark. Still the expression does not imply, that he had more than a conjecture or surmise upon the subject. The evidence therefore, as to the matter of fact, stands thus. It is supported by the testimony of A. B. and C. D., of whom we know nothing, and countenanced by the implied assent of N. N. of whose moral character we know nothing good.

But, admitting the fact, we have no reason to suppose, that Socinus had any knowledge of it. On the contrary, the representation of the Fratres Transylvani implies, that Blandrata supposed the secret to be lodged in the bosom of Francis, and that hence he regarded him with suspicion, which at length produced the sentiments of unrelenting enmity and malice.

In the Works of Socinus (tom. i. p. 494) we find a letter addressed to Blandrata, and written A. D. 1583, the object of which is to obtain his permission to dedicate to him, for the sake of his patronage and the influence of his name, a work which Socinus had composed in answer to Volanus. It is possible, that in consequence of information subsequently received, this letter may not have been sent to Blandrata. If sent, we must conclude either that Blandrata did not choose to patronise the work, or that Socinus did not any longer wish for his assistance. For the work, which was first published in 1588, is dedicated to John Kiska. (See *Socini Opp.* tom. ii. p. 371). From the style of this letter, which is, I believe, the only remaining epistle of Socinus to Blandrata, as well as from the whole history of the case, we may, I think, infer that Socinus never was on terms of intimacy or friendship with Blandrata, and that he had no other intercourse with him than that of a distinguished, but indigent scholar, with a man of wealth, rank, and influence.

The final opinion which Socinus entertained of the moral and religious character of Blandrata, is expressed in his Answer to Vujek. This author had represented the miserable death of Blandrata, who was reported to have been strangled or suffocated by his brother's son, as a judgment of God upon him for propagating Unitarianism. The reply of Socinus, dated 1592, is as follows:—

" Here I would most willingly spare a person, who is dead, and who once deserved very well of our churches. But, since it is commonly reported that he died as Vujek says, lest the reader, who may be ignorant of the facts, should suppose this to be a certain proof of the wrath of God against him on account of the doctrines concerning God and Christ, which he had taught and promulgated in Transylvania, I think it right to inform him that Blandrata, not a little before his death, that he might gratify Stephen, King of Poland, and obtain from him (as he did) greater marks of liberality, relaxed very much in his zeal for the assistance of the Unitarians and of our churches in Transylvania; nay, that from the tenor of his behaviour, he was scarcely supposed to retain his former Unitarian opinions, but rather to attach himself to the Jesuits, who then flourished in no small degree in that province through the aid and generosity of King Stephen and of his brother Prince Christopher, or at least he was thought to practise some kind of collusion with them. Thus much is certain, that from the time that he succeeded in obtaining the desired proofs of liberality from King Stephen, he began to despise and desert some of the Unitarians whom he had formerly valued most highly, and whom he had assisted out of his own resources; that he did this even contrary to his promises and obligations; and that he at length entirely abandoned them, bade farewell to all true and sincere attachment to religion, and became solely intent on heaping up money."—*Socini Opp.* tom. ii. p. 538.

As to the question respecting the origin and guilty authors of the persecution of Francis, it appears to me that they were the Jesuits, and that this is to be proved more by the acknowledgment of themselves and their partisans, than by any accusations proceeding from their enemies. They were at this period attaining the condition of their greatest activity and vigour. They had established themselves in Transylvania, and expected a harvest of glory and renown from the success of their attempts to crush Unitarianism, which was esteemed the most pestilent, obnoxious, and alarming of all Protestant heresies. Two sovereigns had ruled Transylvania, the one, John Sigismund, a Protestant and a Unitarian; the other, Stephen Bathori, a Catholic: both of whom were distinguished by their moderation and love of justice. Under them Unitarianism flourished, as it always has flourished under an impartial government and among civilised nations. But ununhappily, on the election of Stephen, A. D. 1576, to the throne of Poland, the sceptre passed into the hands of his brother, Christopher Bathori, who was not only a Catholic, but a strenuous supporter and friend of the Jesuits, and a man of fierce, determined, and unrelenting bigotry.*

* Stephen was still the actual sovereign of Transylvania, on which account the order for the assembling of the States, and for the sub-

Possevino, the learned and able Jesuit, who visited Transylvania when the disputes under consideration were scarce subsided, and who went there to establish colleges for the education of priests in the Catholic faith, as he was prepared for his commission with authority both from the Pope and from the Emperor of Germany, had the best possible means of ascertaining the wishes, designs, and temper of the Prince. His words are these:—

"Christopher Bathori, a prince of the most solid piety, condemned Francis to death, together with the other heretical ministers of Transylvania. Blandrata voted for this sentence, lest by opposing it he might have been obliged to share the danger of his old friend. Thus the wisdom of God was justified, in that Francis was condemned by the same man whose arts had formerly seduced him into error; for the greater part of the nobles, though infected with the contamination, did not dare to open their mouths. But, when Francis was exhorted by his friend at least to confess Jesus as his Saviour, he said, 'Why should I confess him to be a Saviour who could not even save himself?'—A Jewish and more than impious blasphemy"! Possevino afterwards relates, that Francis, having been put preparatory to his execution into the castle of Deva, on the river Marosch, became mad and died delivered over to devils, exclaiming, as the crowd of demons appeared to him, "See those who are expecting me to go with them on their journey"! He does not at all notice Socinus in reference to this affair of Francis; but he clearly alludes to him (*male feriato Italo*) as being at Lublin in Upper Poland, A. D. 1584, and regarded by the Unitarians (*Samosateni*) as their apostle. He concludes his account with the following execration, "Go then, ye heretics, and choose these fit covers to your platters (*digna hæc patellis opercula deligite*), that as the devils snatched away Francis Davidson, they may await you also, either while you live, or after you are dead."†

The following account is from the Ecclesiastical History of Fleury, who must be supposed to have derived it from authors of his own party:—

"The exercise of private judgment in religion, led to the propagation of so many absurd and blasphemous opinions, that Christopher Bathori, who highly valued the Jesuits and

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sequent meeting of a General Synod at Thorda, published by Lampe, p. 305, and republished by Dr. T. Rees, *Racovian Catechism*, p. li. is represented as issued by the authority of Prince Stephen. But Christopher, as Governor in lieu of Stephen, was armed with full powers, and Stephen had at this time all his attention occupied in a dreadful conflict with the Russians, whose cruelty seems then to have exceeded even its present enormity. See *Universal History*, vol. xxx. p. 438.

† *Possevini Bibliotheca*, L. viii. cap. 31.

had erected for them a college at Clausenburg, was urged by them to protect the Catholic faith; and he left no stone unturned (*nullam non movit lapidem*) to give splendid proofs of his orthodoxy, to inspire his subjects with some love of the Catholic doctrine, and to redeem them from the errors and frauds of Davidson (*Davididis*). He therefore convened the States of the Province, which utterly condemned the pernicious doctrines of Davidson, and proscribed all who held them. But this did not stop the evil. For the Unitarians held an assembly (*conciliabulum*) at Thorda in 1578, at which 120 ministers were present. Here Davidson strenuously defended his opinions about not worshipping Christ, against baptism of infants, &c. He was arrogant, and wished to domineer over all. This induced Blandrata to rouse all the churches against him. But Davidson still kept his ground, and continued to gain disciples. Hence Blandrata sent for Faustus Socinus, to endeavour to convince him. He accordingly went to Thorda, and lived by the orders of Blandrata in the house of Davidson. But Faustus, neither by dexterity and cunning, nor by the force of his genius, nor by the politeness of his address, could convince him. On the contrary, Blandrata himself embraced the opinions of Davidson, and this induced many to take part more strenuously against him. They accused him to the Prince of exciting sedition and spreading impious doctrines. Having examined the articles of accusation, the Prince ordered David to be confined in the castle of Deva, where, tormented with grief and the pangs of conscience, he became mad and fancied that he saw a thousand most horrid spectres ready to torment him. At length, amidst horrid blasphemies, on the 15th of November, 1579, the walls of the building fell upon him, and he vomited forth his wicked soul, deserving his fate on account of his extreme pride, blasphemy, and frequent changes of opinion."

The author of the account in the Median Archives, says (p. 689), that, when the obnoxious opinions of Francis were becoming generally known, and the Prince had been informed of them by Blandrata, those who were at first their strenuous supporters preferred in time openly to betray their leader, rather than incur manifest danger to themselves by being supposed to agree in those opinions. I ask then, from whom was the danger apprehended? It could be only from the Prince and his party. This assertion therefore shows, that the Lutherans of that day were fully impressed with a conviction of a disposition on the part of the Government to persecute to the uttermost both Francis himself and all who maintained his opinions. According to this author, who probably expressed the opinions of the Lutheran clergy of his time, the individuals who betrayed Francis, did so, not out of malice against him, but to screen themselves.

Christopher was succeeded in the government by his son, Sigismund Bathori, who assumed the direction of public affairs at seventeen years of age. Stephen, in his last will, had endeavoured to fortify him in a strenuous adherence to the Catholic faith. He says: "To thee, my dearest nephew, I leave and commit the colleges at Clausenburg and Weissenburg, which thy father and I founded out of our own property;" and, after warning him of the probable attempts of the Protestants to subvert them, he adds, "Oh, I wish I could satisfy my love towards thee by giving thee at least a few pious Catholics to be thy intimate counsellors. They would certainly be an ornament to thee and a security to me. But such is the perversity of the times in which thou livest, that all have gone out of the way, and are imbued with various heresies."

These forebodings were soon verified. In the latter part of the year 1588, various addresses were presented to the young Prince, by the States, on the one hand, urging him to expel the Jesuits as full of mischief and ambition, the pests of the country, hated by all; and from the Jesuit leaders on the other hand, enforcing the reasons and advantages of toleration, and relating the encouragements always afforded them by Stephen and Christopher, their attention to their various duties, and the great benefits which they had conferred upon the people. On the 16th of December, in that year, the Prince returned through his Chancellor a final answer, the tenor of which was as follows: that the Jesuits had been called into the country by his uncle and his father; that they had most honourably educated him from a child, endeavoured to increase his knowledge in the most advantageous manner, by the precepts and doctrines of philosophers, taught him how to speak and judge; that he felt consequently, that he ought to cherish them with the greatest affection, and not to send them from his side; but that, seeing the consent of the whole kingdom in the business and their promptitude in attending to his wishes, he could not but answer agreeably to their determination, and therefore in virtue of his right he should require all Jesuits to depart within fifteen days from every part of his dominions either in Hungary or Transylvania. On hearing this the whole assembly applauded and exclaimed, "Long live the Illustrious Prince;" and the Chancellor departed smiling and joining with the people in their exultation.*

I have quoted the preceding testimonies the more fully, because it appears of the first importance to every one who wishes to form a correct judgment on the question discussed in this Essay, to know the state of religious parties in Transylvania at the time. The representations of the Catholic

* See the original documents in *Lampe*, p. 311–327.

authors not only claim for Prince Christopher and the zealous adherents of his faith, the merit of persecuting Francis, so as to point clearly to the first authors of these cruelties, but they also show the spirit in which the prosecution was conducted. The Prince, who was constitutionally armed with very extensive privileges and supported by a numerous and powerful Catholic party, was intent on crushing Unitarianism in his dominions. The cruel determination was formed and prosecuted with the address and cunning which characterised the Jesuits in all their operations. The persecutors availed themselves of the divisions and dissensions which existed in the adverse party. The general tide of opinion went the most strongly against Francis, both on account of the extreme of heterodoxy into which he diverged, and probably also on account of some discreditable circumstances in his private history, and the moroseness of temper and incivility of manners which were unhappily intermixed with his better qualities. At the same time it was manifest, that a more effective blow could not be struck than by removing the highest ecclesiastical functionary in the Unitarian churches. Still the Unitarians were so strong and numerous a body, that the Catholics, who have not been able to subdue them entirely to this hour, were obliged to proceed with the greatest caution.

It was in these circumstances, when Christian truth, which had struggled into day in one sequestered part of Europe, was in imminent danger of being again buried and overwhelmed, that Blandrata proposed a plan for its preservation. The proposal was that, to which Francis gave his consent, and which Socinus accepted. To me, I confess, it appears, that no proposal could have been made more reasonable in itself, or more honourable to Socinus. Though an exile from his own country, a wanderer over the face of Europe, scarcely enjoying the means of a comfortable subsistence, and not yet forty years of age, he had acquired so extensive and undisputed a fame by his learning and talents, united with suavity of manners and politeness of address, that he was requested to come, at great expense, from Basil to Clausenburg, in order to dispute with the able Superintendent of the Unitarian churches of Transylvania; and in the hope that he might convince him of the groundlessness of his opinion, and thus, for a time at least, rescue him from trouble and the cause of truth from destruction. In accepting this invitation it does not appear that Socinus was influenced by any sordid or selfish consideration, nor could he, I conceive, have declined it consistently with his uniformly professed principles as a Protestant, a Christian, and a friend of religious inquiry and of sacred truth.

If then he was right in accepting the proposal, we have next to inquire how he executed the task which he had undertaken.

II. He continued to reside with Francis till April, 1579, that is, four months and a half.* He conducted the debate with Francis on the question, Whether it is proper to invoke Christ in prayer, partly by conversation, and partly by writing in the form of a regular disputation. He from time to time gave Blandrata an account of the progress of the dispute. He did not succeed in bringing Francis over to his opinion. On the contrary, Francis, notwithstanding the determined opposition of the Government and the friendly warnings of Socinus, and notwithstanding his promise to abstain from professing his doctrine in public, took various opportunities of defending it from the pulpit and in the Synod, until at length the Senate received a letter from the Prince, commanding them to interdict Francis from preaching, and to set a guard over him until the Prince should otherwise determine.

In reference to this intercourse between Francis and Socinus, the *Fratres Transylvani* say, that Socinus informed Blandrata concerning all the conferences that took place between them, even their friendly disputations and their private conversation at table, and that Francis often engaged in these disputations against his will: also that Socinus accused Francis and his followers of rushing headlong into Judaism, abandoning Christ, and wishing to introduce Moses into the church, together with similar calumnies of his own invention. They intimate that Blandrata was induced by these representations of Socinus, to communicate the whole matter to the Prince.

Upon these allegations, Socinus in the *Epistola Dedicatoria*, makes the following remarks:—"Nothing can be more untrue except with respect to the disputations. For I resided in the house of Francis, and lived at his table, not that I might pry into his habits, which was always very foreign from my manners and my nature, but that I might argue with him and endeavour to bring him to an acknowledgment of the true majesty of Christ. Even concerning the disputations I was accustomed to write to Blandrata very sparingly." With respect to "rushing into Judaism," Socinus says, that from the commencement of the disputation, he said openly to all, and not secretly to Blandrata, that the opinion of Francis led to Judaism, by diminishing the honour paid to Christ.

Having stated the charge and the defence, I leave it to the intelligent reader to judge, whether he will adopt the representation of a man who gives an apparently credible and fair account of his own conduct, and who was remarkable for his integrity and love of truth, or that of his anonymous assailants, who could scarcely have any means of knowing

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* *Epist. Dedicatoria*, p. 711.

whether what they asserted was true, or whether it was false, and whose account, so far as it is injurious to Socinus, is much less likely to be true than the account which he himself gives. His conduct, as described by himself, was adopted in the discharge of the undertaking upon which he had entered, and which imposed on him obligations both to Francis and to Blandrata. To give to the latter a faithful account of the progress of the disputation, was a part of his stipulated task, or at least a duty arising out of it. Nor can I perceive that he was bound to silence, or to any reserve in the expression of his opinion respecting the grounds and the tendency of the disputed doctrine. His opponent seems to have submitted to no restraint in the promulgation of *his* sentiments; and Socinus, who was invited to engage in the disputation, because he was known to entertain a strong and decided opinion on the other side, could not be expected to abstain from the expression of that opinion, whenever occasion called it forth, or the candour of his own mind prompted him to speak upon the subject.

The *Fratres Transylvani* describe an interview which took place at the house of Francis, shortly before his captivity, between his son-in-law, whose name was Luke, and Socinus. "Luke," say they (p. 109, 110), "began to expostulate with Socinus on account of his ingratitude, that whilst he was living at the table of Francis, and almost in his bosom, he had lifted up his heel against him. Socinus justified himself with imprecations, and said, he did not understand what was meant. A vehement dispute took place between them; and, after Luke had told Socinus of the letter issued by the Prince, intimating that it had been issued in consequence of the representations made by Socinus to Blandrata, Socinus strenuously maintained, that he had done nothing wrong, *but that he had most earnestly contended against Blandrata's rage.*"

Here we have from the same witnesses both the charge and the defence. If we believe their account of what was said by Luke, why should we not also believe their account of what was said by Socinus? and, if Socinus thus defended himself in answer to Luke's accusation, why should we not admit his defence, and consequently give him the credit of a generous attempt to moderate the anger and soothe the disappointment of his employer? In the *Epistola Dedicatoria* Socinus states, that until the time when Francis violated his promise not to propagate his opinion, Socinus always endeavoured in conversation with others to encourage the hope, that Francis would relinquish that opinion. In short, it appears, that, instead of doing any thing to inflame Blandrata or any one else against Francis, Socinus did his best to lead them to a gentle and temperate consideration of his case.

Nevertheless the *Fratres Transylvani* call Socinus "the torch, which caused so great a conflagration" (*facem tanti incendii*, p. 105); to which Socinus, supposing the "conflagration" to mean the calamities which befel Francis, replies, that they would not have befallen him if he had taken the advice which Socinus gave him. Socinus observes, that the real torch was the conduct of Francis himself in the Synod at Thorda, which must have been held some time after the arrival of Socinus at Clausenburg, and at which Francis caused some Resolutions to be passed in opposition to the invocation of Christ, thus violating the promise which he had made to Blandrata, to Socinus, and to some others. His conduct on this occasion incensed Blandrata; and Socinus, perceiving this, did not cease to advise Francis to be more cautious, and, if possible, to get the Resolutions rescinded, telling him that he was exposed to no little danger, since Blandrata, who had great influence with the Prince, was well known to be greatly offended at those Resolutions. But Francis said, he feared nothing, and could always show, that he had done nothing on account of which the Prince ought to be angry at him; in reply to which Socinus made the following, or a similar remark, "I wish, my Francis, the Illustrious Prince may interpret your actions as you do yourself." The design of Socinus evidently was, that, if he could not convince Francis of his supposed error, he might at least prevail upon him to use more reserve in promulgating it, as the only probable way of saving him from trouble; but that he was frustrated in this friendly and benevolent intention by the zealous determination of Francis to persevere in defending it at all hazards. It is to be observed, that every pecuniary obligation to Francis appears to have been fully and very handsomely discharged. The intimation which Socinus, as I think, delicately and humanely gives respecting the moroseness of Francis and his disagreeable manners, is supported by accounts, probably much exaggerated, but not without a foundation in fact, which I shall forbear to quote from other authorities.*

Socinus concludes his vindication of himself in the *Epistola Dedicatoria* by solemnly asserting, "that he never assented to any more severe advice in regard to Francis, and that he never heard of, or said that he had heard of any

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* The authorities are *Possevino* l. c.; *the Extract from the Median Archives*, p. 688; and *Haner*, *Hist. Eccles. Transyl.* p. 297. These accounts are too disgusting to be inserted in the Christian Pioneer. But I think they leave no room to doubt, that in the year 1574 a Provincial Synod was convened by the authority of Prince Stephen at Enjedin, to inquire into the life and doctrines of Francis; that by the decree of that Synod he was divorced from his wife, Catharine Barat; that he afterwards sunk in public esteem; and that his temper and manners suffered in proportion to his reputation.

determination of Blandrata and the brethren against him except this, that Blandrata should influence the Prince to issue a command, that Francis should desist from preaching until an end should be put to the controversy concerning the invocation of Christ by the decision of the General Synod, which was appointed to be held for this purpose."

Dr. Toulmin, whose candour and diligence have done so much towards vindicating the character of Socinus from the unjust accusations of inventors and copyists, has unwarily conveyed what appears to me to be a false impression respecting the amount of the above assertion. According to him, Socinus "*consented to the suspension of Francis.*" There is a difference between *consent* and "*assent,*" which is the term used by Socinus. If Socinus *consented,* we suppose, that a meeting was convened, a deliberation entered into, and votes or opinions taken upon the question, What was to be done with Francis? which question was determined by the majority of voices. I do not believe that Socinus did any thing of this kind. As an alien, who had scarcely resided four months and a half as such at Clausenburg, it is impossible that he could *consent.* We can only suppose, that some one or more of the leading Unitarians at Clausenburg, informed Socinus of their opinion, that it would be desirable to obtain the proposed order from the Prince, and that Socinus in some way "*assented,*" i. e. expressed his approbation of their opinion. Nor was this an order for the "*suspension*" of Francis. For it was not proposed to turn him out of his parsonage, to deprive him of any part of his salary, to degrade him from his office as Superintendent, or to restrict him at all in his ministerial capacity *except as to teaching or preaching in public;* and this was recommended to be done only for a limited time, probably about one month. But perhaps some of your readers may be disposed to condemn the Clausenburg Unitarians for illiberality in forming such an opinion, and Socinus for illiberality or timidity in assenting to it. Now, in considering the propriety and expediency of this proposal, it is to be remembered, that the connection between Church and State included the Unitarians as well as the Catholics and the orthodox Protestants; and that the issuing of the proposed order would be no stretch of power in the Prince, but an act sanctioned by the common practice of the country, one indeed to which Francis himself could not possibly object, since in his character of Superintendent he himself must often have been the agent in executing mandates of this description. It is true, that the restraint might be very irksome to him, especially as we know, that the older ministers grow, the higher is the opinion which they have of their own preaching. The septuagenarian of Clausenburg, who at this very time preached against the invocation of Christ, even in violation of his own promise

and in opposition to the earnest entreaties of his friends, might possibly be indignant at having his pulpit closed against him by a mandate from his Prince. At the same time it appears certain, that nothing could have been more likely to ward off from him the impending danger; nor was there any thing in the proposal harsh or unreasonable, if we take into account the established constitution and practice of the Church. Francis himself had on various occasions called together Synods or ecclesiastical meetings, in order to discuss questions in theology and to decide them by the majority of votes, the intention being that no minister of the Church should be allowed to preach in support of the opinion which the majority had discarded. It appears, that during the time of Socinus's visit to him for the avowed purpose of a fair discussion of the question, he had convened a Synod at Thorda and caused Resolutions to be passed condemnatory of the opinion which Socinus maintained, and it was doubtless his intention, that all his brethren should be constrained to preach and pray in comformity with those Resolutions. In this state of things Socinus, whilst he warned him to be more cautious, at the same time candidly told him his opinion, that such an important point could only be decided, agreeably to justice and to their agreement with Blandrata, by a *General* Synod, and not by a *particular* Synod, such as that at Thorda. (*Epist. Ded.* p. 711.) Francis knew, that his opinion prevailed in the neighbourhood where he lived. He had long exercised a powerful influence over the surrounding ministers. Socinus with good reason objected to the attempt of Francis to settle the question in this forced, partial, and surreptitious manner, thinking that it was right and proper to refer it to a *General* Synod, and also reminding Francis, that he had agreed to the final settlement of the question by a General Synod at the close of their mutual disputations.* Whatever the reader may think of the opinion in question as affecting the general subject of religious liberty, thus much appears certain, that the issuing of the proposed mandate would have been the most likely way to rescue Francis from any further danger or trouble.

III. Although Socinus ceased from the beginning of April to be an inmate in the house of Francis, he remained nearly two months longer at Clausenburg. In obedience to the Prince, he was at Weissenburg, when the States assembled on the 1st of June to pass their judgment in the case of Francis. Having sufficiently recovered from a prevalent distemper, called the *colic* or *diarrhœa*, with which Francis was in like manner afflicted, he left Transylvania and went

* The agreement may be seen in the letter of the *Fratres Transylvani*, according to whose statement Francis was a party to it as well as Socinus and Blandrata. *Bod*, p. 106.

to reside in Poland, in order that he might escape the attacks of that complaint.

The task which Socinus came to perform, was at an end when the Senate adopted their resolution in accordance with the Prince's letter. Francis was confined, a guard being set over him, *in his manse or residence.* (*Extract from the Median Archives;* and *Blandrata* as quoted by *Bod*, p. 144.)

During this period the *Fratres Transylvani* represent Socinus as interfering still more directly than before to entrap Francis and to bring him to trouble and to condemnation. They mention by name (*Bod*, p. 108) a number of individuals, of whom Socinus is one, and whom Blandrata engaged in a league to deceive and ruin Francis: and they affirm (p, 113), that a week before the meeting of the States at Thorda, which was to take place on the 23d of April, Blandrata, Socinus, and four other persons, met at Thorda in order to consult together how to ruin Francis, and, until the day arrived, did not cease adding oil to the flame and doing their utmost to prevent the Prince from being disposed to clemency.

In answer to this Socinus says (*Ep. Ded.* p. 710), that for various reasons and especially on account of the severe illness under which he was then suffering, he did not stir out of Clausenburg. This charge therefore, which is by far the heaviest brought against Socinus, is a gross and palpable falsehood.

Socinus mentions incidentally in the Epistle to Radecius, which I have already referred to, and more particularly in the *Epistola Dedicatoria*, that, whilst it was expected that the propriety of invoking Christ would be debated at the meeting of the States, he wrote an abridgment of the arguments on his own side of the question, which was intended to be used on that occasion. On his departure from Weissenburg, he left this in the hands of those who maintained the same opinion with himself, that it might be printed and published.* This seems to have been his last act in the business.

As Socinus appears to me to have acted rightly in accepting the commission which Blandrata offered him, so on examining into the way in which he discharged it, I can find nothing to blame, but much to commend. He entertained a strong opinion in favour of the propriety of invoking Christ in prayer, and he expressed that opinion often and decidedly. But his whole intercourse with the Unitarians of Clausenburg seems to have been marked by a singular union of kindness and of prudence; and, in performing the delicate task which he had undertaken, and having to mediate be-

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* *Socini Opp.* tom. i. p. 386, 2d column; and *Epist. Ded.* p. 709.

tween two very intractable men, he seems to have fulfilled every obligation both of justice and of humanity.

IV. Nevertheless he did not escape odium. As his biographer Prizpcov observes, "*invidiam non effugit.*" It was not to be expected that he should. It was not probable, that a man of his nation and of his years, coming to a city distracted by party spirit, alarmed by the fear of persecution, and irritated by keen religious controversies, should perform so difficult and critical a task without incurring censure or awakening jealousy: and, when measures of cruelty were adopted against the aged Superintendent of the Unitarian Churches, and a searching inquiry was made into the behaviour of all who were in any way concerned, it is not surprising that the family, the friends, and the zealous adherents of Francis, should direct some suspicious charges against his polemical opponent. We have seen how he was assailed by Luke, who appears to have been a dutiful, conscientious, and warm-hearted man: and the Epistle of the *Fratres Transylvani*, besides its falsehoods and its calumnies, is written in an angry and malicious spirit, which proves the fact asserted by Prizpcov. The harshness with which Francis was treated after the issuing of the mandate by the Prince, and his lamentable end, excited a feeling of commiseration, which would point the censures bestowed on all his opponents. But it is a remarkable fact, that, whilst the *Fratres Transylvani* heap reproaches upon Socinus and Blandrata as the authors of these calamities, they always speak in courtly and obsequious terms of the Prince of Transylvania; and in detailing all the circumstances of the prosecution, they do not inform us of a single member of the Comitia, except one Trinitarian minister from Hungary, who had the honesty and boldness to speak a word in Francis's defence, thus confirming the above statement of Possevino; and according to their account the only other man who gave Francis the least assistance in the hour of danger, or the least comfort under his accumulated afflictions, was his son-in-law Luke. Where were the *Fratres Transylvani* then? According to their own account they were skulking in secret; and it was not till many months after Socinus had left the country, that they dared in an anonymous form and in a book printed in a very remote city, to assail his reputation.*

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* Bod, p. 146, gives an account of a letter, dated Nov. 9, 1579, and preserved in the archives of the Chapter of Weissenburg, which was addressed by Paul Karadi, minister of the Unitarian Church at Temesvar, to the Superintendent and three other ministers of Clausenburg as "*the brethren of Judas Iscariot.*" Besides accusing these ministers of treachery and ignorance, he calls Blandrata a viper, traitor, &c. and Socinus *a mad Italian.*

As far as regards the good fame of the Unitarians of Transylvania, they are more indebted for it to Socinus than to any other man.

The celebrated Bruce of Kinnaird never answered the charges of wilful misrepresentation, which were brought against him. A man of exalted and honourable feelings does not think himself under an obligation to be on his guard against every attack of the cloaked assassin. Socinus did not for fifteen years reply to the narrative of the *Fratres Transylvani*. He had a consciousness of innocence and of superiority, which probably made him feel serene and even careless about unfounded slanders. His sole anxiety seems to have been to publish a reply to the arguments of Francis, and when at length he was enabled to accomplish this desire through the liberality of his friend and patron, John Kiska,†

Vujek, the Jesuit, had asserted, that "Francis was condemned as a heretic by all the ministers at the Comitia, even by the Unitarian Anabaptists." To this assertion Socinus replies as follows:—

"If by '*condemning*,' Vujek means that our ministers thought that Francis ought to have been punished in any way, he either wishes to deceive others, or he is egregiously deceived himself. For it is certain that, when on that occasion a Calvinistic minister had made a sufficiently long oration, endeavouring to persuade Prince Christopher, who presided over the whole proceedings, that he ought to extirpate such a person, and threatening him with the anger of God unless he did so, our ministers, approaching nearer to the Prince, entreated him reverently that he would pity the wretched man, and show him clemency and kindness."—*Socini Opp.* tom. ii. p. 538, second column. Compare the account of the *Fratres Transylvani*, p. 135.

It marks the character of these detestable proceedings, and is an additional proof who were the authors of the persecution, that Luke was condemned to prison for his kindness and fidelity towards his father-in-law, and that the whole body of the Unitarian ministers only saved themselves from a similar fate by submission and dissimulation.—See Socinus, *Epist. Ded.* p. 709, compared with the *Fratres Transylvani*, p. 132–138.

† In the admirable letter, dated Clausenburg, Sept. 15, 1581, and addressed to Socinus by his fellow-countryman and fellow-sufferer in the cause of truth, Marcellus Squarciapulus, we find the following words (*Socini Opp.* tom. i. p. 359):—

"Thy condition and thy health require not these contests, of which there is no end. We are strangers; we have scarce what is necessary to sustain life; and, unless we be succoured by the kindness of others (be not angry, for I speak also of myself), we have not where to turn. Does it not become those who are reduced to such straits, to lead a peaceful life, to be hostile to none, to decline the more serious conflicts; in short, to attempt nothing which is not entirely approved by our friends and patrons?"

This touching passage confirms (if confirmation were at all necessary) the statement of Socinus in the *Epistola Dedicatoria*, that he was prevented from replying sooner to the *Defensio Francisci* by the want of means: and I think it may also check the positiveness of those who speak of the influence of Socinus over Blandrata, and ask "why he did not appeal to the Prince?" &c. as if he had enjoyed political rights or privileges, and had not been entirely destitute of every kind of influence except that which arose from his noble birth, his splendid talents, his solid erudition, his generosity of temper, his mild and courteous manners, and his unsullied fame.

he took occasion incidentally to refute the calumnies of the *Fratres Transylvani*, which he has done with remarkable calmness and temper. But for this answer, the world in general would never have known the tenor of the accusations brought against him, and the remark of Toulmin seems perfectly apposite and just, that "he would not have revived those accusations at the distance of fifteen years, unless he had been conscious of his innocence."*

Having traced the history of the facts, I now proceed to trace the rise and progress of the calumny.

George Haner, A. D. 1694.

Although it cannot be otherwise than an agreeable employment to vindicate the reputation of so great and good a man as Faustus Socinus—and the task is, moreover, one which I have in a great measure brought upon myself—yet I have found it liable to some objections. The search has consumed a great deal of that time, which I have been anxious to devote to other employments, and has occasionally been too like the attempt to catch noisome and agile insects, in warm specimens of well-compacted tapestry. A few days ago, I caught *George Haner* in the British Museum. I found him in a 12mo. form, bound up with four or five other productions of the same size. His *Historia Ecclesiarum Transylvanicarum* is on German paper of the vilest description. It appears however to be in a great measure derived, as it professes in the title, "from the most ancient and approved authors, the most hidden archives, and the most trust-worthy manuscripts;" and as it contains some original documents which have not been published by Lampe, it deserves to be consulted by those who write on similar topics. As the author begins his history with Noah's flood, the story of Francis and Socinus does not come till the 4th Book, near the end of the volume. It is taken with some alterations, though partly in the very same words, from the account in the *Median Archives*, to which I have referred as one of our original authorities. I have cited (p. 59) from this document a passage, asserting that the dread of persecution induced the original supporters of the opinions of Francis at Clausenburg to betray him, in order that they might screen themselves. Its author, though a very zealous Lutheran, decidedly opposed to Socinus and his doctrines, makes no mention whatever of him as implicated in these proceedings. Indeed, no contemporary writer was likely to have said any thing so absurd; for whatever the subjects of the Prince might have had to hope from his favour or to fear from his resentment, Socinus, as an alien and a stranger, even if we impute to him the most base and selfish motives, could

* Toulmin's Life of F. Socinus, p. 94.

scarcely be influenced by such views. But George Haner, copying from this account, has inserted the name of Socinus as one of those who thus betrayed Francis. These are his words: "When these things were becoming generally known, Blandrata, *with Socinus* and his other adherents, fearing lest these black errors should be imputed to themselves, informed the Prince of the course of the dispute; for they thought it better to discover the affair, than to incur the most manifest danger to their lives and fortunes."

Haner afterwards thus writes (p. 304): "Faustus and Blandrata did not escape with impunity from the persecution of Francis Davidson, but were compelled to hear the daily complaints and reproaches of David, the son of Francis, of Palæologus, Glirius, Sommer, and others, which Socinus in vain laboured to dilute by an apology. Both of them, weary of contradiction, retreated into Poland, where Blandrata was put to death by his brother's son, who longed for his great wealth brought out of Transylvania. His death caused intense grief to Socinus, who having obtained permission to preach, harassed the world by collecting very large congregations."

George Haner, whom I have now quoted, describes himself in the title of his volume, as a Transylvanian of Saxon origin. His Dedication is dated from Wittenberg, and tells us when and where he was born. It appears that he was twenty-two years of age, spending his time, as he explains, in literary exile, and longing to return to his own country. The Dedication, which occupies nineteen pages, is addressed by name to the greatest ecclesiastical and civil personages of his native place, whom he first addresses singly with all the titles and honours he could accumulate, and then he endeavours to conciliate the whole of them collectively by the following string of epithets, which he again introduces with numerous variations in the course of his Dedicatory Epistle.

"Viri summè Reverendi, Clarissimi, Doctissimi, Magnifici, Generosi, Nobilissimi, Consultissimi, Circumspecti, Amplissimi, et Prudentes. Domini, Mæcenates, Patroni, Promotores, Fautores, atque Amici, Æstimatissimi et in æternum honorandi."

It is to be hoped, that for all this the Wittenberg student was in the course of time well paid by some appointment in the Lutheran Church of Transylvania, especially as his work shows both that he had learning and talents, and was ready to add an *-issimo* for every Rix-dollar that he could obtain from his patrons. His book proves, that he wrote more to gratify their violent prejudices, than to serve the cause of historic truth. Such then is the creature that first secreted

the venom, which subsequent and far more distinguished authors have too readily imbibed.*

La Croze, A. D. 1707.

This very learned author was Librarian to the King of Prussia at Berlin. He was noted for his singularity, want of judgment and misanthropy, combined with vast erudition. His work, entitled "*Dissertations Historiques sur differens sujets,*" was published at Rotterdam in 1707. The first of these Dissertations is the same which Toulmin and other English authors (including "Civis Rusticus" and myself), have unwarily ascribed to Reland. Not having been able to obtain the original, I can only judge of it from the English translation, published at London in 1712:† and I think it probable, that the anonymous translator has infused as much virulence of his own as he found prepared for him in the original. But the design of the publication throughout, is, to run down Socinianism, by proving that it differs in nothing material from Mahometanism.

The charge of persecution is brought against Socinus in three different passages, which are as follows:

"Francis David died mad in prison—Socinus is accused as the author of his imprisonment and death, and it will be difficult to justify him on that head."—p. 189, Note.

"Will any one accuse me of penetrating into the secrets of Providence, if I attribute to the manifest punishment of God so many tragical deaths of these wretched Unitarians? Blandrata was massacred in his bed by his own nephew; Lismanius drowned himself in a well; Francis David died mad in the prison which Faustus Socinus condemned him to; Neuser gave up the ghost with blasphemy in his mouth, and his body all covered with infection. Certainly such apostles are not very proper to prepossess one in favour of the Socinian religion."—p. 225, 226.

"The dispute, that Francis David had to manage against Socinus, not prevailing with him to change his mind and stop the growing schism, Christopher Battori, Prince of Transylvania, condemned that wretch to prison, where he died: a deserved recompense for the pains he took to establish Photinianism, of which he was one of the most burning zealots. It is a vain endeavour to go about to justify Socinus from the persecution exercised on the person of Francis David. Blandrata had enough interest and influence with the Prince of Transylvania to hinder the imprisonment, if

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* Haner's statement is quoted from him both by Lampe and by Bod, who were much on a par with him in their hatred of Socinianism.

† *Bibliotheque Angloise*, tom. ix. p. 77, 78. *Jordan, Histoire de la vie et des Ouvrages de M. La. Croze;* Amst. 1741, p. 79.

he had pleased; and Socinus could easily have brought Blandrata to temper and mildness. But this heresiarch had it not in his principles. He would have heretics punished as well as furious and mad men," &c.—p. 234, 235.

I have the rather quoted these passages at length, because they show the spirit in which the tract is composed. The third passage, which I have before partially quoted from Dr. Toulmin (*Christian Pioneer*, vol. vii. p. 375), is followed by the quotation from the works of Socinus, which is given by Civis Rusticus in his Second Letter (*Christian Pioneer*, vol. vii. p. 571). Dr. Toulmin had already given this pretended extract (*Life of F. Socinus*, p. 95); but to enable his readers to judge whether it expressed the real meaning of Socinus, he also gives a translation of the whole Epistle, from which it professes to be extracted, and makes some observations upon the point, which appear to me no less just and intelligent than they are mild and candid. On examining the passage, which Toulmin has translated with accuracy, I find that Socinus does not express an opinion in favour of "punishing heretics" generally, but only in favour of restraining an obstinate heresiarch. After re-considering this part of the subject, I adhere to the opinion expressed in my former letter, *Christian Pioneer*, vol. vii. p. 376, 377.

Lami, A. D. 1723.

The History of Socinianism by Lami, was published without his name. It professes to be written as a warning against the horrors of this doctrine. Accordingly, the object of the writer is to strain and exaggerate every thing to the utmost, and to seize and magnify every pretence for rendering the doctrines of Socinus as odious as possible. His account of the affair of Francis is in general a close translation of the passage, which I have cited (p. 58, 59) from Fleury. But in addition to the numerous inventions of that author, Lami inserts one of his own, as will be seen by comparing the following extract with the parallel passage in the extract from Fleury:—

"Faustus Socinus with all his cleverness, address, capacity, and politeness, was not able to make any impression on this proud spirit; *which produced in him*, as well as in Blandrata, *so evil a disposition towards Davidson, that they both undertook to rid themselves of him.* With this view they accused him before the Prince of having plotted against the State," &c.

This extract will also assist the reader in judging of the propriety of the following observations of Mosheim:—

"The history of Socinianism, that was published at Paris by Lami in the year 1723, is a wretched compilation from the most common-place writers on that subject; it is also full of errors, and is loaded with a variety of matters that have

no sort of relation to the history of Socinus, or to the doctrine he taught. The very learned and laborious La Croze promised in his *Dissertations Historiques*, tom. i. p. 142, a complete History of Socinianism, from its origin to the present times, but did not fulfil this interesting engagement."—*Mosheim's Eccles. Hist.* by Maclaine, vol. iv. p. 487, Note.

Mosheim, A. D. 1755.

I regret now to be obliged to insert in this list the name "of the very learned and laborious" Mosheim, as having brought upon himself, so far as Socinus is concerned, the very same censure, which he has pronounced upon Lami. He has trusted to La Croze, with whom he was in habits of frequent correspondence, and whom he has pronounced, "second to none in genius and learning."—(*Aikin's Gen. Biog. Article* Croze.) I find in Mosheim the careless misprint of 1573 for 1578, the year when Socinus went to Clausenburg, which I have traced through a succession of writers from Haner, A. D. 1694, to Bod, A. D. 1781. After quoting the very same passages which La Croze has quoted from Socinus and Lubieniecius, with a view to prove that Socinus did not think the matter in dispute between him and Francis a question of any importance, Mosheim makes the following remark concerning Socinus and his party:—

"They persecuted Francis and his followers, lest by tolerating his doctrine, they should increase the *odium* under which they already lay, and draw upon themselves anew the resentment of other Christian churches, while in their private judgment they looked upon this very doctrine and its professors as worthy of toleration and indulgence."

Chauffepie, Yair, &c.

When Chandler published his translation of Limborch's History of the Inquisition, he prefixed to it a Discourse on the History of Persecution. In 1733 an anonymous pamphlet appeared, entitled "*A Letter to a Friend, occasioned by Mr. Chandler's History of Persecution.*" Chandler had observed, that many of the Reformers asserted the propriety of persecuting heretics, and mentioned several examples by name, but without including Socinus. The author of the "*Letter*" proposed to furnish "a supplement to Mr. Chandler's History of Persecution," showing that Socinus is to be added to the number. He thus speaks of the process instituted against Francis:—

"The Prince was a Socinian as well as his favourite Blandrata, who conducted the affair. They had brought their great Doctor from the heart of Switzerland; and could they without his consent or in spite of him have got rid of a rival, who wished to push Socinianism as far as it seems naturally to go? This was too much for them; they thought it became them to pique themselves on their orthodoxy in

regard to their difference from Francis: and as at that time the universal tendency was to suppress heresy by force, the Socinians themselves, when they were masters, were by no means of opinion, that there should be a liberty of dogmatising. If they did not openly deliver the heretic to the secular arm, yet that arm was heavily felt, when the Prince favoured them."

This author seems at least to have had the merit of originality. He first made the discovery so important to his argument, that Prince Christopher was a decided and zealous Socinian. Chandler seems however to have taken no notice of him, and does not even mention him in the 8vo edition of his History of Persecution, published in 1736. But for other writers, therefore, this pamphlet might soon have fallen a prey to oblivion. It is mentioned in the *Biblioteque Britannique,* tom. iv. A. D. 1734, and it is from this publication that I have taken the preceding extract, not having been able to procure the pamphlet itself.

From the Biblioteque Britannique, the passage is copied by *Chauffepiè* in his Supplement to Bayle's Dictionary, Article Servetus, A. D. 1756.

Lastly, that Article was translated into English, and published in a separate volume by *James Yair*, Minister of the Scots Church in Campvere, A. D. 1771; and this is the work referred to by Toulmin as *Yair's Life of Servetus.*

Theophilus Lindsey, A. D. 1783.

It grieves me to introduce here the name of so amiable and venerated a man as Mr. Lindsey. Notwithstanding the appearance of Dr. Toulmin's valuable *Memoirs of Faustus Socinus* in 1777, the only authority to which he refers besides the writings of Socinus himself, is Mosheim, by whom he appears to have been misled. He uses the following language in his *Historical View of the Unitarian Doctrine, from the Reformation to our own times*, p. 165, Note.

" How unfeeling are persecutors! where men weakly suppose the favour of heaven confined to the holding of certain opinions which they have espoused, and think their honour or interest concerned in maintaining. How blind was Socinus to the fatal consequences of the inquitous severities of which he had been in some measure the author or the accomplice at least, in forcing men to dissemble and act a dishonest part; which he ought rather to have wept over, and condemed himself for, instead of speaking so lightly of it!"

Frederick Samuel Bock, A. D. 1784.

In the account which Bock gives of the conduct of Socinus in this affair, and which is partially quoted by my friend Mr. Beard in reply to my former letter (*Christian Pioneer*, vol. vii. p. 443), I find the following mis-statements of facts:

1. That Socinus voted in favour of the sentence against Francis;

2. That he had the privilege of voting either one way or the other;

3. That the sentence was suggested to the Prince by Blandrata;

4. That Socinus allowed it to be carried into effect without interposition or discomposure;

5. That Blandrata came to no determination himself, nor suggested any thing to the Prince, without having first consulted Socinus;

6. That Socinus did not consider the dispute with Francis a matter of much importance;

7. That he pretended to think his own opinion important only that he might advance the credit of himself and his party (Bock, *Hist. Anti-Trin.* p. 840, 841).

Also the following gratuitous assumptions:

1. That Socinus had the opportunity or the liberty of pleading with the Prince in defence of Francis;

2. That in the whole of this business the Prince did nothing without the advice of Blandrata;

3. That Socinus told a wilful falsehood, when he asserted that he left Transylvania on account of the prevalence of an epidemic disease.

Also two anachronisms:

1. That Socinus went to Poland in May.

If he had done so, the evidence would have been, if possible, still clearer in his favour than it is now; for the States did not assemble to decide upon the case of Francis till June, and Socinus mentions that he went to Weissenburg at the command of the Prince to be present on that occasion. Whether he staid during the sitting of the Comitia, we are not expressly informed, though I think it very probable, because he says (*Epist. Ded.* p. 709), that he was summoned to it by a letter from the Prince himself. If we knew, that he went into Poland in May, this would be an additional proof that he had no concern whatever in the sentence of condemnation passed on the unhappy Francis. We see, therefore, that Bock's ignorance upon the subject has led him to make a statement, which is not only incorrect, but unfavourable to his own view of the question.

2. That Socinus left Transylvania, because he was wearied with accusations on account of the death of Francis.

It is generally allowed, and may be proved by various testimonies,* that Francis did not die till the 15th of Novem-

* *Socini Opp.* tom. ii. p. 538; *Sandius*, p. 56. Bod (p. 144) quotes a letter of Blandrata, stating that Francis died Nov. 15th. That he died three days after he was sent to prison, was a mis-statement of the Jesuits.

ber. According to Bock's account, therefore, his death in November, and the indignation which it produced against Socinus, caused him to leave the country five or six months before it happened.

To all these mistakes committed by "that impartial and exact historian Bock," may be added one, into which his translator has inadvertently fallen, *viz.* that the Transylvanian ministers, addressed by Socinus in the *Epistola Dedicatoria*, altogether dissented from him on the question of his criminal interference in the affair. If Mr. Beard will examine the work of Bock again, he will find that this is not the sense of the original, and consequently that the last clause of his last sentence, with which he clenches his argument, ought to be expunged.

The source of Bock's erroneous representations is apparent, if we compare his arguments and assertions with those of La Croze and Mosheim, whom he appears to have followed.

ROBERT ROBINSON, A. D. 1792.

This excellent man says (*Eccles. Researches*, p. 620), that "the death of Francis will always remain a blemish in the character of Socinus;" and p. 637, "Many have been blamed; but the most probable opinion is, that Socinus and Blandrata were the principals in this cruel business. Which of the two had the greatest share is not so easy to determine."

He then argues the point at considerable length, and in my judgment draws many false inferences, and falls into various mistakes. But he seems to have the merit, which scarcely any of his predecessors in this list could claim, of having thought for himself and examined the question with some portion of diligence.

It is scarcely necessary to pursue the progress of this opinion any further. The notices in my former letter, and in the replies to it, may be sufficient. I shall only observe, that I have met with a repetition of the charge since I wrote the postscript to that letter, advanced by no less an author than Mr. Thomas Moore, and in a work of no less learning and research than the "*Travels of an Irishman in search of Religion.*" His object being to recommend the religion of the Roman Catholics, he cannot be blamed, if in treating of Unitarianism he alleges as an off-set against the practice of his own Church the only instance, ever pretended to have existed, of religious persecution perpetrated by a leader of the Unitarians. I beg leave, Sir, to assure the poet through your pages, that he never wrote a line of purer fiction than that, in which he calls Socinus a persecutor; and I conclude with congratulating you and your readers, that the Catholic of the present day is not disposed to follow in the steps of the former historians and fathers of his Church, who, far

from imagining that the persecution of such a vile heretic as Francis could be a reproach to any one, claimed the honour of extirpating him for their zealous and devoted partisan, the Prince of Transylvania.

I remain, Sir, yours respectfully,

London, Dec. 1833. James Yates.

THE WORKING CLASSES, AND THE DUTY OF SOCIETY IN REGARD TO THEM.

(Continued from page 9.)

The slight sketch of the history of the working classes which has just been given, may be of use to us in determining the present condition and objects of this great division of society. We find them originally but serfs or bondmen, emerging gradually and stealthily from this debased condition, and struggling upwards against the feudal, despotic, and other social tyrannies, by which they were oppressed, till at last they have reached a table-land, lower evidently than their ambition, but still one which has enabled them to reach forth towards the possession of equal civil and political rights with the rest of the community. The history of their progress too, be it remarked, is the history of the progress of British wealth and civilization. Their elevation is contemporaneous with the development of art and science, of manufactures and commerce, and of all that dignifies and refines humanity. From the historical truth, that they have fought their way upwards to the possession of many of the rights of free citizenship, we deduce the important conclusion, that they will go on until they are arrayed in the complete panoply of freedom, and are to all intents and purposes recognised members of the commonwealth.

This is our first great position. The second is, that Trades Unions and Combinations will never cease till that takes place, and employer and employed are placed upon a footing of political equality. Then the sellers of labour, having a voice in the making of the laws, will lose their natural jealousy of the hitherto dominant caste, the buyers; and the civil rights of both being equal, they will meet and deal with each other upon a footing of more cheerful reciprocity. The repeal of the Combination Laws, after a laborious inquiry, and by a Government little disposed to favour the political views of the working classes, is a tacit acknowledg-

ment of the impossibility of putting down Combinations by the mere arm of the law, and should direct us to look for an antidote to their possible mischiefs, or for the means of extinguishing them, to a different quarter. Our views upon this head may be comprised in one sentence—the enlightenment, and gradual enfranchisement of the working classes. Coercion, to which the ignorant few would fain have recourse, may indeed cause the evil to disappear for a short time from the surface of society, but only to drive it more fiercely into its heart, there to bring forth all the horrors of secret association, incendiarism, and Luddism. Let us beware, therefore, of endeavouring to combat this social insurrection by the exertion of brute force; but let us attack it with the weapons of knowledge and conciliation. We may lead the working classes, if we can but obtain their confidence, to perceive the impossibility of regulating the price of their labour by means of Combinations—by showing them the true nature of the laws which determine its value. But we may assume it as a principle, that until they (the working classes) perceive a readiness in the other divisions of society to admit them to the possession of equal political rights, they will listen but coldly to our lecture.

During the last forty years, knowledge has gone on increasing amongst us in a compound ratio. The demand for political knowledge especially has been great; and the working classes, since the first French Revolution, have devoted much, perhaps too much, of their time to such discussions. One consequence has been, that they look towards the possession of equal political rights with perhaps too exclusive an eye, as the sole means whereby to raise and improve their condition, and to place it upon a secure elevation, beyond the sweep of that ruinous current of mutation, which has swept away from time to time so many of their comforts. Every person is familiar with the history of the last three years, during which the struggle continued, which terminated in the middle classes wresting from the grasp of a powerful aristocracy, the right, at least a part of it, to govern themselves by their own representatives. Is that struggle finally ended? Let no man deceive himself. One only of the heads of the aristocratic hydra has yet been struck off, and the others are hissing and sputtering as fiercely as ever against the popular demand for the practical fruits of reform.

Now, the working classes have as yet gained nothing more than a change of masters, by the Reform Bill; in its provisions they are not included. Let us receive it as a great truth, worthy of all acceptation from society—that the Excluded must become the Included—ere the land be completely at rest, and the tranquillity and security derived from equal rights and equal laws rest upon all the interests of the body politic.

Those who have studied the character and tendencies of the spirit of society, since the commencement of the present century, must be aware, *that it is in a state of transition from the domination of the Aristocratic, to that of the Democratic principle.* The problem which the present generation has to solve, is, how to effect this transition, at the least possible expense to society, without deranging its structure, endangering its tranquillity, and suspending or embarrassing its necessary operations. Trades Unions and Combinations to keep up the price of labour, appear to me no more than straws floating on the surface of the great popular current, and which enable us in some measure to determine its depth and velocity. It is probable that the Aristocratic principle, so widely diffused through society, may refuse to share alike in the distribution of political privilege with the Democratic; if so, the struggle will ultimately be, not for equality, but for predominance—and woe betide the weakest! The middle and wealthier classes may indeed for a time keep down the masses—how long, is the query; and the duration and hazards of the experiment, with its possible and probable results, had better be taken into calculation, ere it is determined upon.

Having evolved these general principles as to the present condition and requirements of society, and the capacities and objects of the working classes, considered as one of its chief divisions, as conclusions drawn from the rapid survey I have taken of the history of the latter, viewed in connection with the general aspect of the times; I shall now endeavour briefly to touch upon the general subject of Trades Unions and Combinations, with a view to determine their character and objects—with their probable issues—concluding with some remarks as to the duties of employers at the present social crisis.

I begin with laying down some general principles, by an application of which we shall more easily and perfectly arrive at sound conclusions in regard to Trades Unions and Combinations, with their consequences present and remote. In the first place, Capital, which is nothing more than hoarded labour, is the only fund out of which the wages of labour can be paid. Whatever tends to the increase of this fund therefore, tends to raise the value of labour. Whatever has a tendency to check or limit the increase of this fund, tends to lower the wages of labour. Secondly, the security of private property is essential to the increase of capital, and of course to the increase of the wages of labour. Thirdly, capital is increased by its application to the extension of trade or manufactures, or to the bringing of new lands into tillage. Fourthly, the extension of manufactures is dependent upon freedom of trade, which comprises the entire freedom of the market for labour. Fifthly, whatever interferes with the natural supply and demand principle, checks the increase of capital, limits the field for labour, and lowers its value. Sixthly, the price of labour is dependent upon the supply taken in connection with the demand, as well as upon the relative value of commodities. Seventhly, a rise of wages must be followed by a fall in profits, and a consequent decrease of capital. Eighthly, a fall in wages raises profits, promotes the extension of manufactures and the demand for labour, and ultimately tends to restore its equilibrium.

Let us now try Trades Unions by these tests. The object of a Trades Union is, first, says Mr. Wade, "to maintain the value of labour; secondly, from time to time to attempt to raise its money value; thirdly, to sustain its value, by a rigid admission of apprentices; fourthly, to prevent the employment of any but associated workmen; fifthly, it aims at regulating wages, by the profits derived from improvements in machinery; and lastly, the Union is bound to prevent the insidious reduction of wages, by an extension of the hours of labour, or otherwise. Generally speaking, then, we see that the great object is to keep up the price of labour—an object that cannot be condemned in the abstract, but only with a regard to the means pursued for its accomplishment." If we keep the general principles in view, which were just brought forward, we shall find that every one of them is, more or less, violated

by the means necessary to carry into effect the main object of Unions, *viz.* the keeping up the price of labour. Supposing, in fact, that every separate trade could by such means fix an arbitrary value upon their labour, and of course upon the cost of the different articles of manufactures, it is clear, that it would be only a system of mutual robbery; nobody would gain any thing by it, labourers being themselves the great consumers. But this could not possibly last, as capital, the labour fund, would, under such a state of things, be in a constant state of diminution, and prices would ultimately fall just as low as they had been raised unduly high.

We have seen what is the great object of Unions—to maintain and increase the value of labour. If such an object were pursued by means strictly passive, there could be no solid objection to the workmen pursuing it; but then their pursuit would be utterly futile. It is plain, that they can only keep up the value of their labour, by making a monopoly of it; which is a tyranny towards the employer, and such others of their fellow-artizans as have their labour to sell, but are prevented by them from finding a market for it. Secondly, manufactures can never be extended, under such a restriction of the field for labour, which is equivalent to a restriction upon the investiture and accumulation of capital. Thirdly, if owing to a heavy taxation, the prices of food are much higher in one country than another, so will be the price of labour; but that country where food is dear, cannot become a great manufacturing country, without it be in the possession of some important advantages to counteract this disadvantage. The advantages which this country has hitherto enjoyed, in the comparative freedom of her institutions, the boundless supply of home minerals, and the activity and industry of her population, with the absence of internal hostilities—have enabled her as yet, by the application of capital and science to improvements in her manufactures, to outstrip other nations in the career of manufacturing and commercial industry. But the footsteps of foreign competition are at our heels; and without some vigorous efforts of the national energy to throw off part of the load of taxation, and especially of the land-owners' mountain monopoly of corn, we shall be overtaken and distanced by our rivals, at no remote period of time. It is now become of the greatest

national importance, that the principles of a sound political economy should be diffused through all ranks, as the struggle betwixt the untaxed bread of foreigners, and that of our own over-burdened system, is becoming more intense every day; and the prevalence of Trades Unions is only one of the many painful manifestations of the national ignorance as to the true sources of relief.

Let not the middle and higher classes, however, plume themselves on their superior knowledge; they have shown, and still show, as much ignorant selfishness themselves as to sound principles of national economy. Witness the Corn monopoly—the East India one just knocked on the head—the West India Corporation—the Canada Timber job; with many others, much less defensible than the Unions of the working classes. Oh but, it will be said, these monopolies were and are not enforced by violence. This plea would hardly avail them, we believe, if examined into. But suppose they are not, because it is not required—is there no apology to be made for poor uneducated men, whose sole property is their labour, and who behold (at least by far the greater part of them) their wages constantly gravitating towards the minimum of human support, and who, moreover, now see their masters, whom they ignorantly but pardonably consider as the prime agents in this process of gravitation, one and all of them placed in the new relation of their law-makers? I say, if we take these things into consideration, we shall be disposed to make many allowances for the attempts of the working classes to better their condition, however wrong they may be as to the proper means. Besides, the ignorance of the working classes as to the principles which regulate the price of labour, is their misfortune, and not their crime. It is the crime of society, which has taken no pains to instruct them, and which therefore is justly made to pay the penalty of its criminal inattention to the enlightenment of the greater part of its members.

(To be concluded in our next.)

CALVINISM—ITS DOCTRINES AND SPIRIT.

(Continued from page 5.)

It is not my intention to examine in detail the portions of Scripture, which are supposed to support the terrific senti-

ments of Calvin. The whole tenor of Scripture pronounces them false. And I will frankly declare, that not even the Bible could convince me of their truth. Did that Sacred Book in reality countenance such a libel on God and on man, this would serve only not to establish the doctrines of Calvin, but to disprove the divine origin of the Scriptures. From such teachings, wherever I found them, I would turn to the dictates of my own heart, and pronounce the assertions that are made of the utter depravity of man, false and calumnious. I would turn to the frame of society—to the rich streams of benignity that pass through the heart of man —to the beneficent arrangements and splendid array of the heavenly bodies—to the earth loaded with the riches of Divine love—to its hills and its valleys, its sunshine and its shade; I would turn to the irrational creation, notice the infinitude of their number, the fulness of their joys, the boundless diversity of their pursuits; I would call on each and all the works of God, to confute the doctrine, and to proclaim with a universal exultation, and under a universal dictate of gratitude, "the Creator is good—his tender mercies are over all his works." No! I must change my being—I must lose all my experience—I must go into a world where man is not man, and where "universal love" not "smiles around," ere I could believe the frightful dogmas of Calvin. If they are true, happy the beasts that browse the herbage unconscious of a dreadful destiny—happy the birds that carol their Maker's praise, unknowing that vengeance and not benignity presides over the creation—happy, a thousand times happier, all the irrational creatures than man, for he alone, of all the universe, is fitted to be greatly blessed; and he alone, with perfect consciousness of his destiny, is fated to be greatly and inexpressibly miserable. Of the ignorance of uncivilised nations we speak much, and with deep regret. But rather, if this doctrine be true, their lot is enviable. for they live in happy ignorance of the terrible doom, which, even if Christianity were proclaimed in their ears, the majority of them would have to undergo;—

"When ignorance is bliss, 'tis folly to be wise."

But to state such sentiments, is to refute them. The heart and the mind of man rise up to reject them. Human nature may indeed be so perverted, that for a time it may yield to

their oppressive sway. But it is not for long. The native feelings of the soul are too powerful to permit an oppression so crushing. You may call them orthodoxy. You may bribe men to their avowal—but they must perish. The heart will struggle against the bondage—the bosom will heave to reject the weight. For a time, modifications will suffice; the most revolting features will be softened down, but eventually human nature, the power of God in the heart of man, the strength of the divinity within him, will avail to cast away the wild imagination that man is a demon and the Deity a Moloch.

There may be some who think that I have now used language unjustifiably strong. Whether so or not, I have used it not unwittingly but advisedly. And I have used it, because the terms demon and Moloch are the only words that at all answer, in my idea, to the terrible description that Calvin gives of man, and the awful imputations which his doctrine brings on God. Call to mind the language in which he speaks of human nature, and I shall be justified before you. Be pleased to think of the character of that Being, who, according to the scheme of Calvin, before all worlds, made an eternal decree, irrespective of goodness on the one part or sin on the other, that a few of the myriads of rational creatures should be eternally happy, and all the rest—the vast majority, consisting of numbers which the stars of heaven, nor the sands of the sea, nor the drops of the falling rain, cannot equal—all the rest, after passing a few years in this chequered scene, after a few transient joys and a few feverish days, after feeling the consciousness of high capabilities, and conceiving the desire and the hope of a nearer union with God hereafter—all the rest, not for any crime of their own, but because their first progenitor fell, rather not for any crime of his, but because of the eternal decree of God—all the rest are doomed to inconceivable and eternal pain!

The words eternal punishment are so often on the lips and in the hearing of Christians, that they are apt to forget the fulness of their awful import. But their proper significancy should be felt, in order to realise to the mind the dreadful doctrine of Calvin. By a quotation from his works, itself fitted to make the blood curdle, I have already afforded you the means of judging in part the dreadfully pregnant mean-

ing of the words "eternal torments." But words cannot do justice to the subject. Dr. Edwards, however, an eminent Calvinistic divine, has endeavoured to impart a somewhat less imperfect idea of this terrific dogma. "Be entreated," he says, "to consider attentively how great and awful a thing eternity is. Do but consider what it is to suffer extreme pain for ever and ever; to suffer it day and night, from one day to another, from one year to another, from one age to another, from one thousand ages to another, and so adding age to age, and thousands to thousands, in pain, in wailing, and lamenting, groaning, and shrieking, and gnashing your teeth, with your souls full of dreadful grief and amazement, with your bodies and every member of them full of racking torture—without any possibility of getting ease, without any possibility of hiding yourselves from Him, without any possibility of diverting your thoughts from pain, without any possibility of obtaining any manner of mitigation, or help, or change for the better! How dismal it will be, when you are under these racking torments, to know assuredly, that you never, never shall be delivered from them—to have no hope—when you shall wish that you might be turned into nothing, but shall have no hope of it—when you shall wish that you might be turned into a toad or a serpent, but shall have no hope of it—when you would rejoice if you might but have any relief, after you shall have endured these torments millions of ages, but shall have no hope of it—when, after you have worn out the age of the sun, moon, and stars in your dolorous groans and lamentations, without rest day or night, or a minute's ease, yet you shall have no hope of being delivered—when, after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are no whit nearer to the end of your torments, that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall ascend up for ever and ever, and that your souls, which shall have been agitated with the wrath of God all this while, yet will exist to bear more wrath, your bodies, which shall have been burning all this while in these glowing flames, yet shall not have been consumed, but will remain through an eternity yet, which shall not have been at all shortened by what shall have been past."

Such is the doctrine! Can it be true? My heart and soul reply, no. It is confuted by its own extravagance. What an overwhelming, what a harrowing thought, that the vast majority of God's rational creatures are destined to such a fate! How can a heart of flesh and blood believe it? How can a man who has felt the sentiments of a father believe it of his Heavenly Father? How can a man who has felt the common promptings of humanity, believe it of the common Parent? Was ever tyrant found on earth, whose cruelty could be named in comparison with such representations? We ask not for mercy, we ask not for love, but where is justice fled if this be true? How is it, how can it be reconcileable to justice, that God, for his own good pleasure and by his own eternal decree, should doom myriads to eternal burnings? Wherein lies their sin? In being depraved? That was given them before they saw the light. In being born? Over that they had no control. In descending from Adam? Such was the ordinance of God. Did the demerit lie in Adam's fall? He was "subject to vanity," and God not only foreknew but decreed his fall. How much more compatible with justice, with mercy, with the character of a God, to have punished Adam solely, or to have prevented his existence—to have left the work of creation undone—to have annihilated the race by destroying their progenitor, than thus to people the regions of torment with the worthless myriads of his own children. Oh, into what do men like Calvin make the world! They depopulate the abodes of the Divinity, to fill the abodes of Satan. How large a part of the Universe do they convert into a pandemonium! On earth nothing is to be found that can picture forth an adequate idea of the horrors of hell. The Inquisition has been a cruel and a bloody theatre—the beautiful plains of France on the massacre of St. Bartholomew's day, were covered with scenes of terror; the rich and gold bearing lands of Peru were deluged by Christians with the blood of thousands; but how petty all such scenes when compared with the terrors and pains of the immeasureable regions of the reprobate! And can the Creator take pleasure in such scenes? Can he permit their continuance to eternity? Will he allow his fair creation to be polluted by horrors that human imagination can neither paint nor conceive, and at the

mere thought of which even human pity weeps and shudders? It is impossible. No evidence but the declaration of the Creator himself could make me believe it. There is no dogma however absurd—there is no tenet however revolting, that I could not sooner receive, than that the Lord and Father of this beautiful creation would one day prove the fell tyrant and cruel tormentor of his own offspring.

Those who tell me so, I would reprove as the ignorant it may be, but certain libellers of the Divinity. "It is your infirmity," I would add; it is owing to the narrowness of your views—the contracting influence of a misguided education. Such notions proceed not from the Revelation of God, but from the misconceptions of men. I would take them to the brow of one of the flock-covered hills of my native country;—I would point to them the majestic sun in the firmament, holding his gladdening way through the skies;—I would bid them behold the countless myriads of beings that joyfully sport in his beams—the rising forest towering to heaven in its Maker's praise, giving a resting-place to the winged tribes and echoing with their dulcet music, giving shelter to animals both small and great, each enjoying the existence with which they have been blessed;—I would show them the valleys covered with corn, and make them hearken to the song of the husbandman, and observe the flocks and herds peacefully cropping the verdure on the hills,—and then ask them, if the God of nature and the God of Calvin are the same? I would lead them to the sacred precincts of home—bid them mark their children's smile as they passed their threshold, their eagerness to share the envied kiss, the harmlessness and smiling sweetness of their infant, the unwearied and tender benignity of its mother—I would admonish them to count up, if possible, the varied joys which home affords during one single day, to add days to years, and the happiness of one individual to that of another, till all the rational creation was compassed,—then I would direct them to the air they breathe, so full of living beings—the earth on which they tread, not a spot though never so small devoid of life—the waters, replete with the works of God,—these I would tell them to add together, to estimate, and sum up the amount of their happiness—and then to compute the joys of all, of whatever rank or name, in whatever element, or under what-

ever clime—and having observed, if observe they could, the vast and immeasurable amount, to say, if the God of nature and the God of Calvin were the same—if all nature does not "cry aloud through all her works," that God is good, and his "tender mercies over all his works?"

(To be concluded in our next.)

TRANSLATION OF AN OLD GREEK PRAYER.

Porphyry, the mystical Platonic philosopher of Tyre, and opponent of the doctrines of Jesus, in Book 10th of his "Praises of Philosophy," records, that the heathen oracle of Apollo, being consulted as to how the Supreme Being ought to be worshipped and addressed, delivered a Prayer, of which the following is an almost literal version:—

Ancient of days! though scarce we may presume
To take thy name on our polluted lips,
Maker and God of all! whose throne sublime
In heaven, far, far above the starry spheres
High-seated dwells, where still thine arm divine,
Omnipotent! directs their wheeling orbs;
Yet, in thy goodness trusting, which thy works
All testify, to thy eternal throne,
Father of *Love!* by that endearing name
We thy weak children come: O Father, hear
The humble aspirations of our praise!
Thou only art The God! thou only Lord,
In unexpressive glory manifest,
Circled with golden splendour, dost revolve
The vast conceptions of thy mighty mind—
The archetypes of those high deeds which thou
In thy creative wisdom wilt perform:
While to and fro' Thee—first great Source of Life,
And Light, and Love!—thy spirits ministrant,
The blissful emanations of thy power,
Fly jubilant through realms of boundless space
To do thy will: and aye a radiant band
Of Seraphim, heaven's hierarchy supreme,
Thy throne surround, on whom thine eye oft
Complacent—*then* as forest cedars thick,
Deep bends the wavy circle, as they sing

With harmony symphonious unto Thee—
Thou who alone art worthy—Spirit pure
Of Holiness, and Harmony, and Love!* G. L. F.

BIOGRAPHICAL NOTICES, BY JARED SPARKS—ARCHDEACON BLACKBURNE.

[The Biographical Notice, which follows that of Turretin, in the "Collection of Essays and Tracts in Theology," is of Firmin Abauzit. As the facts relating to that distinguished and excellent man, have already been inserted in our pages, vol. iii. p. 123–128, under the title of "Unitarian Worthies," it is unnecessary to repeat them, and we therefore pass at once to the individual named in this Notice. —*Editor.*]

Few persons have written with more ability, or engaged with a warmer zeal, in the cause of religious liberty, than Francis Blackburne, Archdeacon of Cleveland. His long and active life was passed within the pale of the Established Church of England, but his liberal spirit and comprehensive charity were restrained by no barriers, either of forms or names. The right which he had exercised in choosing his own mode of worship, he cheerfully granted to others. With him the Bible was the only proper formulary of faith, and the true christian church was the whole body of sincere believers and faithful followers of Jesus.

He was born at Richmond, Yorkshire, 1705; and, after a preparatory course of classical education in the neighbouring schools, he entered the university of Cambridge, 1722, as a pensioner of Catherine hall. He remained at the university five years, during which period he took his bachelor's degree, and at the expiration of which he was ordained a deacon in the church. He had already gained a high reputation for his attainments and devotedness to study; but, being disappointed in his expectation of a fellowship, by reason of the

* The principles and feelings embodied in this prayer are manifestly Christian, not Heathen. They were derived from that very Christianity which the writer opposed; as, in like manner, Mr. Paine drew his theological belief, and almost the very words in which it is expressed, from that Bible it was the object of his work to discredit. "I believe in One God, and no more; and I hope for happiness beyond this life. I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy."—*Editor.*

sentiments, which he had openly avowed, concerning church power and civil liberty, he left the university and lived nearly ten years in retirement with his uncle in Yorkshire.

He had early acquired a fondness for the writings of Locke, Hoadly, and others of the same character, who were distinguished for the freedom and power with which they spoke of a general toleration and religious liberty. The sentiments derived from these sources were strengthened by his own vigorous understanding, and confirmed by a course of reading, in which he was soon afterwards accidentally engaged. Several volumes of the old Puritans fell into his hands, which he perused with eagerness. He admired the independent principles of these writers, their plainness of manner, their simplicity, and unaffected piety. The spirit which he imbibed from works of the above description, gave a tone to his future character, and was the groundwork of that toleration and love of liberty, which he ever after manifested.

In the year 1739, he was settled as a clergyman in Richmond, his native place; and eleven years after, he was appointed Archdeacon of Cleveland by the Archbishop of York. His residence was always at Richmond. At no distant date from his first settlement he commenced his labours as an author, and, as would be natural to expect, was soon drawn into the field of controversy. A translation of Erasmus's preface to his paraphrase of Matthew was made at his request, and one of his first publications was a discourse prefixed to this translation. The tendency of this discourse was rather practical than controversial, and was chiefly designed as a preservative against the influence of Popery, and an encouragement to study the Scriptures.

The two or three succeeding pieces, which he published, were chiefly aimed at the abuses of church power, faults of discipline, errors of systematic forms of worship and faith, impropriety of certain ceremonies, and, in short, all the ecclesiastical encroachments, which had grown bold and strong with time, and all the unmeaning and cumbersome additions to the original church of Christ, which ignorance had invented and custom sanctioned. On these subjects he took the Bible for his guide, and did not hesitate to follow his principles to their proper consequences.

His next subject of controversy was the intermediate state

of the soul. Bishop Law, in the Appendix to his Theory of Religion, had defended the doctrine of the unconscious being of the soul between death and the resurrection. This Appendix was attacked with vehemence. Blackburne defended it, and attempted to show, that the Scriptures afford no proof of an intermediate state of happiness or misery. The controversy was protracted, and Blackburne came forward several times to meet the arguments of his opponents. In the progress of the discussion, he published remarks on certain passages in Warburton's Divine Legation, and on the account given by that writer of the opinions of the Jews concerning the soul. He at last wrote a historical view of the whole controversy.

But the work, which has gained him greater celebrity than any other, is "*The Confessional;* or a full and free Inquiry into the Right, Utility, Edification, and Success of establishing systematical Confessions of Faith and Doctrine in Protestant Churches." This was published in 1766, and passed through three editions in four years. Its object is well expressed in the title. The author first traces the history of Confessions of Faith in Protestant churches; he next considers the right to establish them as tests of orthodoxy; and then examines their expedience and utility. This branch of the inquiry occupies the three first chapters, and these constitute the portion, which has been selected for the present work. They embrace a distinct topic, and contain the clearest views and best reasoning, perhaps, which can be found within the same compass, on the subjects of which they profess to treat.

These three chapters do not make more than one-fifth of *The Confessional,* but the remainder, although written with equal learning and ability, has a particular and exclusive bearing on the English Church. It goes into a full and ingenious examination of the various opinions which have prevailed respecting the terms of subscription to the Articles, and searches for the reasonings and casuistry by which it came to pass that they were conscientiously subscribed in different senses. This investigation is pursued with much acuteness, and with no little severity against the modes by which the consciences of some churchmen had been satisfied.

This work was the beginning of a controversy, which sent many publications into the world, and did not terminate for

several years. The following is the language of the author in his preface to the second edition.

"The favourable reception which The Confessional hath met with from the public, though it will not be admitted as an argument of the merit of the book, is undeniably an argument of something of much more consequence. It is an argument, that the love of *religious liberty* is still warm and vigorous in the hearts of a considerable number of the good people of England, notwithstanding the various endeavours of interested and irreligious men, in these latter as well as in former times, to check and discourage it; and notwithstanding the desponding apprehensions of some good men, that these stifiers had well nigh succeeded in their unrighteous attempts."

"The Confessional hath likewise had the good fortune to make another valuable discovery; namely, that encroachments on religious liberty in Protestant communities, by whatever specious pretences they are introduced, can never be defended upon Protestant principles."

A little before this period, he expressed corresponding sentiments in a memoir of his own life. Mr. Theophilus Lindsey had married his step-daughter, and he writes on the occasion as follows. "The friendship between Mr. Lindsey and Mr. Blackburne was not nearly so much cemented by this family connexion, as by a similarity of sentiment in the cause of Christian liberty, and their aversion to ecclesiastical imposition in matters of conscience. In the warfare on these subjects they went hand in hand."

About the same time that the Confessional was published, a vacancy happened in the congregation of Dissenters at the Old Jewry, London, by the death of their pastor, Dr. Chandler. From the sentiments which Blackburne was known to entertain, it was thought by some persons, that he might be induced to leave the Established Church, and accept an invitation to take charge of this society. The proposal was encouraged by some of the friends of the archdeacon, and he was consulted; but, for reasons which satisfied both parties, he declined the offer.

Blackburne's opposition to the Established Church, and his continuance in it, have been considered an anomaly not easily to be explained. It is certain, however, that he ex-

plained it satisfactorily to his own conscience. Nor will it admit a reasonable surmise, that he was actuated by motives of interest. Had he been ambitious of power and influence, these possessions, with his commanding talents, would have been much more within his reach among the Dissenters. That to improve his fortune was not his purpose is most evident; for he absolutely refused preferment in the Church, which required a renewal of his subscription; and the income at the Old Jewry, which he declined accepting, was nearly three times as large as that which he received at Richmond. We have no need to inquire by what process he reconciled himself to a church, whose forms and government in his opinion were so defective; it is enough to know, that the whole tenor of his life proved him to be a man of high and unwavering integrity, that he acted from principles of conscience, and that whatever course he pursued, he believed it to be right.

It was one of Blackburne's projects to write a life of Martin Luther, after the manner of Jortin's Life of Erasmus. Materials to a considerable extent were collected for prosecuting this excellent plan, but the work was never commenced. It seems to have been set aside for a time by the labour of compiling two weighty quartos, as a memoir of his worthy friend, Thomas Hollis. His eyesight failed soon after, and the burden of years pressed too heavily to allow him to engage in an undertaking, which required not more the experience of manhood, than the vigour and enterprise of youth. He died on the 7th of August, 1787, in the eighty-third year of his age. His works have since been collected and published by his son in several volumes.

In private life Blackburne was amiable and kind, affectionate to his family, dignified in his manners, and warm in his friendships. He was an earnest and persuasive preacher, and assiduous in his public as well as private duties. By a rigid temperance and good natural constitution, his health was preserved through a long and studious life, which he devoted to the cause of virtue and liberty. His compositions discover a strong and well-cultivated intellect; they are animated and forcible; they seldom fail to exhibit a lucid train of thought, and marks of a discriminating judgment. The warmth of controversy may sometimes be perceived, but it is the warmth of sincerity, of conviction and argument,

and not the consuming fire of passion, nor the corroding heat of ill-nature. In his numerous writings on theology, morals, and politics, no traits of the author's character are more conspicuous, than his independence and firmness, his love of truth and sense of duty.

REVIEW.

ALICE BRADFORD, or the Birth-Day's Experience of Religion.—London: J. MARDON.

To call this a *good* little book for children, would be to use a word far too weak, and quite inadequate to express its real character. For small though it be, yet with sufficient fulness, with great plainness, and much feeling and force, it treats of subjects which in importance and interest yield to none on which the human mind can be engaged. Some dozen of large works might be mentioned, which although devoted most specially to the elucidation of "religious experience," "vital godliness," "fear and love," "the new birth, or regeneration," "the natural and spiritual state of man," and "obtaining peace with God through Jesus Christ," would not repay the patient, laborious reader, with that clear and satisfactory view of these momentous topics, which is given in "Alice Bradford." Children may understand it, and men may derive from it instruction and profit.

HYMNS, SONGS, & FABLES, for Children.—London: J. MARDON.

A fitting companion for "Alice Bradford." It consists of about thirty pieces of poetry, which most children would be glad to read, and which very few could read without having their more kindly and generous feelings excited, and their memories and hearts impressed with sentiments which when once planted there, seldom if ever fail to produce many valuable fruits in after life.

The EXCELLENCE of the SON, as shown specially in his Death, the cause of the Father's love towards him.—A Sermon by J. R. BEARD. London, R. HUNTER; and FORREST, Manchester.

It is no slender recommendation of this discourse, that it is published at the request and expense of the Unitarian congregation, Newchurch, Lancashire. If our favourable opinion be deemed by our old friends of any worth, we can assure them that it affords us no small pleasure to be able to say

that in our judgment, honestly expressed, we think the sermon does honour to the discrimination of those hearers who requested, and the author who consented, that it should be published. It is really an exalted view, and a noble application, of the death of Christ.

The Doctrine of Scriptural Election, stated and illustrated in a Sermon.—By Jabes Burns. Perth, J. Hally; London, Drinkwater.

The object of this discourse, by a minister of the "United Christian Church," is to show that "Scriptural election (except to office), is invariably *conditional*, and may be forfeited." This object is sensibly and scripturally pursued, and clearly and successfully established. We strongly recommend it to all those advocates of unconditional election, whose mind's eye is not yet completely closed against all evidence, however vivid, and whose mental ear is not hermetically sealed against all rational argument, however strong.

The Examination of an Independent in Church and State.—Dublin: Young & Cunningham.

In the thirty pages of this little book, there are more materials for thinking, on Toleration, Church Establishments, Government, Liberty, and the rights and duties of the various classes of society, than we hardly ever met with in so small a compass. The writer is evidently neither feeble nor fearful. His pen is directed by a firm hand, and a vigorous head. He is manifestly in earnest to do good. And were the principles which he lays down, wisely acted upon in Church and State and society, times such as have never yet been witnessed would set in—blessings such as have never yet been enjoyed would abound—and happiness such as has never yet been attained would be placed within the reach of every moral and industrious man.

Tales and Conversations.—By Emily Cooper. C. Fox, London. 12mo. p. 186.

The nine pieces which compose this little volume, all aim at conveying in a pleasing manner useful instruction, and practical maxims to the mental storehouse. They are written in a happy style. As a book in aid of intellectual and moral culture; and to vary the reading, and thereby extend the pleasures, and advance the improvement of the young, it

would undoubtedly prove no insignificant present to any one of that class, of either sex. A new system of educational training, more in accordance with nature and reason, than that which was the offspring of dark and barbarous ages, is advancing upon our own times; and all books which help forward its progress, merit encouragement.

MONTHLY RECORD.

February 1, 1834.

Lady Hewley's Charities.—"The Vice-Chancellor has *decided* that the Unitarians are NOT *Christians*"! So declares the *Liverpool Standard*. And suppose he has; what then? Is his judgment infallible? Has the mantle of him of Rome fallen around the person of Sir Launcelot Shadwell? We trow not. To one who believes in a parliamentary religion, and worships a parliamentary God, the decision of a magistrate as to the truth or error of particular doctrines, may be satisfactory, and without appeal; but to one who determines to "stand fast in the liberty wherewith Christ has made him free," it is utterly valueless. The New Testament is his statute-book, and its commandments are more binding on his conscience than those of any human court, be it of "Equity" or the Inquisition. The Vice-Chancellor may prevent the Unitarians from distributing among *orthodox ministers* the charities of the deceased; but it is not in his power to unchristianise the objects of his denunciations. Against Popery, whether Catholic or Protestant, they equally protest. To their own Master, and not to any earthly tribunal, in matters of religion, they stand or fall.

Most gross are the misrepresentations which have been industriously circulated, respecting Lady Hewley's charities. Having obtained their possession, the persecutors are advised to try for the chapels next. Let them. Were they successful in both attempts, Unitarianism—if the truth as it is in Jesus, as we believe it to be—will not, as the enemy proudly vaunts, be extinguished. It depends not on endowments, whether established or dissenting, on the Regium Donum or the private bequest. Our opinion has always been, that all such "appliances and means to boot," are of injury to its progress,

engendering too often apathy on the part of the people, and servility in the recipient.

But it is quite a different matter to submit to spoliation and wrong, without uttering a word in explanation or defence. The Dissenters of England a century ago were recognised under three denominations, Presbyterians, Baptists, and Independents. The Baptists permitted Baptists alone to sit down with them to the Supper of the Lord. The Independents also fenced the Lord's table with creeds and confessions. The Presbyterians of England were distinguished by unfettered inquiry. Lady Hewley belonged to the Presbyterian denomination. She left certain funds for distribution among "poor and godly preachers of Christ's holy Gospel." But she enjoined no test of faith. She only required that the recipients should be dissenters from the Established Church of England. She positively provided, that the Trustees and Managers for the time being, should give the money to whom "they should think fit." They gave *three-fourths* of the money to ORTHODOX MINISTERS—they distributed the *remaining fourth* among the ministers of their own communion. And because they did this, because they did not give *all* the money to orthodox ministers—because they did not make a *test* where they found none—because they did not restrict to a *party* that which was left for the whole Dissenting community, the persecution was commenced, whose decision by the Vice-Chancellor has raised "the outcry wild" which has been echoed from one intolerant to another throughout the length and breadth of the land. In Scotland generally, and in Glasgow particularly, the most rancorous and unfounded statements having been circulated respecting the matter, Mr. Harris deemed it right to take advantage of passing events, and inculcate from them lessons of doctrine and duty. On Sunday afternoon, Jan. 12, he preached from Acts xviii. 12–16, pointing out the belief and practice which constitutes a Christian, and exposing the gross and flagrant calumnies in circulation respecting these charities. He delivered the sermon at Greenock on Thursday evening, Jan. 16; and again at Glasgow on Sunday evening, Jan. 19; and at Paisley on Monday evening, Jan. 20. On all the occasions the services were fully attended, and so great was the crowd at Glasgow on its *second* delivery, that before the hour of wor-

ship, notice had to be given at the door, that the sermon would be repeated on Sunday, Jan. 26. We refer with great pleasure to Mr. Tayler's remarks on this subject, at the meeting at Manchester, and are sorry our limits this month will not allow us to insert more of the particulars of that truly Christian meeting.

Tribute of respect to Rev. J. Cooper of Coseley, Staffordshire.—On the 16th September, the members and friends of the congregation at Coseley and of the minister, Rev. J. Cooper, to the number of fifty, dined together at the Coseley Tavern, on occasion of presenting a piece of plate to Mr. Cooper, as a token of respect for his faithfulness as a Christian pastor, and his zealous labours in behalf of civil liberty, particularly in connection with the return of R. Fryer, Esq. as M. P. for Wolverhampton. The chairman, Mr. J. Smith, presented the Cup, which was not only remarkable for its very chaste execution, but also for its massiveness. On the Cup was the following inscription:—

"Presented to the Rev. John Cooper of Coseley, by his Congregation and Friends, as a token of their affectionate esteem and regard; and as a testimony of their high opinion of his character and services as a Christian minister, and for his exertions in the cause of liberty.—Sept. 16, 1833."

The company was addressed by the Chairman, Rev. J. Cooper, and Mr. Fryer, Jun. the son of R. Fryer, Esq. M. P. for Wolverhampton.

Unitarian Meeting at Yaxley.—A public meeting of Unitarians, or Christians who worship the One true God the Father only, was held in the Dissenting Chapel, Yaxley, Oct. 9. The service was commenced with reading the Holy Scriptures and prayer, by the Rev. Noah Jones of Northampton; and the Rev. Edward Tagart of London, preached a highly appropriate sermon, at once eloquent and argumentative, on John, chap. xiv. verse 6: "Jesus said unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."

A respectable party of friends, who had come from a distance, partook of a plain dinner at the Chequer Inn. In the evening, a meeting took place at the Chapel, when T. E. Fisher, Esq. of St. Ives, having taken the chair, and

Mr. Chappell, the pastor of the church, having engaged in prayer, the Chairman adverted to the object of the meeting, as being to afford the worshippers of the Father only, an opportunity of stating and vindicating from misrepresentation their peculiar views and mode of worship; and requested Mr. Chappell to state their religious principles. The gentleman having prefaced his statement with an interesting narrative of the circumstances which had led him to adopt his present sentiments [Mr. Chappell was formerly a Calvinist], then said, that the leading principles of his religious belief were—

1. That there is only one God, and that he is one person, supreme, self-existent, and unchangeable: the God and Father of our Lord Jesus Christ.

2. That the Holy Scriptures contain the only infallible record of the revealed mind and will of the Father, and are therefore to be appealed to as the only authority in all matters of Christian doctrine.

3. That to worship the Father in spirit and in truth is true worship; and that our religious homage of prayer and praise is due only to Him, to whom Christ himself prayed, when he said, "This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent."

4. That Jesus is the Christ, the Son of God, and that his wonderful powers, his transcendant wisdom and knowledge, and all his glory, were given him by the Father, who hath made him both Lord and Christ.

5. That the One Supreme, as uniformly represented by the Lord Jesus, sustains the character of a Father in the moral government of mankind; his wisdom, justice, and rectitude, as well as mercy, being manifested, in the free forgiveness of all repentant sinners, assured to us through the sufferings, death, and exaltation of his obedient and best-beloved Son.

6. That holiness of heart and life, is essential to our acceptance at the judgment-seat of Christ, by whom God will judge the world in righteousness: and in seeking after that holiness, we daily need mercy to pardon, and grace to help; which are dispensed to us freely from the fountain of the Father's love, through the mediation of Christ.

Such, said Mr. Chappell, are the great principles of our creed, which we find expressed in the plain words of Scripture. To us "there is one God, and one Mediator between God and men, the man Christ Jesus, who give himself a ransom for all." "God was in Christ reconciling the world to himself." "It pleased the Father that in him should all fulness dwell," and "him hath God exalted, to be a Prince and a Saviour, to give repentance, and remission of sins," and "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God hath highly exalted him, and given him a name, which is above every name; that in the name of Jesus,

every knee shall bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father," Phil. chap. ii. verse 8, 11. "God sent his Son to bless us, by turning every one of us from his iniquities," and "we must all stand before the judgment-seat of Christ." This, said the speaker, is what we believe, and what has been denounced by some as *blasphemy*. Whether it *be* so, is submitted to your most serious investigation.

A friendly discussion immediately ensued, in which the Rev. Messrs. Jones, of Northampton; Tagart, of London; Walker, of Wisbech; and Chappell, of Yaxley, took part. Objectors being invited to speak their sentiments, several persons, viz. Messrs. Seaton, Peel, Castor, and a stranger, proposed certain questions, which were replied to by the above-mentioned gentlemen.

The attendance on both parts of the day was highly respectable, and more numerous than was expected, especially in the evening, when the chapel was filled, notwithstanding the zealous exertions of the vicar and his lady to prevent it. The deep attention, the devotional spirit, and truly Christian feeling which pervaded the meetings, rendered them a sacred festival, which will be remembered by many with the most grateful emotions for years to come.

Our correspondent observes, that it is much to be regretted, that although many reputedly orthodox ministers had been requested to unite in this discussion, none attended. Mr. Freer, the vicar of the parish, whose zeal had moved him to preach on the previous Lord's day (as well as on other occasions) against Mr. Chappell and his sentiments, did not think fit to reply to a respectable invitation to attend the meeting. If such conduct does not betray a suspicion in the parties *themselves*, that zeal without knowledge, however confidently it may speak *in* the pulpit, would make but a poor figure *out* of it, it cannot fail to excite such suspicion in the minds of *others*. And they who do not hesitate to impugn the views and characters of their fellow Christians, in a place which *prevents* the possibility of a reply, would do well to consider whether it is not their duty to come forward and defend their assertions, where the parties attacked *are* permitted to speak for themselves.—*Huntingdon Gazette.*

Moor-Lane Unitarian Congregation, Bolton.—On Friday evening, Jan. 3, 1834, the members of the Moor-lane Congregation, Bolton, assembled to the number of 70, male and female, in the School-room connected with the Meeting-house, to partake of a social meal, and to welcome the new year by the interchange of good wishes and Christian feeling. The ladies of the congregration presided at the different tables, which were neatly arranged and decorated with evergreens. After tea, the chair was taken by the Rev. W. Smith, minister of the Congregation, and addresses on various subjects of interest connected with the progress of Christian liberty and truth, were delivered by the Rev. T. May, Messrs. J. R. M'Kee, T. Brandreth, J. Barrow, R. Holme, P. Heywood, J. Taylor, and H. Holme. The meeting concluded, by all present uniting in singing a hymn and joining in prayer, led by Mr. May. The following remarks were heard from many ere they parted for the evening—"This has been a pleasant meeting; I am persuaded it will do good, and hope we shall often meet on similar occasions."

Greengate Chapel, Salford, Anniversary.—The religious services connected with the ninth anniversary of the opening of the Unitarian Chapel, Greengate, Salford, took place in the Unitarian Chapel, Mosley-street, on Christmas Day; in the Chapel, Greengate, on Sunday forenoon, and at the Cross-street Chapel, on Sunday evening December 29. Sermons were preached on the first-named occasion by the Rev. J. J. Tayler, minister of Mosley-street Chapel; and on the two latter, by the Rev. Samuel Bache, of Birmingham, and collections were made, amounting to upwards of £40, in aid of the fund for liquidating the debt on the Greengate Chapel.

On Monday evening, December 30th, above five hundred ladies and gentlemen, chiefly members of the three congregations of Unitarian Christians in Manchester and Salford, took tea together in the Exchange Dining and Ante Rooms, which on this occasion were tastefully decorated with festoons and wreaths of laurel and other evergreens, interwoven with flowers.

After tea, the Rev. J. J. Tayler took the chair, and the meeting was addressed by the Rev. Samuel Bache of Birmingham, the Rev. J. R. Beard of Salford, Richard Potter,

Esq. M. P. Rev. J. G. Robberds of Cross-street Chapel, Rev. W. Shenton, missionary of the Lancashire Village Missionary Society to the villages in the Peak of Derbyshire, Rev. William Gaskell of Cross-street Chapel, Rev. John Ashworth, minister to the poor, Manchester, Rev. B. Carpenter of Nottingham, Rev. George Lee, jun. of Lancaster, &c. In proposing to the company the sentiment "Our Christian brethren of all denominations," the chairman said that he regretted that there were those in this day and in this land, which was proudly looked upon as the centre of liberty, men professing the same principles of protestant dissent as did those present, and proclaiming in their public meetings that they owned no authority but that of their common Saviour upon earth, who yet could go to a court of judicature, and ask that court to define what constituted a preacher of the gospel. He could hardly repress his indignation when he thought of this profanation of the name of a protestant dissenter. It might perhaps be thought (and he was therefore desirous to guard against any misinterpretation of his feelings) that he and the religious body to which he belonged felt injured, wronged, at the prospect of losing the property of which they and their forefathers had long been in possession, and which he would boldly appeal to the whole world to say, whether they had not ministered in a liberal and catholic spirit. But no feelings of this kind was he conscious of entertaining—his sole regret was felt for those who could so far forget those principles which it was or ought to be their greatest honour and distinction to entertain, as to seek to deprive their fellow-Christians and fellow-subjects of the pecuniary benefit to which they were fairly entitled by the liberal terms in which that bequest was originally conveyed. He confessed that it did appear to him not only an extraordinary but a lamentable phenomenon that, after a hundred years had elapsed from the day when the pious and worthy individual left a sum of money to be applied for the relief of worthy persons who preached Christ's holy Gospel,—leaving to that broad and comprehensive definition the persons whom she wished to relieve,—we should have made so little progress in the true principles of religious liberty that it should be doubted whether the individuals who had bestowed the labours and the thoughts of their whole lives, who had given up more splendid prospects and devoted themselves to lives of seclusion and comparative poverty, in order to enjoy the right unfettered and unrestricted of examining God's Word for themselves, and who had arrived, by the exercise of their own private judgment, at the conclusions which they held in common with some of the most enlightened and illustrious men that ever adorned our annals, were persons within the scope of the bequest,—that these individuals, men of learning and of piety, who had consecrated their nights and their

days to the service of their fellow-creatures and the investigation of truth, were to be turned out of their abodes, and to be deprived of their humble pittance which they had ever employed for the prosecution of those labours, by individuals who could so far forget those principles upon which they ought consistently to act, as to forsake their only master Christ, and to go to that world which Christ had declared his kingdom had nothing in common with,—to go to the ordinary tribunal of that world, and to ask that tribunal for a definition of Christianity.—The evening was spent in the reciprocation of Christian sentiments and social and kindly feelings, and the company separated shortly after ten o'clock, apparently much gratified with the rational enjoyment they had shared.

To the Editor of the Christian Pioneer.

Rev. and Esteemed Sir,

If the following is consonant with the new arrangements of the Pioneer, its insertion will be gratifying to the Paisley friends, and yours respectfully, C. Dunlop.

Paisley, 10th January, 1834.

Meeting at Paisley.—More than two years ago, Mr. M'Kean of Glasgow preached occasionally to his fellow-townsmen, the Unitarians of Paisley, and the most of that time monthly. In summer he preached morning and afternoon, and in winter the evening also. During the week, he had to attend his work, and when he visited us, he generally walked from Glasgow (a distance of seven miles), and often returned the same evening. The beauty of his compositions —his selection of deeply interesting topics—his extensive knowledge—and his ardour of delivery, not only secured our admiration and a full attendance of ourselves, but also attracted many of our townsmen. All these services were gratuitous, and he received nothing in exchange except brotherly affection and a hearty welcome. But to the honour of the females of our congregation, they wishing to give some token of gratitude, entered into a subscription for a Present to Mrs. M'Kean.

On New-Year's day, about 60 of the friends, male and female, met in C. Dunlop's. Mr. Robert Findlay was appointed chairman, and Mr. Wm. Kilpatrick, croupier. After the compliments of the season, and a few Psalm-tunes by a select party, Mr. C. Dunlop gave a short speech, presented the Dress, and proposed Mrs. M'Kean's health. After the cheering had subsided, Mr. M'Kean in reply, noticed the

solitariness to which Mrs. M'Kean was subjected, both when he was preparing compositions, and during his absence when preaching, all of which she bore without a murmur, and he was proud her patience had been thus acknowledged. For himself he had enjoyed great pleasure in writing, greater pleasure in delivering, and indescribable pleasure in the approbation of his esteemed and affectionate Paisley brethren. After an appropriate introduction, "Civil and religious liberty all over the world," was given from the chair, and received with enthusiasm.—Mr. M'Kean introduced the glorious opening of Unitarianism at Aberdeen; gave "Mr. Taylor's health—success to the Unitarians of Aberdeen—and thanks to Mr. Cooke, for his manly conduct in resisting orthodox influence to deprive the Unitarians of their place of meeting;" which was responded to by every heart.—In the course of the evening, Mr. M'Kean rose to propose a health which he was sure would be received without a dissentient voice—the health of one to whom the Unitarians of Scotland owed an incalculable debt of gratitude; one whose powers of eloquence had made him (Mr. M'K.) a Unitarian (cheers)—whose powers of eloquence had rivetted his attention—whose purity of doctrine had refined his feelings—whose sublimity of language had delighted his soul, and in the ecstasy of admiration he had insensibly been imbued with his spirit, and had unwittingly adopted his turns of expression; one who, had he truckled to the powers that be, and courted fleeting popularity, his unrivalled eloquence would have seated him on a pinnacle of the State temple,—"The health of the Rev. George Harris of Glasgow; and the other Unitarian Ministers of Scotland." (Received with acclamation, cheering, and reiterated cheering). The healths of the Founders of the Paisley Unitarian Church were successively given, amongst whom was Mr. William Lambie of Upper Canada. Those present made suitable replies. The memory of Mr. Robert Boag, so long our respected pastor, was received in solemn silence. The company was delighted with occasional speeches, interspersed with a few songs, and all seemed inspired with an ardent desire for many such friendly and social meetings.

C. D.

Died at Derby on the 5th November, the Rev. William Rowe, Minister of the Unitarian Congregation in that town. Mr. Rowe was well known to many of our readers, and his death will be sincerely regretted by them. He was educated amongst the orthodox Methodists of the South of England, but his free and thinking mind soon discerning how irreconcileable the views entertained by this body were with the teachings of Revelation and the dictates of reason, he bade farewell to orthodoxy, and became a decided Unitarian. To a mind like his, honesty in avowing was

as natural as freedom in inquiring. He declared the change which had taken place in his sentiments, and the usual consequences of such honesty followed. Broken friendships, the loosening even of nature's dearest ties, the endurance of positive physical privation, were the price at which his noble mind thought it a gain to purchase consistency. He entered the University of Glasgow, November 1827, and concluded his preparatory studies for the ministry in May 1831. He distinguished himself in the various classes, and obtained several prizes. His earnestness in the pursuit and dissemination of Christian truth was great. He often conducted the religious services at Glasgow, and in the neighbouring congregations. His attention to the interests of the congregation of this city, was most persevering. By indefatigable pains he was enabled to play the organ, and in various other ways to aid the Society. In the controversy occasioned by the refusal of the Rev. Gavin Struthers of Anderston, to meet Mr. Harris at a funeral, he took a part. His two pamphlets, a "Letter to a Trinitarian," and "Unitarianism Upheld," evinced the attention he had paid to the study of the Bible, and gave promise of future usefulness. In testimony of their warm approbation of his efforts in behalf of the cause of truth, several members of the congregation subscribed for the purchase of a silver watch, which, with a suitable inscription, was presented to him a short time before he left Glasgow. Mr. Rowe was soon afterwards unanimously elected minister of the Unitarian Congregation at Derby. In the summer of 1833, he married Miss Wright, a member of one of the most respectable families of the Society, of which he was the pastor. Happy in the domestic and religious connections he had formed, Mr. Rowe looked forward to years of usefulness and enjoyment. These hopes were not to be realised. On the 1st of October he cut the fore-finger of his left hand with his penknife. This occasioned considerable pain, but no danger was apprehended. The wound, however, gradually assumed an alarming appearance. Medical aid was early called, but without avail. The fingers one after another mortified, and the inflammation spread so rapidly that amputation was impossible. On the 28th October his medical attendants no longer indulged a hope of his recovery. But that night his constitution rallied. He continued improving till the 2d November, when he was so much better that amputation of the arm was proposed. He bore the operation with a patience truly exemplary. The next and following day he continued better, and sanguine hopes were entertained that he would be restored. But on the morning of November 5, other symptoms were manifested, and those hopes were lessened. A little before eight o'clock in the evening, having turned his face towards his sorrowing wife, he faintly uttered "God bless you," and was

at rest. So calm, so perfectly peaceful was his departure, that even the widowed mourner was unconscious of his end. If all men could meet death with the same serenity of countenance that marked the closing scene of our friend's life, death would lose half his terrors. Sincere and heartfelt is our sympathy with those who mourn his loss. We are persuaded they sorrow not, however, as those who have no hope; and that hope will soften and alleviate the gloom.

Died, Jan. 6, at Islington, London, aged 91, George Harris, Esq. This venerable man, whose life of honour, usefulness, and benevolence has at length closed, was born at Maidstone, Kent. Receiving a sound and practical education in his native town, he was early apprenticed to a respectable firm in London. Soon after its termination, he commenced business on his own account. Moderate in his habits and desires, he soon realised what he thought a sufficient competence, and retired to pass the remainder of his days in the endeared place of his birth. But in a few years, on the marriage of his only child, he removed to Islington, and continued to reside with her till his death. Retired from business half a century, his was still no inactive life. He was constantly engaged in offices of kindness and friendship. Residing near London, he conducted the pecuniary concerns with the Bank of England of many individuals and families resident in the country. In the conduct of the religious Societies with which he was connected he took an active part. He was a great admirer of the preaching and writings of Robert Robinson of Cambridge; and was a constant attendant and warm friend of the late Rev. Hugh Worthington of Salter's Hall. Mr. Harris was a decided Christian Unitarian. His views in religion accorded most closely with those laid down in the Sermons by Dr. Bruce of Belfast, a work which he thought invaluable. To Doctors Price, Towers, Lindsay, Rees, Evans, and many other eminent ministers among the Dissenters, he was well known, and by all highly appreciated. Of Civil Liberty, he was the unflinching advocate. As a freeman of Maidstone, as a citizen of London, his vote was always given for the candidates who upheld the rights of man. When the appeal was made to the nation on the subject of Parliamentary Reform, though approaching ninety years of age, he went to Maidstone to give his vote for the Reform candidates. That vote was to disfranchise himself, but it was to enfranchise numbers of his countrymen, and in that he rejoiced. In the great public events which occurred in his lifetime, he took the deepest interest. Against the iniquitous war with America he protested; whilst the French Revolution was heart-cheering to him. He lived to see the principles of that Revolution more generally adopted as the basis of all rational government:—Test and

Corporation Acts, Catholic disabilities, with other barbarous legislative enactments, no longer blurred the statute-book. Parliamentary Reform, once denounced and punished as sedition, was granted, and the spirit of liberty was moving over the face of society, putting away one corruption after another, and preparing for the enlightenment and happiness of every intelligent being. To have seen these things accomplished and accomplishing—to him made the spirit of the language of the aged Simeon most appropriate.

He was greatly interested in the character and labours of the late Rammohun Roy, and was very anxious to be in his company. That wish was gratified. Rammohun Roy, who ever felt and practised the beautiful precept, "Thou shalt rise up before the hoary head, and do honour to the face of the old man," was particularly struck with the venerable appearance of Mr. Harris. He expressed his feelings in the strongest language, and earnestly requested permission to visit him. That visit Rammohun Roy soon paid; and Mr. Harris was often heard to speak of the pleasure he thereby enjoyed. For some time previously to his death, Mr. Harris had been confined to his chamber by the infirmities incident to extreme old age, till on the afternoon of Monday, January 6, he expired in peace. He was buried in the vault of his forefathers, in the church of Maidstone, on Saturday, January 11, attended at his own desire, by his grandchildren only. Beloved, venerable friend, farewell! "The memory of the just shall be blessed."

To Subscribers and Correspondents.

"Society; its evils and its remedies."—Lines on Memory.—H. G.—J. R. B.—F. H.—W. M. have been received. Also, the Times, Morning Herald, and Christian Advocate Newspapers from London; Newcastle Chronicle, Felix Farley's Bristol Journal, Liverpool Standard, and Manchester Times, for all of which thanks are given.

Communications, Books for Review, or Notices of Publications in the Press, *all of which are respectfully solicited*, sent to Mr. R. Hunter, 72 St. Paul's Church-Yard, London, *before the last day of each month*, will reach the Editor shortly afterwards.

Newspapers, containing accounts of labours for the improvement of mankind, the exposure of bigotry, the advancement of freedom, may be addressed directly to the Editor, and will be thankfully received.

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THE IMPORTANCE OF A CORRECT TRANSLATION OF THE SCRIPTURES.

As the ground-work for a few remarks on this subject, we cannot do better than refer to a short narrative in the Book of Nehemiah (chapter viii.), which includes this remarkable declaration:—"The Levites caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading."

The circumstances here mentioned are to be explained by the fact, that during their seventy years' captivity in Babylon, the great majority of the Jews had been trained to the use of a foreign language, and had nearly laid aside the language of their fathers. The law of Moses, or in other words, the Bible of the Jews, in which were contained the rules of their religion, had been written in the ancient Hebrew tongue, and was now unintelligible to the people, except by means of a translation from the old into the new language. If we would exactly estimate the change which had taken place, we must imagine what would be the effect, in the course of two or three generations, if some thousands of foreigners were brought to this country and scattered in small parties over a considerable district, mixing and having intercourse with us: the original settlers, they who came first, would continue to speak their native language; but their children, and much more their grand-children, would gradually adopt the English tongue, and would imperfectly, if at all, understand the language of their fathers—this language would be a foreign language to the children, and they would need interpreters almost as much as we should ourselves. This appears to have been the state of the Jewish nation on their return from the captivity of seventy years in a distant and foreign land. Some few of the original captives survived, and they had a perfect familiarity with the language of their infancy; others, as the Levites, had been carefully taught the ancient He-

brew; but the great bulk of the nation were alike ignorant of the language and of the religion of their ancestors. To them, therefore, the words of the law must be interpreted as they were read, and the meaning of the rites and ceremonies of their religion also explained.

To enable the people to know the nature of that religion which they were required to observe, the most effective means were pursued. "The men and women, and all that could hear with understanding," assembled in the chief street of the city. To be heard by this large assembly, Ezra was placed on an elevated platform; and for the more solemn conduct of the proceedings, thirteen of the elders or leaders of the people stood beside him on the right hand and on the left. Having blessed Jehovah the Great God, Ezra then read aloud a portion of the law in the ancient language, and the Levites immediately gave the sense and caused the people to understand the reading—that is, translated the law, passage by passage, into the common language of the people, and explained to them the meaning of every peculiar or difficult part.

The Levites, it is evident, in order to be qualified for their office of interpreters, must have been well acquainted with both the old and the new languages; with the ancient Hebrew in which the Books of Moses are written, and also with the dialect of Babylon which the people in general used, and into which they required the law to be translated. But besides this intimate knowledge of the two languages, they must also have possessed the strictest honesty in giving what they conscientiously believed to be the true sense and meaning. If in any respect they had been unfaithful, making a false translation with a view to mislead, they would have been unworthy of their trust; it was their duty neither to add, nor to take away, nor to pervert. The word of Divine truth, as delivered from Moses, was committed to them. They were in fact "messengers of the LORD of Hosts," charged to convey the message faithfully; and as the persons to whom they were sent did not understand the language in which the law had been written, they were bound truly and accurately to give the meaning. They had no liberty to make conjectures of their own, much less to impose upon the sacred writings a sense unauthorised by the words themselves.

They were as channels to convey the waters of truth from the fountain-head; the fountain gave forth a clear stream—on them rested the blame and the guilt if the people were compelled to drink troubled or impure water.

To the people themselves, the importance of a correct translation of their sacred writings was very great. The rules of their civil government, as well as the doctrines of their religion, were written in a language which they no longer understood. This government and these doctrines were believed to have had a Divine origin; from heaven they had been revealed to Moses, and by Moses had been recorded in the ancient Hebrew tongue. The only means by which the nation generally could gain a knowledge of the nature of their divine government and religion, was by obtaining the assistance of men learned in both languages, and by receiving from them the exact signification of the sacred books. Now let us consider the consequence if a false and not the true sense had been given. The people, instead of relying on the doctrines of heaven, would have trusted to the errors of men; as far as the mistake extended, so far they would have cherished as divine that which had no authority from God. It might have happened that errors the most monstrous might have crept in among them under the guise of truth. If the Levites had been unfaithful, they might have conferred the appearance of a divine sanction even to idolatry, or have recommended, as the express command of religion, any purpose of ambition which they might have thought fit to indulge. The nation of the Jews had therefore some of their highest interests at stake, when they were obliged to rely on the fidelity of their learned men. The sacred writings of the law were the rules of their commonwealth and of their duties, and a correct translation of these writings was a matter of the first importance.

The majority of the Christian world, it is well known, is placed in very similar circumstances to those of the Jews on their return from captivity. The original languages in which the Old and New Testaments are written, have long ceased to be living languages. Even in the most educated countries, not more than one person out of a thousand is able so to read the very words which the Prophets and Evangelists wrote, as to give the sense, and cause others who are

unlearned to understand the reading. In this respect, Christian nations enjoy far less advantages than the Jews in the time of Nehemiah. Among the restored captives the ancient Hebrew had grown out of use only for a few years, and there were some then living to whom it was even their mother tongue; the Jews therefore had the best of interpreters. To Christians in the present day, the languages of the sacred writings are never intelligible, except by means of the most diligent study continued through many years. For their knowledge of the meaning of the original Scriptures, Christians in general are entirely dependent on the labours of the learned. There is indeed but little reason to suspect that those who have translated the Scriptures into the languages of Europe have been unfaithful to their trust, but this by no means lessens the importance of a correct translation for the use of the unlearned. In some respects prejudice, in others unavoidable ignorance, influenced the minds of those who, above two hundred years since, translated the Bible into English, and published by the King's authority. For the time, and considering the means which were then enjoyed, their labours were eminently successful, and they gave as good and as correct a translation as any which had then appeared. For this they deserve the highest praise which can be given—namely, the praise that they employed their knowledge to the best of their power, in giving the sense, and in striving to cause the people to understand the reading. But since the reign of James I. when the present authorised English version was made, the original languages of the Scriptures have been more carefully studied—many new sources of information and means of correcting errors have been discovered—old prejudices have been lessened—and a more complete knowledge of the signification of difficult passages has been attained. We may therefore without hesitation declare, that a far better translation of the Scriptures might be made than that which is now in common use. King James's translators exhibit the knowledge of the meaning of the Scriptures as it existed in their day, but not the knowledge which exists now. Time, and the labours of the most diligent students, have discovered several mistakes of considerable importance which occur in the English Bible. Many passages may be pointed out in which the sense is not

so clearly nor so faithfully given as it might be; and in others improvements might be made to cause the people better to understand the true meaning of the sacred writings.

The importance to all Christians of a correct translation of the Old and New Testaments, does not admit even of a doubt. We all maintain, however we may differ in doctrines, that the sacred writings constitute a record of God's will. They contain the rules both of our faith and practice. What they teach as a truth of revealed religion, that we are bound to accept; what they command with authority from God, the same we ought to obey. But how can the truths and commands of revealed religion be sufficiently known to the great bulk of mankind, if the meaning of the Scriptures in the original languages be not correctly rendered into the language of each nation of Christians? If, for example, the English Bible does not give the true sense of the Hebrew and Greek, how can English readers know whether they are reading the sentiments, instructions, and doctrines of prophets and apostles, or merely the opinions of uninspired men? As far as careful study, honest intentions, freedom from prejudice. and a conscientious incorruptible determination to give the true sense and no other—as far as these qualities can produce a correct translation, the unlearned Christian has a right to expect that they will be employed by those especially who undertake the religious instruction of their fellow-men. If, in the process of time, mistakes be found in any translation of the Scriptures, surely these ought to be amended; and if, besides mistakes, it be discovered that the craft of man has endeavoured to add to the Word of God, passages which never proceeded from the sacred penmen, surely these also ought to be taken out and thrown utterly away. There can be neither fairness nor common honesty in allowing any reasons to interfere with the solemn duty of giving to the people the true sense of the original Scriptures. Whoever violates this duty in fact ventures to stand between man and his Maker, and to say, "The Deity has taught truths which contradict my prejudices or my pride, and though the keys of knowledge are entrusted to my charge, I will pretend only to unlock the sacred treasure, and in reality will give out the meaning which suits myself." Vain, foolish—we may even add—arrogant, and impious is this conduct; it has all the

marks of imposition, and will at last meet with the impostor's reward—successful deception for a while, but in the end universal, because merited, contempt. If Christian ministers have one duty more binding on them than another, it is to dispense honestly and diligently "the bread of life;" and if Christian people possess one right more clear and undoubted than others, it is the right to the most perfect translation of the Scriptures which the skill and knowledge of the learned can make for their use. Mistakes in giving the sense ought to be endured "no, not for an hour;" errors from ignorance should meet with as little favour; those from design merit the hearty condemnation of every friend of truth and lover of Christ. Wherever the received version of the Scriptures is open to improvement, there the hand of reformation ought to work, until the English Bible becomes what it ought to be, the truest representation possible of the meaning of the Sacred Volume.

All labours sincerely undertaken, with this object in view, ought to be regarded with respect, and received with gratitude. The more correctly the sense of the original Scriptures is given, the more nearly do we approach to the condition of those who heard the Apostles speaking to them—"each in his own language in which he was born." The learned men who endeavour to bring us to this condition, are the best friends of revealed truth. When with sincerity, as in the sight of God to whom they must give account, they attempt to correct the errors of those who have gone before them, and to improve whatever admits of a beneficial change, their exertions will be acknowledged by all who have the interests of Christianity at heart, as excellently fitted to promote the understanding of the Scriptures. These, in fact, are the true Levites who read in the law and the Gospel of God distinctly, and give the sense, and cause the people to understand the reading. Instead of doing, as some have lately done, even from the seat of justice, and of that best part of justice, *equity*—instead of holding forth to condemnation, and labouring to depreciate the men who were foremost to introduce an Improved Version of the New Testament, we shall I trust maintain, that they of all others lay us under obligation, who draw for us truth from the wells of salvation, and strive to present it to us free from all admix-

ture of human corruption. Judges who are skilful in the law of the land, may yet be ignorant of the nobler law—the Gospel of Christ. Let such keep to their own province, and not presume to criticise and condemn men who, it may be, are more unprejudiced and more honest in religion than themselves—more honest and more unprejudiced, because they are more intent on reforming abuses, on improving what is imperfect, and on leading the people truly to understand the glorious doctrines of truth.

The remarks in reference to inaccuracies in the present authorised version of the Bible, do not rest on individual responsibility. A note to the Rev. G. Harris's Lecture on the various English Translations of the Scriptures, collects the sentiments of some of the most eminent Biblical scholars on this subject. The late Rev. John Wesley has truly said, "The common English translation, though the best I have seen, is capable of being brought, in several places, nearer to the original." Principal Campbell of Aberdeen declares, "The reign of scholastic sophistry and altercation is pretty well over. Now, when to this reflection we add a proper attention to the great acquisitions in literature which have of late been made, in respect not only of languages, but also of antiquities and criticism, it cannot be thought derogatory from the merits and abilities of those worthy men who formerly bestowed their time and labour on that important work, to suppose that *many mistakes*, which were then *inevitable*, we are *now* in a *condition to correct*." Bishop Lowth remarks, concerning the present English translation, "As to the style and language, it admits but of little improvement; but in respect to the *sense* and *accuracy* of *interpretation*, the improvements of which it is capable are *great and numberless*." And Archbishop Newcome readily grants, "That many parts of the authorised English Version abound with *invincible difficulties* to the English reader, and that a sober and accurate revisal of it would *essentially* serve the cause of religion."

Influenced by reasons such as these, and especially by a sense of the importance of a correct translation of the Scriptures, a committee of Unitarians published in the year 1808 an Improved Version of the New Testament, taking for their guide a translation made by Archbishop Newcome, and

printed in 1797. It is this Version which a few weeks since called forth hasty and rash, if not ignorant condemnation, from the Vice-Chancellor of England. For proof of his incapacity to act the Biblical critic, it is sufficient to refer to two letters of a "Unitarian Independent" in the Evening Mail of January 6th and 7th, 1834. Nine reasons are there given sufficient to shake the credit of any man's pretensions to rank among the learned in the original languages of the Scriptures. The fulminations of the critic in Equity fall harmless, whatever may be the event of the decree of the judge. Had he however been more careful to read and examine before sentence was pronounced against the Improved Version, a different opinion must surely have been given of its merits. By far the greater part of the Version in question is the work of an Archbishop of the Church of England; and where it differs from his translation, the variation is noted, and the departure itself made only "where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense." Ignorant persons have said that this is a Testament of our own—it is no more ours than that of King James's translators is theirs; both go to one common source, the original Greek of the Evangelists and Apostles, and the sole question to be considered is this—who have given the clearest and most correct translation? The inaccuracies of the received Version all parties acknowledge; and it may, without fear of contradiction from persons competent to decide, be maintained, that in point of plainness, accuracy, and fidelity, the Version of the New Testament published by the Unitarian Society, is "a considerable improvement upon the public version by King James's translators."

Late events require, that as Unitarians we should urge our right to be considered diligent and conscientious labourers in the work of endeavouring "to read distinctly in the book of God, to give the sense, and to cause the people to understand the reading." We may, like other men, fall into errors; but Archbishop Parker's declaration, written nearly three hundred years since, and most appropriately prefixed as the motto on the title-page of the Improved Version, is defence sufficient against all who impugn our motives:—"No offence can justly be taken for this new labour; nothing prejudicing

any other man's judgment by this doing, nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood." To this sentiment every sincere Christian will heartily respond. It is our duty to love truth for its own sake, and to amend every error, whether of doctrine or of conduct, as soon as we find it out. The disposition we should carry to the question of a more correct translation of the Scriptures is this—to retain what is right, to reject what is wrong, and on no account to allow the sentiments of fallible men to supplant the truth of the all-wise God. Let us then never join in the ignorant cry, that length of time consecrates abuses, and that we ought to venerate what is old, merely because it is old. Truth existed long before error was born; the one is of ancient days, the other but of yesterday. If therefore we would indeed seek the old paths and walk therein, we must go back to the times when Prophets and Evangelists wrote the revelations of Heaven's will. This would indeed be genuine antiquity—the true coin, and not the modern counterfeited rust of art. For such antiquity we plead, that we may have the words of divine truth as they fell from the lips of Jesus, or issued from the pen of the sacred writers. Until we arrive as near as possible to this condition, I earnestly pray that men may continue to exert their powers in order to read the Scriptures of salvation distinctly, to give the sense, and to cause the people of Britain and of the world to understand the reading. H. G.

BIOGRAPHICAL NOTICES, BY JARED SPARKS.—BISHOP HOADLY.

John Hoadly, grandfather of Benjamin Hoadly, the subject of the present memoir, emigrated to America about the year 1639. His son, Samuel Hoadly, was born two years after at Guilford, Connecticut. The family remained in that place fourteen years, and then went back to England. From that period, little is known of the grandfather, except that he became chaplain to the garrison of Edinburgh Castle.

His son Samuel was educated at King James's College, Edinburgh, and at an early age commenced the employment of schoolmaster. He followed this vocation in different places,

till he was called to be head master of the public school at Norwich, which station he held during the remainder of his life. He was the friend and correspondent of Graevius, and several of his letters to that eminent critic have been preserved.

Benjamin Hoadly, son of Samuel Hoadly, was born at Westerhaven, Kent, November 14th, 1676, while his father was teacher of a private school in that place. He continued under his father's tuition till he entered the University of Cambridge, as a pensioner of Catherine Hall. We hear little of him at the University, except that he took his degrees in due course, was elected a fellow, and discharged the office of tutor with much credit for two years.

During the first years of his life he was of a sickly constitution, and seldom in good health. By an accident also at the University, he contracted a lameness which never left him. He always walked with a cane, or a crutch, and then with difficulty. But his constitution gained vigour as he advanced in age. It was a custom, which he rarely omitted, to exercise daily by riding in the open air. This practice preserved his health and cheerfulness to the close of a long and sedentary life.

He took orders in 1700, and was appointed lecturer at St. Mildred in the Poultry, London. This appointment he retained for ten years. The income was very small, and through the kindness of Dr. William Sherlock, Dean of St. Paul's, he obtained in addition the Rectory of St. Peter's Poor, Broad-Street, in 1704. Already he began to be distinguished by his writings and sermons in vindication of natural and revealed religion, and of the principles of civil and religious liberty. So valuable were his services accounted, that, in 1709, he was complimented by a vote of approbation in the House of Commons, and recommended to the Queen as worthy of advancement in the Church. The Queen promised to comply with the wishes of the House, but she never found an opportunity to fulfil her promise.

By Mrs. Howland he was presented to the Rectory of Streatham, Surry. As a qualification for this appointment, he became chaplain to the Duke of Bedford. The degree of doctor of divinity was conferred on him by Archbishop Wake; and, when George I. came to the throne, he was appointed

king's chaplain. He had warmly espoused the cause of the Hanover succession, and deserved the patronage of a family whose interests he had so earnestly defended. In 1715, he was advanced to the bishopric of Bangor; and, in the course of the twenty years following, he was appointed successively Bishop of Hereford, Salisbury, and Winchester. He died, 1761, at his residence in Chelsea, aged eighty-five years.

Bishop Hoadly was twice married, and had five children. One of his sons became an eminent physician, and was the author of several works of merit in his profession, as well as of the popular comedy called the Suspicious Husband. He died before his father. Another son, John Hoadly, obtained considerable preferment in the Church, and after his father's death, published a complete collection of his works in three folio volumes. It is remarkable, that, on the death of this person, the name of Hoadly became extinct. The younger brother of Bishop Hoadly, who was Primate of Ireland, left no male descendants.

Justice could hardly be done to a biographical notice of Hoadly, without detailing many of the most important events in England, both ecclesiastical and civil, for nearly half a century. His writings had a wide and powerful influence, and contributed much to give a tone to public sentiment and feeling. They were admirably suited to the times, and in the multitude of topics which they embrace, we always discover the same strong intellect, clear perception, forcible argument, and plain practical sense. In religion, he admitted no authority but the Scriptures; in civil government, he built every thing on the foundation of liberty and right. This was a bold stand to take at the end of the seventeenth century; and to maintain it with dignity, required a firmness and zeal, as well as a weight of talents, not among the attributes of a common mind.

Hoadly's earliest writings are chiefly devoted to a defence of the reasonableness of conformity to the Church of England. On this subject, he was engaged in a controversy with Calamy, an able and learned divine among the dissenters. Hoadly argued for conformity on Protestant principles, and not from the traditionary notion of hereditary right, nor from the pretence of any authority in the Church, except what it derived from the good conduct and worthy character of its

ministers. He desired peace and union, and attempted to show, that, whatever might be the abuses of the Established Church, they were not such as to interfere with the essentials of religion, nor as ought to drive any serious Christian from its outward forms and usages. He did not make it his object so much to prove the truth of doctrines, or the propriety of particular ceremonies, as to show, on the ground assumed by Dissenters themselves, that no doctrines or ceremonies of the Church were a necessary bar to such a conformity, as would ensure peace and harmony among Christians.

This was stating the argument on broad and liberal principles. It was pursued with candour and forcible reasoning; but it will scarcely be denied, that the author sometimes lays a heavy tax on his ingenuity, and refines upon his subject in a manner more plausible than convincing. The discussion, however, was serviceable to the interests of religion. It excited public attention, and proved to both parties, that the differences between them were much fewer in number, and less in importance, than they had imagined. It had a tendency to promote inquiry, remove prejudice, and encourage mutual respect and esteem. There is no better method of subduing the rancour of party spirit, than to make men perfectly acquainted with each other's sentiments. They will always discover, that they are not so far asunder, as a lively fancy and a few exaggerated representations had induced them to suppose.

Hoadly next entered the lists of controversy with Bishop Atterbury, respecting the tendency of virtue and morality to promote the present happiness of man. In a published sermon, Atterbury had maintained, that if there were no life after the present, the condition of man would be worse than that of the brutes, and that the best men would often be the most miserable. Hoadly considered this a dangerous doctrine, and opposed to the nature and true dignity of virtue. He proved it to be a sound position in morals, that virtue will always be in some degree its own reward, and that, under any conditions of human existence, the best men will be on the whole the most happy. The controversy took a wide range, and several of Atterbury's sentiments were attacked as unscriptural and inconsistent with themselves. In short, there were but few points of agreement between these emi-

nent men. They disputed on passive obedience, and other topics peculiar to the religious and political state of the times. Hoadly was in favour of the sentence of perpetual exile passed against Atterbury by the House of Lords, on a charge of being engaged in a conspiracy to restore the Stuart family.

In the year 1717, Hoadly preached before the King his celebrated Sermon on the *Nature of the Kingdom, or Church, of Christ.* With this discourse commenced the famous *Bangorian Controversy*, so called from the circumstance of the author's being at that time Bishop of Bangor. As this sermon embraced all the important topics then pertaining to the relations subsisting between church and state, it brought into action, on one side or another, many of the most able and learned men in the kingdom. No controversy, probably, ever attracted so much attention for the time it continued, nor enlisted so large a number of combatants. Hoadly was attacked from every quarter. He was put upon his defence against Sherlock, Snape, Hare, Potter, Wake, Cannon, Law, and a host of others. In all these contests he acquitted himself with great dignity and credit.

It was the purpose of the author, in the sermon which gave occasion to this controversy, to make it appear from the Scriptures, that the kingdom of Christ is in all respects a spiritual kingdom, in which Christ himself is the only king and lawgiver. Temporal governments and laws have no just control in this kingdom. The authority of Christ and his Apostles demands our undivided respect and submission. Human penalties and encouragements to enforce religious assent, are not consistent with the principles of the Gospel. They may produce a unity of profession, but not of faith; they may make hypocrites, but not sincere Christians.

These sentiments were thought by many to be a direct attack on all religious establishments, and especially on that of the Church of England. They were not intended as such by the author. He approved establishments under certain conditions and modifications, and defended most ably all that was defensible in the English Church. Yet we cannot wonder, that tenets like these should have met with strenuous opposition from the credulous and timid on the one hand, and from the discerning, bigoted, and suspicious on the other.

So great was the offence taken by the body of the clergy

at the sentiments contained in this sermon, that it was resolved to proceed against the author in Convocation, as soon as it should be convened. The Lower House appointed a committee to draw up a Representation, which was unanimously accepted. But, when the King saw to what unreasonable lengths the Clergy were suffering themselves to be carried, he exercised his royal authority, and prorogued the Convocation, before the subject was brought into the Upper House. At this period may be dated the downfal of the Convocation. It has never met since, except on business of form; and if the Bangorian Controversy had resulted in no other good, it would have been no trifling achievement to destroy the power of this engine of persecution and ecclesiastical tyranny.

A short time before this controversy commenced, Hoadly wrote a *Dedication to the Pope*, which, for a deep knowledge of human nature, for wit and grave satire, has seldom been surpassed. It was prefixed to a short treatise by Sir Richard Steele, entitled, *The Romish Ecclesiastical History of late Years*. This work professes to be a translation of an Italian manuscript, giving an account of the ceremonies attending a canonization of saints at Rome. The orginal narrative is occasionally broken by humorous descriptions and pointed reflections of the translator, designed to place in a strong light the absurdity and imposture of those ceremonies. The Dedication appeared in Steele's name, and went out to the public as his own, although some few persons were in the secret.

When the real author was generally known, Steele was severely censured, particularly by Hare and Swift, for shining in this borrowed dress. Hare, as the account says, "looked with an evil eye on this piece, as if his own province of wit were invaded;" and Swift could not let so good an opportunity pass without taking his usual mode of revenge by hooking the matter into a rhyme, in which he holds up Steele as one,

> —— who owned what others writ,
> And flourished by imputed wit.

The Dedication never was published in Hoadly's name during his lifetime, but it is contained in the folio edition of his works. The following is an extract from a letter written by Hoadly to Lady Sundon, nearly twenty years after the Dedi-

cation first appeared:—"I remember, when I last waited on you at Kensington, you were willing to see a certain Dedication, which you could not find among your books. Be pleased to accept of this; and, as you read it, remember that it had never been printed, if it had not been first read over, and received the approbation of some of the best judges, in your parlour. Call to mind the excesses of joy with which Dr. Clarke then received it." This extract, the testimony of his son, and the general consent of his friends, are a sufficient proof that he was the author of the Dedication, although he never published it with his name.

Besides his controversial and political writings, Hoadly published several works of value as aids to practical religion and a right understanding of the Scriptures. His discourses on the Terms of Acceptance with God, are founded on the rational and scriptural principles of moral ability in man, and of human freedom and accountableness. He portrays the danger and folly into which some Christians are prone to run, by indulging a secret hope of divine favour on other terms than a holy life and absolute obedience. He rejects all substitutes for practical virtue and piety, whether they are supposed to be excessive zeal, a capacious faith, or imputed righteousness. The Scripture motives are urged with earnestness and perspicuity, and every man is called on, as a free agent, to comply with the terms of salvation, and render himself a worthy object of divine favour.

At an early period of his life he wrote, besides pieces in defence of miracles and prophecy, four excellent sermons on impartial inquiry in religion. He published two or three volumes of discourses, and many single sermons at different times; and also a life of Dr. Samuel Clarke, prefixed to an edition of his sermons.

But one of his most celebrated and laboured performances was, *A Plain Account of the Nature and End of the Sacrament of the Lord's Supper.* The character and objects of this work may be understood from the following remarks of the author:—"As, for the sake of one sort of Christians," says he, "I never ceased to inculcate the necessity of universal obedience to the will of God, that there might be no hope left to them of acceptance without this; so, for the defence and support of others in their sincere endeavours to please

God, against all those uneasy impressions of superstition, which they had a right to be freed from, I made it my care to state and explain the commands peculiar to Christianity, from the first declarations of Christ himself and his Apostles, in such a manner, as that they might appear to honest minds to have as little tendency to create distress and uneasiness, as they were designed in their first simplicity to have." Of the same work, Dr. Middleton observes, in a letter to Lord Hervey, "I like both the design and the doctrine, as I do every design of reconciling religion with reason, or, where that may not be done, of bringing them as near together as possible. His enemies will insult him with the charge of lessening Christian piety, but the candid will see, that he only seeks to destroy a superstitious devotion by establishing a rational one in its place."

As the Plain Account is elaborate, and not well adapted to common use, it was abridged and put into a more popular form by Dr. Disney.

The last publication of Hoadly was a very spirited letter, written after he was eighty years old, vindicating himself from misrepresentations, which had gone abroad by reason of an impostor having forged a note against him. This letter was considered a remarkable performance, both in regard to its ability, and the knowledge it discovered of the technical mysteries of the law. Horace Walpole said, in alluding to it, "the Bishop has not only got the better of his adversary, but of his old age." The humanity and kind temper of the writer towards the person who had attempted to deceive and defraud him, are not the least striking excellences of this vindication.

We have to regret, that no good biography of Hoadly has ever appeared. The sketch in the Biographia Britannica, which is copied into the folio edition of his works, is meagre beyond description. It is rich only in dates and genealogies. His character was drawn in his lifetime with considerable fidelity, discernment, and elegance, by Balguy in a dedication prefixed to a volume of tracts. An anonymous hand, in another dedication, passed a high encomium on the Bishop's virtues, and on his zeal and labour in the cause of liberty. But even from these sources we can derive no more than imperfect hints, and gain but a feeble perception of his true character as displayed in his works and his life.

Dr. Akenside wrote an ode to Hoadly, in which he has not been unsuccessful in portraying some of the bolder features of his character. The lines quoted below may not be thought unappropriate in the present connexion.

"O nurse of freedom, Albion, say,
Thou tamer of despotic sway,
What man among thy sons around,
Thus heir to glory hast thou found?
What page, in all thy annals bright,
Hast thou with purer joy survey'd,
Than that where truth, by Hoadly's aid,
Shines through imposture's solemn shade,
Through kingly, and through sacerdotal night?

"For not a conqueror's sword,
Nor the strong powers to civil founders known,
Were his; but truth by faithful search explored,
And social sense, like seed, in genial plenty sown.
Wherever it took root, the soul, restored
To freedom, freedom too for others sought.
Not monkish craft the tyrant's claim divine,
Nor regal zeal the bigot's cruel shrine,
Could longer guard from reason's warfare sage;
Not the wild rabble to sedition wrought,
Nor synods by the papal genius taught,
Nor St. John's spirit loose, nor Atterbury's rage."

The influence, which such a mind as Hoadly's must have had, in destroying the delusion and power of a false religion, and in establishing the principles of a rational faith and freedom, cannot be realised without going back and taking a minute survey of the times when he commenced his career, and following him step by step through all his arduous labours and noble designs. Christianity has profited by his wisdom and talents, his judgment and resolution. What he gained was durable; it has never been lost; and he gained much. No man has been more successful in restoring reason to its true office, and in proving the religion of Jesus to be adapted to the human understanding and practice. He gave a new impulse to the cause of the Reformation. Those who have come after him in the same work have been strengthened by his achievements, and encouraged by his success.

If all Christians had the same love of truth and liberty as Hoadly, the same aversion to bigotry, superstition, and prejudice; if all were as firm and resolute, as zealous and active

in correcting abuses and resisting encroachments; if all were as ready to defend the universal right of private thought, judgment, and belief, and to recognise a true Christian in every sincere believer; we might safely and joyfully anticipate the time, when the religion of the Gospel would be restored to its primitive truth, purity, and power. The example of such a man is an honour to human nature; it is a pattern which cannot be too much admired and imitated. His name is bright in the annals of departed time; it is adorned with the trophies of wisdom and the emblems of virtuous action; let it be revered by the wise and the good.

TO MEMORY.

Imitated from Salis.

MEMORY, soother of my sorrow!
When woe by weeping 's lull'd to rest,
Thou from the past can sunshine borrow,
To cheer a heart by gloom oppress'd.

Soft is thy light, as moonbeam stealing
O'er the grave where Beauty lies;
Dear, as a long-lost look of feeling
From a pictured lover's eyes.

Witching thy shapes, as cloudlets lying
In the west at daylight's fall;
Sweet is thy voice as music dying
In a lone deserted hall.

At thy call, youth's fleeting pleasures
Dance again in morning light;
Passion's tears and Love's lost treasures,
Flow as wild and glance as bright.

And words, from lips now mute and sleeping,
Oft thou whisperest in mine ear—
Echoes from the cold grave sweeping
O'er the waste of many a year.

And the fairy form that bound me
In life's morn, flits at thy spell
From her tomb, to hover round me,
Soothe my heart—my sorrow quell.

Welcome thy light through tear-drops streaming!
Welcome when tinged by Pleasure's ray!
Present joy 's a meteor's gleaming—
Thine is Heaven's resplendent day!

J. S.

CALVINISM—ITS DOCTRINES AND SPIRIT.

(Concluded from p. 89.)

There is another consideration that cannot fail with men of enlarged minds, to discredit this terrific doctrine. The population of the globe has been computed to amount to 1,000 millions. Of these, not more than 200 millions live in Christian countries. The remaining 800 millions, therefore, are doomed to suffer the wrath of God and the pains of hell for ever, merely because they have had the misfortune of being born. But out of these 200 millions who live in Christian countries, not more than one-fourth belong to the Reformed Church; and of this one-fourth, these 50 millions, judging by the principles of Calvinistic preachers, we cannot think that more than one-half are in the way of salvation; so that out of 1,000 millions of people, there are not at the present moment, more than 25 millions in a state of salvation! Except this insignificant minority, all the present inhabitants of the globe are training up for endless misery! But conceive, if you can, what a dreadful matter this comes to in the series of generations, of ages, of centuries, past and yet to come! Of the present race, consisting of 1,000 millions, 975 millions are doomed to inexpressible torments—so of the last, and that before—and backwards and forwards, in a long and dreary succession,—all, all doomed to endure, for the sin of another, for the fault of being born, or for the good pleasure of God, the inconceivable anguish of endless pains!

But what can be the emotions of the insignificant few who are rescued from the general doom? Here, in this state, the sight or the knowledge of pain gives pain; even a stranger's sufferings move our compassion and trouble our repose. Will not heaven itself, then, be converted into hell, at the thought of countless multitudes enduring endless pains—and of these multitudes, some who have lain on the bosom, eaten of the bread, and drank of the cup of the elect—whom they once cherished as the apple of their eye, and beloved as the sharers

and the heighteners of their joy,—can heaven be heaven to them, when their dearer self is banished from its joys, and involved in endless perdition? Yes; so says system—the theology, not of the Bible, not of nature—but of the schools. A popular work (Boston on the Fourfold State) assures us this will be the case. "The Lamb of God," he says, "shall roar as a lion against them, and the saints shall say 'Hallelujah.' No pity shall be shown to them from their nearest relations. The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband; the godly husband shall say Amen, to the damnation of her who lay in his bosom; the godly parents shall say, 'Hallelujah,' at the passing of the sentence against their ungodly child; and the godly child shall from his heart approve the damnation of his wicked parents—the father who begat him, and the mother who bore him." I have already said, that the statement of Calvinism was its refutation; and I may safely leave the appeal, in the sentiments which such assertions will excite in my readers' bosoms. If such be heaven—if such the emotions we are there to experience—if such the state of things that futurity is to disclose—earth is no type of heaven, and heaven is no object of desire to those who feel the natural emotions of humanity. All things will be changed, not for the better but for the worse: mothers will become what would be called monsters on earth; fathers will exchange bowels of tenderness, for dispositions to rejoice in the calamity of their own flesh and blood. The Deity will no longer bear with our waywardness—no longer wear the crown of mercy—no longer be environed with a halo of benignity; the earth will be no longer glad with the songs of happy myriads—the heavens no longer resplendent with gladdening beams;—all will be changed. The sun must withdraw its light, the moon forget her rising, and the universal face of nature be covered with a funereal pall. And this is but preparatory to horrors inconceivable and endless, to be suffered by an overpowering majority of all the rational creation!

After this, we need not wonder that system should have so perverted the understanding, as to lead it to approve of the infliction of pain, imprisonment, and death, for an adherence to what was conscientiously believed to be the truth. Such has too often been the effect of the doctrines taught by

Calvin. The Genevese Reformer himself was in principle and practice a persecutor. And so entirely did he approve of persecuting measures, that he wrote a treatise in defence of persecution, maintaining the lawfulness of putting heretics to death; heretics, that is—as his conduct showed—those who differed from him in religious opinions. Nor has the principle of persecution been disavowed by all those who term themselves his followers, in more recent times. The Assembly's Catechism teaches, that it is contrary to the second commandment to tolerate "a false religion;" by which is meant, one different from that therein taught. It is not my intention, as indeed I have not time, to pursue the application of this principle by Calvinists, from the time of their talented but sour-minded leader. I am happy to say, that in this principle, as in others, Calvinism is no longer what it was. To hasten its downfal—to extirpate its remnants, has been my aim, by exhibiting its doctrines in their genuine form; and with the same view, I shall mention a few historical facts illustrative of the spirit of the Genevese Reformer, and of that of his thorough-going disciples. The Synod of Dort was called (by the Calvinist party) in the 16th century, with a view to the differences between the Calvinists and the Arminians. Arminius himself, who had originated the doctrines that go under his name, was now alive, and defended his opinions with zeal but without asperity. His days, however, were shortened by the virulence of his Calvinistic opponents. The controversy chiefly raged in Holland, and the magistrates were inclined to compose the strife and to tolerate all parties. Against this the Calvinists remonstrated, and urged the civil power on to persecution. Nothing could appease them: the Arminians were the objects of their furious zeal —they termed them "Mamelukes," "devils," and "plagues," animating the magistrates to extirpate and destroy them, and crying out from the pulpit, "we must go through thick and thin (without fearing to stick in the mire)—we know what Elijah did to Baal's priests." They prevailed on the Prince of Orange to declare in their favour, to call the Synod of Dort, and to change the ministers of his government in favour of themselves. The consequence was, the Prince's former servants were dismissed; several of the most illustrious laymen of the Arminian party were imprisoned, among

whom were Oldenbarnevelt and Grotius. Of these, the first was beheaded, and the latter condemned to perpetual imprisonment; and many of the Arminian clergy were suspended, or totally deposed. When the Synod had assembled, the Arminians were not allowed to say any thing in self-defence; and being ordered to quit the Assembly, as they refused implicit submission, they were condemned unheard; all the Arminian clergy were denounced, and deprived of their offices, and declared incapacitated either to teach or to preach. The condemned were then commanded by the state into banishment; and though they only begged a respite of the sentence for a few days, for the purpose of putting their affairs in order, and to provide themselves and their families with somewhat of the means of support in their banishment, they were hurried away next morning by four o'clock, as if they had been enemies to the religion and liberties of their country, or had committed some dreadful crime against the well-being of their countrymen.

In this conduct, it is to be regretted that the persecutors had too much countenance from their head. In respect of all his religious opponents, Calvin was actuated by a warm and violent haughtiness of temper, and that impatience of contradiction which arose from an over-jealous concern for his honour, or rather for his unrivalled supremacy. In Geneva he would not suffer those who differed from him to remain; and in the heat of controversy, being carried away by the impetuosity of his passions, he accused them of crimes from which they have been absolved by the impartial judgment of posterity. Among these victims of Calvin's unlimited power, we may mention Castalio, master of the public school at Geneva, a man not inferior to Calvin himself in learning and piety. But he had the misfortune to differ from him in judgment on the doctrines of predestination, election, and faith. This Calvin could not endure, and he therefore treated Castalio in so rude and cruel a manner as not even his warmest friends can attempt to justify. In some of his writings he calls him "blasphemer," "reviler," "malicious barking dog," "full of ignorance, bestiality, and impudence," an "impostor," a "base corrupter of the Sacred Writings," a "mocker of God," a "contemner of all religion," an "impudent fellow," "a filthy dog," "a knave," an "impious, lewd, crooked-minded

vagabond." Not content with hard words, he caused him to be deprived of his office, reduced him to poverty, and had him banished from the city. A like fate happened to Jerom Bolsec, a French monk, who had been converted to the Reformed Church. A nobleman of Geneva, who endeavoured to prevent his being ruined by the enmity and authority of Calvin, was made himself to suffer the force of his resentment; and to avoid his vengeance, was obliged to remove from Geneva, and passed the remainder of his days in a rural retreat.

Passing by other instances, we come to the treatment which the Unitarian Servetus suffered at the hands of Calvin. A work which Servetus published, entitled "The Restoration of Christianity," and which he sent in manuscript to Calvin, so enraged the persecutor, that he declared in a letter to two of his friends, that "if this heretic should ever fall into his hands, he would take care that he should lose his life." Servetus was imprisoned at Vienne in France, and likely to suffer for his opinions at the hands of the Catholics. Whilst in this danger Calvin bore his testimony against him, and endeavoured to compass his death. Servetus, however, made his escape. He retired to Geneva, on his way to Italy; but he had fallen into hands equally cruel, and, alas! more effective. Calvin caused information to be made against him; on this he was apprehended, and brought to trial. The whole affair, according to Calvin's own statements, was carried on at his instance and advice. He procured his apprehension—he drew up the list of errors out of Servetus' books, for which he was condemned, and which he represented as blasphemous and full of profane reveries. During his trial he writes to his friends: "I hope at least they will condemn him to death, but not to the terrible one of being burned." Again, "since the papists, in order to vindicate their own superstitions cruelly shed innocent blood, it is a shame that Christian magistrates should have no courage at all in the defence of certain truth. However I will certify you of one thing, that the magistrate is rightly determined that he shall not escape that end which we wish him." And again, to the Church at Frankfort, "The author is put in jail by our magistrates; and I hope he will shortly suffer the punishment he deserves." After the death of Servetus, he published a book "in which,"

to use the words of the title, "it is proved that it is lawful to punish heretics, and that this wretch was justly executed in the city of Geneva." Thus, by the horrid principles of Calvin, was Servetus brought to his cruel fate. While in confinement, he was treated with the same rigour as if he had been detained in one of the prisons of the Inquisition. He was stripped of all means of procuring himself the conveniences and supplies which he wanted during his confinement. Urgently did he plead, as a stranger to the laws of the country, for legal advisers to arrange and conduct his defence. But even this was denied him. Under such a complication of evils was this virtuous, learned, and talented Christian condemned to the flames. He refused to belie his conscience by professing to retract his opinions, and therefore suffered the excruciating torments of being burned to death; and thus satiated the cruel malice of his enemies. The neighbouring Calvinistic Churches wrote to Calvin letters of commendation; and no one among them seemed moved either with a sense of justice or of pity.

I have now laid before you the doctrines and the practices of Calvinism. The first, as I have stated them, merit the unmeasured condemnation of every friend of man and every worshipper of God. The second are not unaccompanied, I grant, by some excellent features; but you will judge if the facts I have laid before you ought not to create in every bosom the wish that the day of genuine Calvinism may never return again.

Thus, according to the time, the occasion, and the little ability I possess, I have ventured something in vindication of the Divine character. In a more sacred office can no man be engaged, nor in an office of greater utility. The views I entertain of the Divine Being—that he is essentially benignant, and conducts all things by beneficent plans to beneficent issues—I would not part with for the riches of the world; and were I to pass at once from this study to the bed of death, amidst many errors to deplore, I should have one topic of solace and support—that I had lifted up my feeble voice to proclaim the benignity of the Universal Parent, and to discredit the gloomy and heart-rending doctrines of Calvin.

J. R. B.

THE WORKING CLASSES, AND THE DUTY OF SOCIETY IN REGARD TO THEM.

(Concluded from page 83.)

An apology may also be found for the intemperance and violence of the Combinations and their abettors, in the circumstances in which they are placed. Two or three hundred employers can meet in a comparatively small room, and enter quietly into a combination against their workmen, without any body knowing anything about it, until they choose to tell the world themselves. But it is far different with the operatives. From their immense numbers, their close juxta-position with each other, and consequent facility of intercourse, opinion is propagated through their masses with great rapidity, and spreads like wild-fire over their locations. Now, let us suppose the mass once fairly heated by the declamation and enthusiasm of a few large public meetings, and the ceaseless promptings of a host of zealous missionaries—the precipitation of mind and coarse violence of action, which are always the characteristics of under education, and which must be expected to abound amongst the young, the thoughtless, and the intemperate of the working classes, come into play. The village or the district becomes a scene of agitation, out of which emerges the Union or Combination. There is then, even with the most forbearing of the workmen, a system of moral coercion brought to bear upon the recusants who refuse to join their banners, and they are subjected on all sides to a formidable series of persecution, till they are fairly hounded within the circle. If they still continue obstinate, they are branded as traitors to the general cause; and the climax to their sufferings, is some attack upon their persons or property by the thoughtless blackguardism of the district. This we know is uniformly condemned by the judicious and liberal amongst the workmen; but their misfortune is, that they can have no control over the loose and fiery particles of their population; and there is not amongst themselves a sufficient force in public opinion to keep down this vigour beyond the law, which they well know must be the ruin of their cause, inasmuch as it arms the rest of society against them, which is bound to extend her shield of protection over all her members. This

is the rock upon which Combinations and Labour Associations have hitherto split; and being an evil consequence inherent in the physical and moral circumstances of their condition, they will not easily rise above it.

For my part, I look upon this injustice of the workmen to each other and to their employers, as the natural consequences of the injustices committed towards them; and when society has rectified these, it will then be better entitled to take a high moral tone as regards the ignorant violence of the operatives. There is infinitely more wrong and civil outrage committed in the King's name, and for the ostensible advantage of society, by a press-gang in one seaport, during a time of war, than the whole annals of Trades Unions can turn out; with the exception, perhaps, of the devastations of Luddism. Let society, therefore, pull this beam out of its own eye, before it makes such a rant about the tyrannies of the working classes. Let me not be misunderstood. No man more severely reprobates the occasional violence, as well as the general injustice into which Trades Unions are liable to fall; and further, it appears to me that these are the natural fruits of the ignorance and injustice on which they are founded. But yet I cannot shut my eyes to the hypocritical cant of society, which so often throws a veil over the tyrannies and outrages of the great and powerful, and screams out its virtuous indignation against the puny violences of the weak and uneducated.

We have seen that the principle upon which Trades Unions are founded, *viz.* to keep up the price of labour, is a violation of sound principle; as labour, like other commodities, depends for its value upon its plenty or its scarcity, taken in connection with the price of the necessaries of life. To attempt, therefore, to fix a permanent value upon it, is to attempt to chain up the winds. Were it practicable, it would ultimately ruin the society where it existed; as under such circumstances, there could be no progression—no fresh creation of capital, and consequent further evolution of the national energies. The occasional oscillations in the prices of commodities, afford an incessant stimulus to trade and manufactures, and except in extreme cases, are of the highest national utility. In a state of society like ours, where population is greatly on the increase, the value of labour will

always have a tendency to gravitate. The counteracting circumstances to this downward tendency of wages, must be sought for in a fuller development of the national resources —in the sweeping away of all monopolies and injurious restrictions upon trade—in the lightening of the national burdens, and especially in an entire alteration of our present system of taxation—taking it off commodities and placing it upon property. Contemporaneous with these needful changes, society must make up its mind immediately to begin the arduous task of national instruction, with a view to the ultimate admission of all classes within the pale of the constitution.

Some will cry out here, What! do you recommend an immediate renewal of political agitation, before the Reform Bill has had a fair trial? On the contrary, I deprecate the renewal of political agitation; and I desire only to bring before the public eye, what I consider to be the chief requirements of society—the principles which must be practically developed in her social relations, before she can enter the promised land of social peace and security. The Reform Bill, which has invested the employers with the franchise, be it remembered, was the product of the union of all classes in a common cause; nay more, it was the product of the virtuous public principle and self-denial of those who sought, with their whole hearts, that for others, in which they themselves were to have no share. For this, society owes them a deep debt of gratitude, which should blot out offences a hundred times greater than their Trades Unions can ever commit. But if they are thought too ignorant and wilful for such a trust as that of the franchise, then enlighten them; there is knowledge enough in the land—let it be sent through all its dark places.

The middle classes, the employers, have now a solemn duty to perform with regard to their workmen. Let them not, from indifference or fear, neglect it; or they will surely ultimately pay the penalty. This duty is involved in the proposition, that society is passing from under the domination of the Aristocratic to that of the Democratic principle; and its corollary, that a door must be opened for the gradual admission of the working classes to the possession of equal political rights. These classes have never yet been allowed to take their proper place in the arrangements of society.

They have been hitherto considered in the mere light of hewers of wood and drawers of water to the other orders of the body politic; and the dole of their subsistence, with the ratio of their political status, been dealt out to them with a meagre and reluctant hand. Now, the helots of society know all this. They know that they are the great producers; that all that is in society, is there by their instrumentality; and they think it but reasonable that they should become consumers and enjoyers to a moderate extent. The table of society is sumptuously furnished, and by their untiring agency; and they think it hard that no place is provided for them round its ample circumference. They do not aim at the plate and the claret; but they put in claim for some beef, and it may be, for a slice of the pudding.

And this claim to sit at the common table, and be recognised as integral members of the commonwealth, is ascending from the depths of society in a voice louder and more determinate every day. It will be argued, that the existence of such monstrosities among the working classes as Combinations to keep up the price of labour, indicates a degree of ignorance on their part, which it would be unsafe to entrust with the franchise. Waiving the question of abstract right, I maintain, that the principle applies to all who support interests obviously opposed to the general weal, such as the various monopolies, political, religious, and commercial, which might easily be referred to. If the franchise had been conferred only upon those who were every way morally and intellectually qualified to exercise it, the constituency would indeed have been lamentably small. Let society remember, that in proportion as the working classes have risen in intelligence and political importance, all her great interests have also been in a state of flourishing progression. There is a power of intelligence abroad, which has penetrated deep into the lower sections of society;—elevate and refine this intelligence, and direct its energies into channels beneficial to the common interest, or assuredly it will find a vent somewhere or other, and by its irregular action, as at present in Trades Unions, &c. or in some other more alarming form, endanger the safety of the social machine.

Let no man be startled as if I were inculcating the immediate enfranchisement of the working classes. I say dis-

tinctly, enlighten them first. But set about it, for there is no time to lose; the most costly of things is ignorance in a society, and more especially in so complicated and artificial a state of society as that we live in. Equality of political rights among the members of a community, by no means implies complete social equality; it is often mistaken for this, however, and the mistake has been artfully made use of to alarm the wealthy and the noble, by the enemies of popular rights. There is no more real equality in America than in Europe, but there is a perfect civil equality—a very different thing. It will be urged against the ultimate enfranchisement of the labouring classes, that it will lead to the destruction of the monarchy, and the substitution of a republic. Those who thus argue, must be prepared to show that the monarchical principle is hostile to the enlightenment and freedom of the masses; that it can only subsist, when the million are governed by brute force; and that it will perish before the progress of knowledge and the irresistible evolution of the social energies, by the unlimited diffusion of social rights. One thing however is certain, that society will soon have no choice left, but either to open wide the gates of the constitution to those whom she has enlightened by a liberal system of national instruction and training, or to have them burst open by a half-educated multitude, smarting under the remembrance of their long exclusion. The buyers of labour should therefore immediately join with the sellers, in a grand crusade against all misgovernment, for that is the great cause of the seeming opposition of their interests, which are in reality one. The hand of oppression has lain heavy on them both—a cruel taxation has diminished the profits of the one, and the wages of the other, and set them by the ears together, to the profit only of their common oppressors. Let them form then a Holy Alliance, and bring all their artillery immediately to bear upon the great tyrannies—such as the Corn Laws, and the other mischievous monopolies and restrictions upon the wholesome freedom of trade: Triennial Parliaments and Vote by Ballot are the engines to work with; let them cry out and roar like a lion for these. Next, for the repeal of all taxes whatever upon the diffusion of knowledge; and a cheap and effective system of national instruction, as the crowning mercy of all. Ten years of national

progression under such a glorious evolution of beneficent agencies, and then would our political millennium be at hand; and all classes, united with the constitution and in harmony with each other, their mutual jealousies being buried in the grave of exclusive rights and unjust monopolies, would walk in the light of a perfect but not licentious liberty, and society would be "whole and founded as the rock."

The principles sought to be evolved in the brief remarks which have been made, are,—First, that society is in a state of irresistible transition from the governance of the Aristocratic to that of the Democratic principle. Secondly, that this transition may be effected without endangering the form of established institutions, provided that society will take the needful steps to carry it into effect. Thirdly, that the elevation of the moral and physical condition of the working classes, with a view to their ultimate admission to an equality of political rights with the other divisions of society, is a necessary consequence of the first and leading principle. Fourthly, that there can be no permanent tranquillity in society, or security for our social interests, until this political change is effected. Fifthly, that Trades Unions and Combinations are but the irregular action of the moral power of the labouring classes, struggling to free itself from unjust political restrictions by means not less unjust; and that these and similar evils will afflict society, until these classes are enlightened and enfranchised. And, Sixthly, that it is the duty and the interest of employers to study and adopt these principles, and to join in a confederacy with their operatives, against misgovernment in all its forms and fruits, as the only means of extricating both from the precarious and sinking condition in which their interests are placed.

REVIEW.

An Essay on Justice, viewed as a Test of Religious Creeds.—Perth: C. G. Sidey. 8vo. p. 33.

Tests of truth are, of all things under the sun, the most supremely useful, provided always they are really good. Albeit, bad tests are too often employed to determine what is truth, and then a false report is given, error is pronounced

to be truth, wrong appears right, and evil good. Then the most deplorably pernicious effects are produced. Aware of this, chemists rigidly test their re-agents before they venture to employ them as tests of truth in chemical analysis. Mathematicians, too, make sure of the accuracy of their instruments and data, before they use them as tests of truth in physical investigations. But although to solve the problems of theology, and to analyse the constituents of religious creeds, and to determine by infallible tests what is pure heavenly truth, must be admitted to be of infinitely deeper concern, and more intense interest to every one who deems Religion the science which, when rightly understood and applied, makes men "wise unto eternal life," than the solving of problems in natural philosophy, and the analysing of material bodies; yet it is a fact, as sad as it is incontrovertible, that less care and more heedlessness are evinced in the choice and use of tests and measurers of religious truth, than are manifested in any other investigation even the most trivial. The consequence of this very criminal negligence is, that fancy and feeling, or mercenary motives, and fashion—those spurious delusive tests—are employed to determine what is religious truth.

The writer of the pamphlet before us, which is an Essay that was read to the "Perth Select Debating Society," proposes to employ the following definition of justice, as the test of religious truth. "*Justice is that principle which invariably and exclusively tends to prevent evil.*" That justice may be applied as *one* test of religious truth, we are firmly persuaded; but we demur both to the definition, and the logic of the essayist. A. lends B. £100, and in a short time squanders away all his remaining property. A. then applies to B. for his £100, but B. now finding that A. had by mistake burned the legal document on which he could claim it, turns round and says, "It is true you lent me the money, but you cannot force me by law to repay it. If you had it, you would spend it to your own injury. Justice requires me to prevent evil. I shall comply with the demands of justice, and keep the money myself." What a convenient principle of justice this would be, for all who desired to withhold the labourer's hire. It would be only to affirm, that the labourer would apply his money to evil purposes, and that justice prevents evil, and then it is proved that the master would be unjust

to pay. Nevertheless, there is such a thing as justice, and it is definable too. Ay, and when truly defined, it is a good, though not the only test of religious truth.

Justice is giving to every one his due. To give to any one less than his due, is unjust. To give to any one more than his due, is to exercise benevolence or mercy. Thus a workman engages to work a week for one pound. He does his work faithfully and well, and his employer offers him ten shillings. The workman protests against this as unjust, and demands his right. The master smiles and offers two pounds. The man refuses this sum on the ground that it was more than his demand. The master then says seriously, "I give you one pound in conformity with the demands of justice, and the other as a deed of charity to your family, because they need it, and I can spare it." Did this master violate justice? Was he unjust? Assuredly not. Then giving more than justice demands, is not unjust. And if justice could not be exceeded; then mercy, benevolence, and love must be banished. He who never gives more or less to another than his due, will be a most just person. But he cannot possibly be merciful, or benevolent. If therefore God be all justice, then it is not true that God is merciful. Justice then may exist without mercy or benevolence; but benevolence is inseparable from, and includes justice. A merciful, benevolent, or good being is necessarily just. When God is called just, it is thereby affirmed that he will give to no one less than his due. When he is called "merciful," "good," "love," it is affirmed that he will give every one more than his due. Justice and benevolence are the tests of religious truth. That creed which teaches that God requires more from man than man can possibly perform, which is tantamount to teaching, that he gives man *less* than his due, charges God with being unjust, and is therefore untrue. That creed which represents God to be all inexorable justice, denies that "God is love," denies that "your heavenly Father is merciful," denies that "he forgives sins." For love, mercy, and forgiveness, all go beyond, although they do not violate justice. Say that "a God all-merciful is a God unjust," and you affirm, that the Father of the Prodigal Son was unjust, that every deed of mercy is a deed of injustice, that Jesus was unjust, that the most High God is unjust. That religious creed alone is true,

which represents God as both just and merciful, never giving to any one less than his due, never demanding from any one more than he can pay, never making one being pay the debts of another, and always giving to all his creatures infinitely more than their due, or than they could demand.

The Visitor of the Poor: designed to aid in the Formation and Working of Provident and other kindred Societies.—Translated from the French of the Baron De Gerando; with an Introduction by the Rev. J. Tuckerman of Boston, U.S. London: Simpkin & Marshall.

Human society is, in truth, an extraordinary machine—more or less complicated in its parts and its movements, and exhibiting in the principles upon which it is constructed and supported, some of the more striking mysteries of our common nature. It is a fearful thing even to look at it afar off; but to the philanthropist who penetrates into its various sections, with a view to assuage some of the more obvious of its endurances, how black is the chapter of human sorrow and suffering, which it spreads before him! It is, however, consolatory to know, that the progress of civilization, consequent upon the increase of commerce, the diffusion of knowledge, and the uprising of the spirit of liberty among men, are contemporaneous with the improvement of the condition of the masses, the grand *materiel* of society. At the same time, this is not quite so apparent at first, as the middling and wealthier classes appear to monopolise and absorb the earlier and better fruits of social improvement; and the contrast which they present, surrounded with all the adventitious aids and appliances of art and luxury, and pampered into habits of self-gratification, by the boundless facilities by which they are solicited—stand out in striking relief, when brought into juxta-position with the apparently demoralised and degraded state of the labouring poor in our large cities.

The increase of commerce and manufactures among a people, diffuses unquestionably a spirit of general improvement through all their borders. One of its earliest fruits, is their condensation into large and ever-growing communities or towns. However favourable this may be in some of its social effects, we doubt seriously if this aggregation of human nature be not in many respects attended with deleterious

influences upon the moral and physical conditions of the working population. The nature of many of their employments in large manufactories—the length and irksomeness of much of their labour—the absence of wholesome and renovating recreation—and their being imbedded as it were in the midst of masses of their fellows—all vainly toiling up the steep and rough ascent of almost hopeless poverty—barely keeping the wolf from the door—with the future stretching out in dreary perspective before them—all tend to relax the spring of their minds—to unnerve, and to enfeeble, and to prepare them for sinking into the gulf of pauperism; or of addressing themselves to the pursuits of crime, or yielding to the solicitations of intemperance. It may be a question, therefore, if the progress of society has yet done much for the interests of the masses. They have toiled for others, and their labour has been their reward. The cunning ones have sucked the orange, and bestowed the rind upon them. But this cannot last, and the great movement on the part of *labour*, now in progress throughout the land, indicates that the period is drawing nigh, when this *monopoly* is to be broken up; and the problem at present to be solved, is, how to arrange the *distribution* a little more equally, and yet to preserve the structure, the forms, and the general relations of society.

But we have wandered from our text in some degree, seduced by the themes which the interesting volume before us has suggested to our mind. It is, indeed, a deeply interesting volume, introducing us to the poor in the great resorts of men, and to the enlightened and self-denying friend of the neglected poor. Men are not wise enough yet to know and to love their real benefactors; and therefore to the many, the names of the Baron De Gerando of Lyons, and the Rev. Dr. Tuckerman of Boston, will probably be unknown. But their glory is before them; when the false idols which men have set up in their temple of fame, are broken in pieces, they will take their place. The Visitor is an account of the experiments of the former enlightened philanthropist upon the poor of his native city, with their happy results, and the means of extending the system of city missions among the destitute everywhere. The same system has been pursued, and with the most gratifying results, by Dr. Tuckerman in Boston, as appears from the various Semi-Annual Reports

published by that eminent individual.* To the present volume and to those reports, for full information respecting those labours of love and enlightened beneficence, we must refer our readers, trusting they will make themselves early acquainted with the nature and action of these benignant agencies, which, if multiplied and reinforced, cannot fail to arrest the downward tendencies of our city populations towards vice and suffering.

The Precepts of Jesus, &c. by the late Rajah Rammohun Roy.—Second Edition. Mardon.

Contemplations of the Saviour.—By J. G. Bulfinch. Mardon.

Those only who have narrowly observed the workings of the literary world, can be aware of the good which may accrue to truth from the enterprise of a judicious and spirited bookseller. Such is the character which Mr. Mardon bears; he has made and is making not a few efforts to introduce into this country the best productions of our American brethren, and to give currency to other works whose sale has been limited, because their worth was known only in a narrow sphere; and he merits, and will, we trust, receive the very best encouragement at the hands of all who would have religion to be a spirit of power, as well as of love and a sound mind.

We hail the republication of the first work that stands at the head of this notice, as the best exhibition that can be given of the truth and certainty of Unitarian Christianity, and as a satisfactory settlement to the debate which has, in the face of so much and so clear evidence, been strangely raised respecting the religious views of the late eminent, pious, and benevolent Hindoo Reformer.

The second work is one, for the production of which we are indebted to that prolific source of moral and spiritual life—the Unitarian Church of Boston, America. It consists of a series of extracts from the Gospel history, with reflections and hymns, and has been prepared chiefly with reference to the purposes of family devotion. We select the following reflection on the resurrection of Jesus, because it is intro-

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* Dr. Tuckerman's First Semi-Annual Report of the second year, as minister at large, and on to the Eleventh, which is all yet received by the Editor.

ductory to a hymn by one well known and much respected in Great Britain, the Rev. H. Ware, Jun.

"The great event, the death of Jesus has taken place. It is followed by one in some points of view still greater. The Saviour rises from the tomb. Till that moment his enemies had appeared to triumph, but now the Almighty is manifested, and all other powers sink to nothing. Until that moment, doubt might have questioned the possibility of a resurrection from the dead; but all doubt vanished as the Lord Jesus, 'the first fruits of them that sleep,' bursts the confinement of the grave. Thus, 'all that are in their graves shall hear the voice of the Son of God, and they that hear shall live.' The Christian sees in the resurrection of the Saviour, the earnest of his own. How, then, should we ask ourselves, how shall we rise when the sleep of death is broken? Shall it be to light and glory, as our Lord arose? Shall it be to join the company of the just made perfect? Can we have, even now, a steadfast hope that such will be the case? If so, happy are we, for to us death has lost its terrific nature; it is no longer the extinction of existence, but only a step—the lifting of a curtain—the passing of a projecting rock which discloses to us but another and brighter scene of our unbroken and endless being."

"Lift your glad voices in triumph on high,
For Jesus hath risen, and man cannot die.
Vain were the terrors that gather'd around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory to live and to save.
Loud was the chorus of angels on high,
The Saviour hath risen, and man shall not die.

"Glory to God, in full anthems of joy;
The being he gave us, death cannot destroy.
Sad were the life we must part with to-morrow,
If tears were our birth-right, and death were our end;
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend.
Lift, then, your voices in triumph on high,
For Jesus hath risen, and man cannot die."

The "Proper Deity of the Word," an Unscriptural Doctrine: A Discourse, by John Porter.—Belfast: S. Archer. p. 34.

The Rev. Daniel Bagot of Newry, a minister of the Established Church of Ireland, preached in the Parish Church of Belfast, on Sunday, Jan. 5, a sermon in defence of the "proper Deity of the Word." Mr. John Porter, the minister of the Second Presbyterian Congregation in Belfast, very properly replied to that sermon on the following Sunday. It is a clear and scriptural illustration of Isaiah ix. 6, vi. 5—Malachi iii. 1—John i. 1—Romans ix. 5—1 John v. 20—Heb. i. 8—Rev. xix. 16—Titus ii. 13—1 John v. 7; these being the texts Mr. Bagot had adduced in proof of the doctrine he advocated.

We cannot express equal approbation of the Preface to the Sermon. The remarks on "controversy," appear to us to be founded on a totally erroneous view of its nature and tendency. Surely, "unchristian feelings," personal "discord and strife," and "the drying up of charity," are not the necessary accompaniments and results of controversy. Were not the Apostles controversialists? Was not the Christ of God a controversialist? What is Christianity itself but a controversy with error and evil? What produced the Reformation but controversy? And how is that Reformation to be perfected but by controversy? That the bigot should be afraid of it, that the timid should be alarmed by it, that those who love to have "smooth things" prophesied unto them, should exclaim against it, because it disturbs that lethargic peace of the mind in whose dreamy slumbers they delight, and ruffles the stagnation of those waters which if "troubled" by the angel of inquiry, would strengthen the feeble knees and invigorate the drooping heart—is quite natural. But the friend of truth, liberty, virtue, and man, should inculcate and practise a different lesson.

The very reason Mr. Porter assigns for answering Mr. Bagot, calls upon him for continued controversy. "When the doctrines which he taught were openly stigmatised as false and unchristian," "as an honest man he could not do less" than advocate their truth. True. But is there a single Sunday on which this is not done by the advocates of the banded hosts of error? Is not the Athanasian creed a constant and profane libel both on our principles and on the

God whom we adore? Would a man be deemed unworthy of the name of friend, and of the sacred pleasure of friendship, who should hear his friend attacked and not defend his character? And shall our best and holiest friend, shall God our Father be evil spoken of, and therefore blasphemed, and we be silent as the grave, because controversy when ill conducted may produce uncomfortable feelings in those who utter the libel, or in those who are more anxious for their own gratification than the world's improvement and their Maker's honour? The preacher of God's Unity and benevolence is almost alone, and single-handed has to combat a host, whose name is "Legion." The more necessary therefore that he be constantly at his post, prepared for conflict. Mr. Porter considers the press a better means than the pulpit for disseminating truth. But it was preaching which overturned the fanes of idolatry, and ensured the triumphs of the cross, in the purest and best days of Christianity; and no means can be more powerful even now. Books to the millions, as society is at present constituted, can do comparatively but little in uprooting error. Where is the leisure that the people can spare to read them, even if they could afford to purchase them? Unitarian publications are almost necessarily high-priced, in consequence of the limited circulation they obtain; and that single fact operates as a mighty obstacle to the furtherance of Unitarianism. Mr. Porter has set a good example in this respect, for which he merits thanks. His sermon is sold at threepence; an example worthy of imitation. Let the pulpit and press unite in the exposure of error, and the upholding of truth—let public and private efforts be unceasing for the advancement of Scriptural knowledge, and man shall yet be redeemed from superstition, and the One almighty and benevolent Father shall be adored in spirit and in truth.

MONTHLY RECORD.

March 1, 1834.

Aberdeen Unitarian Congregation.—The Committee of the British and Foreign Unitarian Association, have kindly voted Ten Pounds' worth of books to this rising society; and Dr. Drummond of Dublin, has also generously presented several copies of each of his admirable Sermons and Tracts.

The Rev. B. T. Stannus of Edinburgh, has spent two Sundays at Aberdeen. January 26, the morning audience was 500; afternoon 1,000; evening 1,500. February 2d, in the morning 650; afternoon 1,400; evening 1,700. The most intense interest was excited by the admirable services on the Trinity, Future Punishment, and other doctrines, delivered by Mr. Stannus. The spirit of inquiry is in full vigour, the applications for the perusal of books numerous, the Clergy strenuous in their fulminations to stop that reading and stifle inquiry; but notwithstanding every effort, nearly twenty individuals have added their names to those who originally subscribed as members of the Congregation. Could a suitable minister be found, our most sanguine hopes would be realised.

Regium Donum, Ireland.—No well-directed effort for truth and liberty is ever lost. The noble refusal of the Rev. James Martineau, when minister of Eustace-Street, Dublin, to accept of Royal Gift or Parliamentary Grant, has not been without its effect. The people are awakening to consistency of principle in this matter. At Ballyclare, a numerous meeting of the farmers and householders of Doagh, Cogrey, and Ballyclare, entered their protest equally against the exaction of tithes on the one hand, and the reception of the Regium Donum by their own ministers on the other. Dr. Agnew, a venerable professor of Christian Unitarianism, was the chairman. This is as it should be. To protest against being forced to give tribute with the right hand to the support of a faith we disbelieve, and to clutch with the left hand the money forced from others who hold our opinions equally in abhorrence, is indeed no unapt illustration of the phrase, "robbing Peter to pay Paul." It is worse; it is a violation of the principle on which alone opposition to Church Establishments can rationally and scripturally be founded, and offers at once a convenient argument to the Churchman, and a topic of scorn to the scoffer. The parish of Knockbreda, County Down, has uttered the same protest; both embodied in petitions to the Legislature. May this principle of genuine dissent, of Christian liberty and purity, be practically embraced by all who call themselves the followers of Him whose "kingdom is not of this world."

Public Discussion on Trinitarianism & Unitarianism.—After considerable correspondence between the Rev. John Scott Porter, minister of the First Presbyterian Congregation of Belfast, and the Rev. Daniel Bagot of Newry, the preliminary arrangements for a public discussion on the doctrine of the Deity of Christ, were concluded on the 11th of February. The arrangements were made by Revds. Dr. Cooke and Mr. Bland on the part of Mr. Bagot, and Revds. W. Bruce and John Porter for Mr. Porter. The discussion

will commence on April 14, and a report of the whole proceedings will be afterwards published. The points to be illustrated and defended by each individual, are the following.

Mr. Bagot's propositions:—1. There is one God, Jehovah, who is God only, to the entire exclusion of the alleged godhead of every creature. 2. The Lord Jesus Christ, the mediator, is the Word made flesh, perfect God and perfect man, possessing as the Word the same eternity, knowledge, power, authority, prerogatives, and godhead, with the Father, and one with him in all attributes.

Mr. Porter's propositions:—1. There is one self-existent God, the Father, who is God alone, to the entire exclusion of the alleged proper Deity of the Word. 2. The Lord Jesus Christ, the Son of God, is (even in his highest capacity, nature, or condition) a created being, deriving his existence, wisdom, power, and authority, from the Father, and inferior to him in these and all other attributes.

Regium Donum, England and Wales.—That "donation which could only be regarded by every independent Dissenter as the price of his liberty," as the enlightened and fearless asserter of civil and religious freedom, Dr. Richard Price, long since truly described it, has also been attacked. It is not worth while saying any thing about it, some may remark, it is so small a sum. To a truly conscientious man, nothing is trifling which involves a principle. As compared with the Parliamentary grant to the Presbyterians of Ireland, it is indeed a paltry pittance, not amounting to two thousand pounds a-year. But be it great or small, it is an unjust application of the public money. It had a better origin, indeed, than that to Ireland. It was the grateful tribute of the Second George to the Dissenters for their exertions in aid of the Hanover family, whilst that sent across the Channel, was the "*secret service money*" of Charles II.; but in both cases its reception is at variance with the nature and precepts of Christianity. We rejoice that the Dissenters of Maidstone, Kent, have led the way in protesting against this connection of the Chapel with the State. They say to the Legislature, "Your Petitioners are themselves Dissenters of the three denominations for whose use this grant has been made, and earnestly desire that the Ministers of the Gospel, both in their own and other Christian communities, should be respectably maintained; but that they regard the application of National Funds to this purpose as an infringement of principles to which it is of the utmost importance to adhere. All compulsory payments for the support of religion or its ministers, are, in their judgment, opposed to the genius of the Christian Dispensation. The religion of Christ, which lived through centuries of persecution before it received the sanction of any Prince or any Legislature, needs, in their

apprehension, no other support than that which will be always voluntarily given by persons who are convinced of its truth and who feel its value. To such persons it was entrusted by its *Divine Founder;* on such persons its promulgation still devolves; and such persons dishonour both themselves and their Lord, when they compel the reluctant to unite with them in any pecuniary contribution for its maintenance. Revenues raised by taxation, to which men who are opposed to Christianity, and men who hold dissimilar sentiments respecting its doctrines and duties, are obliged to contribute, cannot therefore, according to the views of your Petitioners, be applied in any form or in any degree to the support of Christianity, without a dereliction from sacred principles. Your Petitioners, therefore, beseech your Honourable House to withhold henceforward the Grant, usually called the *Regium Donum*, which it has been common to make annually for the use of Dissenting Ministers."

Lady Hewley's Charities.—The persecution of the Unitarians by the Independents, the strange mis-statements made by the Counsel during the trial, and the extraordinary judgment of the Judge in Equity, have given rise to judgments, mis-statements, and persecuting propositions even more extraordinary, unfounded, and intolerant. These have been met, however, as they deserved, have elicited several powerful vindications of Unitarians and Unitarianism, and will doubtless conduce to the spread of inquiry and the reception of truth. The articles which have come under our notice, are those of the Revds. R. Astley of Shrewsbury, in the *Shrewsbury Chronicle;* J. G. Robberds, in the *Manchester Guardian*, after being refused by the *Manchester Courier*, which had given currency to the calumnies; J. Grundy, in the *Liverpool Albion;* Mr. F. B. Wright, in the same paper; and Rev. James Martineau, in the *Liverpool Mercury*, after being refused by the *Liverpool Standard*, which made the charges, offering its pages as the medium of reply, but closing its columns when the reply was sent. We should gladly make quotations from all these letters, but must content ourselves with the following passages from Mr. Martineau's:—

"It may be said that Unitarians are not Presbyterians, and are therefore excluded from the benefit of funds left to that body of Christians. Now, I ask for a definition of a Presbyterian: Does it mean the same as Calvinist; or is Calvinism an essential part of its signification? This is the sense in which you employ the term; but it is a sense disowned alike by the etymology of the word and the history of the sect. Presbyterianism expresses nothing with respect to doctrine: its opposite is not heterodoxy, but Episcopacy. It has existed, and does exist, in conjunction with every shade of theological sentiment, from Antinomianism to Humanita-

rianism. At this moment there are three Presbyterian bodies in Ireland, of one of which I was myself, for several years, a member—all of them prevailingly, indeed almost exclusively, Unitarian—all of them recognised under the name of Presbyterian by the British Legislature, and under that name receiving the annual Parliamentary grant, incorrectly called the *Regium Donum*.

"Nor is the heresy of this body a secret, a thing of slow and covert growth, stealthily clinging to a name which it is accused of having forfeited. The Presbytery of Antrim, and the Remonstrant Synod of Ulster, never were Calvinistic, but owe their very existence to their refusal to sign a Trinitarian creed; the latter comprising men whose preaching, whose public speeches, whose writings, whose parliamentary evidence, all proclaim their Unitarianism, has within the last five years, been erected into an independent ecclesiastical court, admitted by Government to all the privileges of the other Presbyterians, and allowed to have its separate page of account in the Treasury books. Nor does any one in Ireland, be his orthodoxy what it may, ever think of questioning the right of its members to the name of Presbyterian. Their opinions, then, with respect to the person of Christ, do not exclude Unitarians from the class of Presbyterians. Presbyterianism has nothing to do with doctrine. With church discipline, however, it *has;* and it may be urged that Unitarians do not employ its forms of ecclesiastical government, and are *therefore* aliens from it. I admit it readily; and think the term, when applied to Unitarianism, as much twisted from its first meaning as the old names Whig and Tory, when applied to Lords Grey and Eldon. But, at the time when the trust deeds in question were drawn up, its first meaning had been already lost, and supplanted by a secondary one. Our ancestors of that period were as destitute as we are of that species of ecclesiastical connexion and discipline which was originally denoted by Presbyterianism, and which has never existed in England except very partially during the Commonwealth. If then the congregations which you have enumerated are not Presbyterian now, neither were they so at the time of their endowment; and the use of a false name is to be ascribed, not to us, but to the trust deeds which we are accused of violating; in whatever sense the congregations described by them were Presbyterian, in the same sense our congregations are Presbyterian. Do you ask me what that sense was—what that strange word, which expressed neither doctrine nor discipline really meant, at the period in question? It denoted the practice of admitting communicants to the Lord's table, without those inquisitorial tests and examinations which were, and still are, insisted upon by the Independents, and which formed (with the exception of one short period of union for specific objects) a constant topic of

dispute between the two sects; it denoted the most thorough principle of non-conformity which the spirit of the age admitted—a love of free inquiry more strong, an understanding of the rights of conscience more clear, a dislike of enforced creeds more hearty than was possessed by any other class of Dissenters. The Presbyterians of that time were the religious liberals of the day; and while the Independents thought it the great object of a church to maintain its existing creed, the Presbyterians were beginning to discern a greater object in the preservation of liberty, and the attainment of truth. Do you desire to know how far their notions of liberality and free communion went, and think that Unitarianism was still infinitely beyond their reach? Hear Richard Baxter's opinions of the Independents. Dr. Calamy tells us that that great man disliked their 'strictness about the qualifications of church members; for if once (he said) you go beyond the evidence of a serious, sober profession, as a credible and sufficient sign of a title, you will never know where to rest; but the church's opinion will be both rule and judge, and men will be let in or kept out, according to the various latitude of opinions or charity, in the several officers or members of the church.' When Cromwell was made Protector, Baxter was one of the Parliamentary committee appointed to settle the terms of admission to communion, and define 'the fundamentals of Christianity.' He proposed 'the Creed,' (i. e. the Apostles') 'the Lord's Prayer, and the Ten Commandments, as the essentials or fundamentals of Christianity, containing all that is necessary to salvation.' When they objected that this might be subscribed by a *Papist or a Socinian*, his answer was '*So much the better, and the fitter to be the matter of concord.*' On another occasion, when an attempt was made to effect a reconciliation between the Presbyterians and the Independents, Baxter was appointed to draw up the terms, which were to include a definition of orthodoxy. To the test of orthodoxy, which he proposed, Dr. Owen, on behalf of the Independents, objected that 'Socinians would agree to it.' Baxter, though anxious for agreement, would not consent to the required alteration, and no arrangement could be made. These facts may serve to show that Presbyterian and Independent did not, as you have asserted, mean the same thing; that the Presbyterians were distinguished by that attachment to open communion which now characterises the Unitarians, and were repugnant to that system of tests which still prevails among the Independents; that they extended their Catholicity of principle to Socinians, and, at least, on one occasion, made *their* admission to the Christian fraternity an essential condition to reconciliation with the Independents. As, then, no form of *doctrine* ever entered into the definition of Presbyterianism; and, instead of the system of discipline which it primarily

denoted, it had, at the origin of the existing foundations, passed into a name for the great principles of free worship and free inquiry; the occurrence of this word in the trust deeds cannot exclude from their benefits a class of Christians by whom, and by whom *alone*, those principles are still held in the highest veneration. I hold, therefore, that the Unitarians stand acquitted of the charge of 'violating the injunctions of the devisors,' whose trustees they have become."

The Monthly Meeting of the Unitarian Congregation, Glasgow, for prayer and the communication of religious intelligence, was held in the Chapel, on Thursday evening, February 20. The meeting joined in singing, and prayer was offered by Rev. Henry Clarke. The meeting was then addressed by Mr. Clarke and Mr. Harris; after which Mr. Giles of Cork, delivered extemporaneously one of the most powerfully interesting and deeply affecting addresses we have ever heard. It was a narrative of his change from the rigid Romanism in which he was educated, to the nominal Protestantism of the Episcopal Church of Ireland, and from that to the genuine Protestantism and soul-elevating doctrines of Christian Unitarianism. Mr. Giles has for some years been employed as a Scriptural Reader or Home Missionary in Cork, by the Established Church of Ireland. He was highly esteemed by his late associates and employers. His change of opinions has excited much attention in that city, and occasioned deep regret to the professors of misnamed Evangelism. His integrity of character, his talents and information, the clearness and purity of his views, and the warmth of his advocacy of the despised sentiments, have won for him the heartfelt respect of our friends at Cork, who have testified the sincerity of their esteem for him. On the conclusion of his address, Mr. Harris moved the following resolution, which merely gave utterance to the feelings of all present at the meeting, and was unanimously adopted:—

"That this meeting gratefully welcome the accession of Mr. Giles to the cause of Christian Unitarianism, and heartily wish him every happiness and success in his future proceedings."

The meeting was then closed with prayer.

"The Christian's View of Public Affairs," is deferred to another month, in order that we may notice the admirable "Letter to the Vice-Chancellor of England, in reply to His Honour's remarks relative to the British & Foreign Unitarian Association," &c. by the Rev. James Yates. We have just received, by mail, a copy of this learned, clear, and triumphant refutation of the Vice-Chancellor's aspersions on the motives, characters, and objects of the Editors of the Improved Version, and of the manner in which that important

and much-needed work is executed. It should be circulated far and wide. Widely has the defamation been spread; equally industrious should be the efforts to disseminate its refutation. Most cordially are our thanks tendered to its able and excellent author, for this good service. We have room only for vindications of the characters of Mr. Shore and those of the other Trustees, and a Note on the faith of Sir Edward Sugden. We are persuaded those extracts will induce our readers to procure a pamphlet, in the 88 pages of which so much valuable information is condensed, and the production of which is a noble tribute to sacred learning and pure and undefiled Christianity.

"Mr. Shore was High-Sheriff for the county of Derby in 1832. The Judges of Assize represented him to the King in Council as a fit man to be entrusted with authority in his own shire inferior only to that of the Sovereign at the very time when, according to Your Honour's late exhibition of him in a Court of Equity, he was joining in an act, which would have made him the object of reproach in any society of honourable men. I know of no man in England better fitted than Mr. Shore, by his birth and connexions, his station in society, his moral and religious habits and principles, and his consistency as a Protestant Dissenter, to be the representative of Lady Hewley in the present day, and to administer her charities according to her expressed intentions. The Dissenters of every denomination, with the exception of the gloomy and morose, will, I apprehend, regard his exclusion from the trust with feelings rather of shame than of exultation.

"When I began this letter I was not aware of the grounds on which Your Honour cited the name of Mr. Kenrick as a subscriber to the British and Foreign Unitarian Association. In consequence of the appearance of a letter from Mr. Tottie, the defendants' solicitor, in the *Leeds Mercury*, I have since learned that Mr. Kenrick was one of Lady Hewley's second set of trustees, who had the management of her almshouse. Mr. Kenrick's family have been Presbyterian Dissenters from the passing of the Act of Toleration to the present day. During the life-time of Lady Hewley they were as prominently such at Wrexham, as she herself was at York. Of Mr. Kenrick's father honourable mention is made in the Introduction to the 'Improved Version.' He was one of the successors of James Peirce of Exeter, whose tombstone was rejected in 1726 by the rector of his parish, because in a Latin inscription it attributed learning and virtues to a heretic. In the period of my youth, Mr. Kenrick and I, being excluded as Dissenters from Oxford and Cambridge, resorted together to the University of Glasgow, where he obtained every literary honour and distinction which his Alma Mater could have conferred. On leaving the Univer-

sity, he was immediately appointed the classical tutor in Manchester College at York. His predecessor was an orthodox Presbyterian of the Church of Scotland. Mr. Kenrick was chosen, neither because he was a Presbyterian, nor because he was a Unitarian, but for the same reason for which the Bishop of London lately entrusted to him the revision and editing of Matthiæ's Greek Grammar, viz. because he was the fittest person that could be obtained to do the work. Yet because, in consistency with the liberty of judgment assumed by all English Presbyterians, he differs from Lady Hewley upon some disputed points of Christian doctrine, and aids by his subscription the publication of a particular version of the New Testament, he is declared by Your Honour incapable of appointing a few poor women to an alms-house. Could such a decision have been made known to Lady Hewley, she would probably have said, that it might suit the narrow conceptions of a strict Episcopalian, but that the notions of a Presbyterian about faith and charity are as much more expansive, as York Minster exceeds St. Saviourgate Chapel in external grandeur and dimensions.

"Mr. Wellbeloved's abilities and attainments as a lecturer on Biblical Criticism are so superior, that if, under any new appointment, Lady Hewley's trustees determine to bring up young men for the ministry with those means of studying the Scriptures in the original languages, and with those habits of investigation which had become in her time, and have been ever since, the most distinctive features of English Presbyterianism, they will be almost obliged to send them to Manchester College at York. I believe that few books have contributed more to cherish the spirit of piety in young persons than Mr. Wellbeloved's '*Devotional Exercises*,' a work marked No. 141 in that Catalogue of Books which Your Honour produced as evidence against him. Allow me also to mention the great service rendered to religion by the work upon which Mr. Wellbeloved is now engaged, of a new translation of the Bible. Suppose an English reader to be occupied in the serious and diligent study of the Scriptures; that he wishes, for example, to comprehend the design of the Book of Job, and to be furnished with an improved version, which may enable him to connect together the several parts of the poem, so as to view them as one consistent whole. Without wishing to detract from the merit of the metrical version published in 1771 by another minister of the Presbyterian denomination, Mr. Thomas Scott, or of the translation lately produced by Dr. Boothroyd, a learned minister among the Independents,* I think that such a

* "Dr. Boothroyd is the author of a work in three volumes 4to. with the following title: '*A new Family Bible & Improved Version*, from corrected Texts of the Originals, with Notes, &c.'—Hudders-

person cannot possibly do better than employ the translation published by Mr. Wellbeloved in 1828. Having attended Mr. Wellbeloved's ministry, and been his pupil during two sessions of nine months, and having heard all the evidence that has been produced respecting the character and principles of Lady Hewley, I think it extremely probable that if her life could have been prolonged to the present day, and if she had continued a Dissenter, she would have thought Mr. Wellbeloved a fit and worthy successor to her friend Dr. Colton, and would have esteemed a portion of her income well applied in enabling him to complete his translation of the Bible, and to enjoy a share of that honourable ease and independence to which a man of his literary, scientific, and theological attainments seems to be entitled."

"Sir Edward Sugden, in his able speech on behalf of the relators, endeavoured to point out the dangers and dreadful consequences of encouraging this 'liberty of prophesying' among private persons. At the same time I could not help being struck with his own statement of the orthodox doctrine of the Deity and incarnation of Christ, a statement which he made with the utmost solemnity of countenance, voice, and manner. It was as follows: that God the Son, the second person of the Trinity, became man, and having exhibited Divine power by working miracles, having suffered on the cross, and done all that was necessary for the salvation of mankind by paying the price of their redemption, *then became God again.* Such was Sir Edward Sugden's statement upon this awful subject. Whether he had received a lesson in divinity from the relators' solicitor, or whether these were the recollections of the nursery, I cannot tell. But it is certain that Sir Edward's statement was more like a story in Ovid's Metamorphoses than anything that was ever pretended to be Christian. I cannot even find that any of the ancient heretics in the second and following centuries held such an opinion.

"In the same speech Sir Edward contended that Unitarians are not entitled to the name of Christians. In *Moore's Ze-*

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field, 1824. What an alarming fact! And to make the matter worse, he has had the presumption to dedicate *his New Bible* to the King —to his late Majesty George IV.! He spares not his censures on the 'authorised version,' and thinks it greatly inferior to the Geneva version, which was published before it! He professes to '*improve*' not only the New Testament, but the Old! He extols the 'good sense' and learning of Archbishop Newcome! Let all men shun the Independents! They have *a Bible of their own!*

"If the Unitarians had any disposition to mar the designs, and injure the reputation of those who oppose them, by working upon the prejudices of the ignorant vulgar, how easily might they have done it here. But, instead of this, we are, I trust, desirous of paying all due respect to the learning and talents of Dr. Boothroyd, and to his efforts to advance the study of the Scriptures."

luco (for I will not send Sir Edward to the Fathers, or to any writers of polemical theology), he will find a definition of *a Christian* which, it is probable, will exactly suit himself.

"'Yet I have expressed my meaning very plainly,' said the Physician; 'I really do not think with propriety you can be called a Christian.'

"'Jesus Maria!' exclaimed the Portuguese, 'you fill me with horror! Why, sir, I take the Holy Trinity, the Blessed Virgin, with St. Joseph her husband, St. James, and all the host of heaven to witness, that I attend mass regularly, *and have always from my infancy believed in every article of faith which our holy Mother Church requires; and I am ready to believe twice as much whenever she is pleased to exact it: if this is not being a Christian, I should be glad to know what is.*'—Vol. i. ch. 22.

"Was ever religion treated with greater insult and mockery than it is now in England? A system is forced upon the clergy and upon the people by Acts of Parliament, so mysterious, so remote from all practical application, so teeming over with contradiction and absurdity, that almost any sensible member of either branch of the Legislature would be sorry to be supposed really and cordially to assent to it; and at the same time a public anathema is commanded to be pronounced in the religious services of the Lord's day upon those who do not keep it 'whole and undefiled,' and who are, moreover, compelled to pay dearly for the privilege of being thus cursed by their neighbours and relations; and yet the most learned and able men in the country, who are put forward to be its advocates, and who in Parliament would have protested against the slightest alteration of it, do not at all know what it is, and when they attempt to state it, fall into the most ridiculous blunders. Is it then to be endured, that, when we talk of Church Reform, we should aim at reforming the Church only so as to save our pockets, and not with a view to make religion more respected, the Church of England more comprehensive, its laity better informed, more charitable, and more moral, and its clergy more sincere, more rational, and more free?"

To Correspondents.

COMMUNICATIONS have been received from W. M.—J. D. T.—G. —Reports of Schools at Bristol—and copies of the Northern Whig from Newry—Bristol Mercury—Liverpool Albion, and Liverpool Mercury. Literary Characters, No. 2—Rammohun Roy, with notices of the Sermons preached on his death by Revds. Aspland, Fox, Drs. Carpenter, Drummond, and J. S. Porter—and a paper on Public Preaching in Scotland, are unavoidably postponed to the April Number, as well as "The Christian's View of Public Affairs."

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MENTAL CULTIVATION CONDUCIVE TO VIRTUE AND HAPPINESS.

The human mind is in this world placed amidst a variety of influences, designed to awaken its energies and expand its faculties. Man is peculiarly susceptible of improvement; and is not so distinguished at any time for what he is, as for what he might become under advanced cultivation. In this respect, he may either sink into the grossness of brutality, or rise to the highest eminence of moral and intellectual elevation. The faculties of inferior animals appear to be limited by a defined boundary, as if restrained by the fiat "hitherto shalt thou come and no farther;" but the mind of man seems capable of interminable development, destined for an illimitable universe, and an unending duration. Gifts so excellent in their nature, imply the will of the benevolent Bestower, as designing the most useful and extensive application; and suppose also, as far as opportunity permits, the necessity and duty of their highest improvement. This intention is still more clearly evinced by the fact, that our happiness is closely connected with the exercise of our active faculties. The first principle of our nature leads us to desire enjoyment; and virtue requires, that according to our capability, we increase the sum of well-being. These two should coincide, or one be productive of the other. Now, it is an important question to inquire, what class of pursuits enables us to act most extensively for general welfare, and at the same time, to receive the highest pleasure in our own bosoms? To show that in the order of means, a diligent improvement, and virtuous application of our mental powers, are peculiarly suited to attain both purposes, is the object I would desire to pursue in these observations.

As respects general exertion, the position involves little that is complex or difficult. To act effectively and extensively in any department, requires the possession of adequate energies. Mere kindness of intention may be an evidence of a

benevolent disposition; but, separated from action, can never produce positive results. Such a mind may sympathise with surrounding misery, but can do little towards its alleviation; or may rejoice in the advancement of happiness, but contributes slightly to its increase. With weakness or inaction is ever connected inefficiency or failure. The slothful or unskilful agriculturist enjoys no crop; and the indolent student acquires no knowledge. The uninformed physician kills his patient; and the unreading lawyer fails in his cause, ruins his client, and precludes his own professional advancement. This principle holds universally, and is supported by innumerable facts in the history of human nature. The arrangement in creation wonderfully combines the sustained agency of the First Cause, with the free exertions of intelligent creatures; and thus, creative power renders effective that in which it has pleased Divine Wisdom to employ the action of limited instrumentality. Had it been consistent with infinite wisdom, all things might have been accomplished by the immediate exertion of omnipotence; but this would have necessarily excluded the intervention of secondary causes, and the agency of limited intelligence. Were it connected with our subject, it would be easy to show the great suitability of this arrangement to our nature and circumstances. The fact, that personal exertion is necessary to productive effectiveness, is all that concerns our present purpose. This is sufficiently evident, and needs no farther elucidation.

In expanding our observation, we perceive that the extent and influence of power, in different grades of being, is variously diversified. In brutes, it consists chiefly in the superiority of physical exertion or instinctive sagacity. Brutes are more distinguishable by the broad characteristics of their species, and are devoid of those nice intellectual developments which strongly mark individuality of character. One lion is nearly as strong as another of his class; and the same general disposition of cunning distinguishes all foxes. But we perceive in man a peculiar kind of power—in its lowest exercise immeasurably beyond any exertion of brutal capacity. It is that power by which he surmounts difficulties, specially connected with his condition, maintains the highest place in the animal kingdom, and makes the objects around him subservient to his convenience and pleasure. A human being,

even in a low condition, is enabled to subject animals the most powerful to his dominion, and to elude the attacks of the most cunning and ferocious. Thus, at the command of a feeble creature, the elephant moves along his ponderous mass, and exerts his mighty strength; whilst the sanguinary tiger defeated by the same pre-eminent superiority, entangled in the wily net, rages with impotent fury. In this dominion, we perceive the boundaries enlarging correspondent to the progress of mind. In the gradual advancement of man, the elements are made his ministers, and the ocean in its boundless extent, the plain of his wandering. The productions of all climes are accumulated; the concealments of earth are explored; the elements of matter variously combined and applied; wants increase, and the means of supplying them proportionately; society becomes a more compacted mass, bound by closer bonds, and animated by one vigorous and pervading spirit. Yet in this general diffusion of power, there is ever distinguishable some leading influence. Thus we sometimes observe an individual give impulse to millions, and communicate an impetus of which generations for centuries feel the force. The fame of such persons outshines all other celebrity; their names are repeated when those of monarchs are only stamped on their tombs; and their characters are venerated, when the memory of tyrants is execrated, and that of conquerors forgotten or despised. In subordinate degrees, other persons exercise an influence over certain parts of the mass of mankind greater or less, according to their circumstances, or proportioned to the extent of their capability. The illustrations of this assertion are sufficiently numerous, exemplified in the sects and parties into which society is divided; and constitute a great portion of the social and civil history of man.

In relation to this part of our subject, it comes next in order, to inquire whence is this power derived? *Mind* is the great source of power. This short and simple sentence answers the question in its full extent; it will not, however, be unsuitable to devote a few remarks to its elucidation. In the range of our experience, we perceive that there are some things existing which cannot change their own state; whilst others not merely originate changes in themselves, but in objects by which they are surrounded. Existences of the first class

we call matter, and those of the second, mind or spirit. Our object is not to examine whether there is between these two classes an essential difference; but it is sufficiently plain, that as regards *our perceptions*, there is a real distinction. To this, it is also to be added, that in those beings which can originate change, there is also a consciousness attached to each succession. We can no more conceive of mere matter originating motion, than we could conceive of an effect produced without a cause. Matter cannot therefore have within itself as a part of its essential constitution, *the cause* of its own motion. This change in matter, which we call motion, must therefore be derived from something different from itself. This thing by whatever name denominated, is the active principle and the source of power. Thus, when about to change my position, or perform any action, I am conscious of a previous mental determination, and to this the other event immediately succeeds. This principle pervades, I conceive, the universe of being. The succession of vegetation; the rushing of the whirlwind; the latent operation of material and elementary substances; the sustained and harmonious revolution of systems beyond systems to the limits of nature's fullness, are all but the energy of the UNIVERSAL MIND. Let this power be but for a moment suspended, and suns are quenched; worlds crumble into atoms; chaos assumes her gloomy sway; darkness, despair, and desolation mingle in the awful conflict; animation becomes paralysed; and if any created spirits could sustain, amid such ruin, the energy of existence, it must be with the experience of exquisite misery. To whatsoever, therefore, *originates*, *changes*, or *combines*, we add the idea of power. Thus, when we originate conceptions, change our states, or combine our simple perceptions into complex images, we exercise power. The highest exertion of agency, is creation, in which positive existence is communicated by the will of the Bestower. Now, on the principles before explained, any of those modes of exertion can only belong to what we call *mind*, and is in no degree conceivable with our notion of matter.

If mind then be the source of power, it is peculiarly important to understand how its energy may be increased, and its agency extended. There is but one way—the possession and application of Knowledge. I cannot here avoid quoting

that oft repeated, but infallible maxim,—"Knowledge is power." This profound aphorism has its support in the principles of our mental constitution. Our intellectual powers may be considered as *perceptive*, *reflective*, and *active*. By the first we acquire ideas—by the second we are enabled to distinguish and compare them—and by the third we render what we accumulate effective. Thus facts are first perceived, principles are then deduced, these are subsequently embodied in practice, and rendered conducive to useful purposes. The origin and progress of every art and science illustrate this position. A very important conclusion is thence deducible; that the efficiency of our active habits must depend on the exercise and cultivation of the two preceding faculties. The one will be proportioned to the other.

To render exertion successful, our knowledge must be accurate and comprehensive. The truth of this assertion will appear on considering how many elements are combined in well-directed action. For this purpose, it is required that we understand the principles to be applied, the ends to be attained, and the instruments to be used. This includes, it is evident, a large portion of human knowledge,—and necessarily excludes vanity and empiricism. The direction of our studies and the character of our knowledge will be greatly modified by our intended spheres of operation; but the general principle, is in all equally important. In virtuous exertion, the good of our fellow-creatures must be the end proposed. This may be moral, intellectual, social, or physical. In most of those departments we require to exercise our own minds, to understand the characters of those for whom our exertions are intended; and to have an acquaintance with those particular subjects or departments of knowledge most necessary to the effectiveness of our endeavours. How can we use that successfully with whose operations we are unacquainted; how can we treat those judiciously whose feelings or motives we are unable to conceive; or how can we communicate what we do not ourselves possess? If extended usefulness be the object of our desire, we should endeavour to study the structure of our own minds, the character of mankind by history and observation, the truths of religion, and the works of nature.

A few brief remarks on the mode by which these ends are

to be attained, are in close relation to our present inquiry. To pursue knowledge is to seek for principles, to accumulate facts, and to learn how they may be combined or applied. To observe events naked and disjointed, is within the power of the meanest understanding; but to trace their connections and bearings, is the province of a superior and exercised intellect. An acquaintance, therefore, with causes, to whatever degree possessed, is real knowledge. In another form of expression, it may be defined as the perception of existence and relations. The differences of degree in this respect, seem to mark the varieties of mind; and in a more extended view, may distinguish the several grades of created intelligences throughout the universe. But as regards the SUPREME MIND, there appears between it and limited intellect, as to the mode of perception, not only a difference in degree, but in kind. The Creator is the originating author, and he knows *all effects*,—as he has constituted *all causes*; but created beings perceive those causes through the medium of their operation. The Deity looks through the expanse of his immense dominion, and comprehends in one view, the whole circle of existence; creatures, on the other side, stand in an opposite position, and contemplate with vision more or less enlarged, the Universal Sovereign in his wondrous works.

This view at once suggests the subjects which should most strongly engage our attention, the spirit we should most sedulously cultivate, and the manner in which our inquiries are to be made. It clearly directs us to those pursuits which acquaint us more with the Creator; and to nourish that disposition, which finds in such communion, its greatest enjoyment. The virtuous and exalted soul desires to view every thing in relation to God; and thence realises a sublimity of conception, and a hallowed reverence of feeling, as elevated above proud philosophy as the purity of Him that inhabiteth eternity is above corruptible and material elements. This generates in the mind a love for truth in all its forms. Truth is the reality of existence and relation; and has for its author Him in whom all positive being originates. If we desire to arrive at the source, let us carefully trace the windings of each stream; and take care not to be drawn from our course by the intricacies of error, or the allurements of pleasure.

A love of truth is essential to the very existence of virtue, and the most permanent and sustaining stimulus in the pursuit of knowledge. This principle not only impels to enlarged acquirement, but adds to possessed attainments, gentleness and modesty; and as it provokes no competition, it cherishes no envy. Whilst it regulates the spirit, so it also moulds the habits of study. Producing in the mind a distaste for whatsoever is false, vain, or contaminating, it directs the understanding to those exertions which invigorate the powers, improve the heart, and supply the materials of active usefulness.

Having once acquired these fundamental principles, the improved philosophy of modern times has pointed out the mode for their successful application. Instead of founding visionary speculation on gratuitous hypothesis, it draws its conclusions from established facts and sober observation. To this law of reasoning, our inquiries about *mind* and *matter* are equally subject. What forms the constitution of existence, is in each alike remote from our apprehension; but the qualities by which both are distinguished, come properly within the sphere of our examination. Thus we perceive a certain thing, solid, heavy, yellow, and brilliant, and this we call gold; in a similar manner, we know that within us, there is a principle, which thinks, reasons, enjoys or suffers. If in either case one is asked to define its essence, the wisest reply is the acknowledgment of ignorance; but if its distinguishing properties be required, the comprehensiveness and truth of the answer will be correspondent to our degree of information. This view, whilst it stimulates to diligent and earnest inquiry, at the same time defines the boundary within which our faculties can be legitimately exercised. In no department of science is the application of the general principle more needful than in that of mind. Proportioned to the remoteness of the subject from palpable apprehension, should be the closeness of examination; and in the degree that conclusions are liable to mistake, should the facts which sustain them be ascertained and multiplied. This is peculiarly applicable to the philosophy of mind. The objects about which it treats are those fluctuating thoughts and emotions, of which individual consciousness is the only test, and the uncertain medium of language the only representation. These not

unfrequently resemble cloudy visions floating in a misty atmosphere, to which each imagination attributes the forms most congenial to its associations. But there is one department of knowledge which immeasurably transcends all others in the sublimity of its objects, in the unfathomable depth of its subject, and the eternal duration of its influence. This is religion. The study of religion is the most worthy of an intelligent and immortal being's engagements, the most suited to the end of his existence, to the promotion of his happiness, and to the extension of his usefulness. In religion are contained all that can expand, or elevate, or purify. Here the mightiest mind may be absorbed, and yet the simplest heart find peace and joy. God, in the fathomless import of the word; Redemption, with all its joyful tidings; Immortal spirits, with their duties and destiny; Eternity, awful, boundless, and incomprehensible, are the topics to which religion calls the attention. All that dignifies our nature; all that sanctifies and refines our characters; all that soothes affliction and tempers joy; all that brightens our prospects and animates our hopes; all that gives value to existence, and takes victory from the grave, are associated with this all-important subject. To express the difference between this and other pursuits, nature affords no adequate comparison, and words sink beneath the burden of conception. Even the faint glimmer of a taper contrasted with the ocean of light which the sun pours forth, fails in the illustration; for the difference, though great, is not infinite. How guilty is it then, to give religion only an equal place in our esteem; how inconceivably impious to treat it as subordinate, or despise it by neglect! Religion in its fullest sense, should ever hold a principal place in our minds; all our studies, in every possible degree, should be rendered subservient to its great object; and it should be our anxious concern, not to quench the spirit of devotion, nor retard the progress of active piety, by the intensity of literary enthusiasm.

(To be concluded in our next.)

POLITICAL ECONOMY; MISS MARTINEAU'S ILLUSTRATIONS.

We gladly avail ourselves of the opportunity afforded us, by Miss Martineau's having arrived at a certain point in her brilliant career, viz. the conclusion of her Illustrations of

Political Economy, to renew our conversation with our readers upon the various and extraordinary merits of the extraordinary work just completed. We say completed, because we consider it as a judicious step in her, to give us a separate course upon the principles of a just Taxation, after her general Illustrations of this subject in some of her Tales. Upon no great question connected with Political Economy, does more ignorance prevail in society in high and in low places, and scarcely upon any other is ignorance more extensively pernicious.

A word or two, before we enter upon a brief and general analysis of the merits and the defects of this series of Tales, as to the state of society in regard to its appetite for a knowledge of the important truths of Political Economy, and the amount of real knowledge as to these truths, which may be considered to be in an active state amongst us. We are sorry to say, we believe this amount to be lamentably small, and grievously defective as to quality. The very general ignorance of Political Economy which prevails in society, may be traced, we believe, to the somewhat repulsive form in which its doctrines had previously been presented to the public—to the cold and abstract reasoning, the air of scientific pedantry, and the unnecessary parade of philosophic investigation, in which they had too frequently been shrouded. The importance, therefore, of an accurate acquaintance on the part of the reading public, with the doctrines of this which may justly be entitled the science of society, will be the measure of that service which shall bring it down from its elevated platform, and render its wholesome maxims and profounder mysteries patent to the mass of general readers. This is the great, the inappreciable service which this accomplished and unwearied philanthropist has now rendered to the community, with a singular ability, full of a generous enthusiasm for her subject, and in possession of a large amount of the grace, and wisdom, and dramatic talent necessary to its due and happy illustration.

Miss Martineau has unquestionably amply redeemed her pledge, to produce "Illustrations of Political Economy;" and in a series of "Tales," which without any reference to their special object are in themselves beautiful creations, she has made known to us, and left a vivid impression upon our

minds, of the leading principles and most important deductions of this important science. We do not know that there is any other medium, through which the knowledge of the general truths and elementary principles of any subject of a severe or scientific character, can be so certainly, and with such facility, conveyed into the mind of the careless and desultory inquirer, as that of fiction; which enlists his sympathies and affections in the supposed fortunes of some fragments of his species, and having thus obtained his ear, seduces him into the reception of truths, from which, if presented in a less attractive form, he would instinctively have shrunk. His mind once opened to the reception of truths new and important, in nine cases out of ten the fascinated student is led onwards to a more rigorous investigation, and a wider and deeper acquaintance with the entire subject.

Miss Martineau is well acquainted with the secret of this power, and has made a happy and skilful use of it. She knows that when through the medium of a thousand pleasant memories and agreeable associations, you enable men to acquire the knowledge of the fundamental principles and leading truths of any particular science, you have done much to induce them to extend their inquiries, and to pursue the subject to its more recondite and ultimate conclusions. Upon this principle this admirable series of Tales has been written; and besides their merit as Illustrations of the general doctrines of Political Economy, they are well worthy of perusal as pieces of elegant and engaging fiction.

The object of this series is, as we have already stated, the familiar illustration of the doctrines of Political Economy. Of course, the characters and machinery of the different Tales are designed to be subordinate to this leading object, and must be judged of chiefly with a reference to it. And here is one of the great merits of this popular writer,—she possesses in a high degree the agreeable power of blending the colours of fiction with the graver hues of systematic discussion. We have an enviable facility of pencil, prodigal of landscape, and fertile in situation, character, and incident; whilst with these are interwoven, with equal skill and grace, the truths of philosophy and the principles of science, so as to form a texture of the most beautiful and variegated appearance.

With all our admiration, however, of this surprising writer, and of astonishment at her unparalleled performance, we frankly confess, that we think she has been writing too fast. This opinion is founded upon what we consider, in several of her tales, as a want of skill in the selection of her characters, and of such a management of the story, as to bring out the moral or doctrine of the tale in strong relief upon the canvas, as the natural and obvious results of the dramatic action and situation therein exhibited. In not a few of the "Illustrations," do we discover such marks of haste, where the story is but a faint and imperfect index to the truth to be unfolded; and which, instead of springing naturally out of its situations and its incidents, is laboriously and somewhat repulsively evolved, through the medium of long and prosing dialogues, put into the mouths sometimes of speakers not the most probable either as to character or costume. This has been a frequent complaint, we know, with Miss Martineau's readers. We will not dwell further upon it, as it is merely the natural consequence of overworking herself, which we think she has been doing. With her admirable dramatic powers and ample acquaintance with the springs of human action, she can never be at a loss when she pleases, to make the moral or truth she is teaching, more and more perceptible during the progress of her story, till at its conclusion, it bursts upon us like the sun in the firmament.

There are two or three points, however, of much greater importance, on which we cannot agree with Miss Martineau: these are, her views as to poor laws, the question of population, and that of absenteeism. On each of these long-disputed questions, we have only space for a single remark or two, in opposition to the dicta of this powerful writer. With regard to the question of poor laws, we repudiate the monstrous doctrine of any man being a supernumerary at the great feast of nature, who is willing to prepare a dish for the table; and we hold that every member of society is entitled, in exchange for his labour, to an allotment out of the general stock of said society, equal to his necessary maintenance. It will be said here, that the claimants upon this general stock may become too numerous, and that therefore *some* must be cut off, for the benefit of the rest. To this we reply, that if this fund were under the control of the whole com-

munity, by means of just and wise political institutions, we should have no fear that it would not be adequate to all demands upon it; and that whilst its distribution would be more just and equal, its productive powers would be greatly enlarged, and its ultimate increase almost unimaginable.

Two errors appear to us to prevail in the statements of the opponents of the legal or conventional right of the poor, to a maintenance from society in exchange for their labour. The first of these is, the confounding *the principle* of the poor laws, with the gross abuses in the English system or mode of *applying* the principle. Than Miss Martineau herself, none has been more successful in exposing these abuses—witness her Illustrations of the Poor Laws, lately published—or in showing how these abuses might be done away. The principle of the poor laws—the right of the poor to be fed—is, we think, just and indefeasible; the application of the principle is another affair, and whether right or wrong, in nowise affects its general solidity.

The second error of these economists, is, their always considering the poor laws, as they work in the present vicious, unnatural state of society in this country—the product of the barbarous and anti-social institutions transmitted to us from our ancestors, and on which we have been as yet unable to effect any very important amelioration. In such a state of society, it is obvious, that the fair working of the just principle of poor-law relief is impeded and mixed up with the thousand adventitious evils derived from misgovernment, and is thus necessarily rendered obscure and doubtful from such association.

With regard to the question of population, or the tendency of mankind to increase faster than food can be augmented for their augmenting numbers, or, in other words, that men increase in one ratio, and food in another greatly inferior,—it may be observed, that we do know something as to the ratio of human increase, but comparatively little, as yet, of the ratio in which food might be increased;—because mankind are evidently but at the threshold of science—that is, of a knowledge of the powers and resources of nature, and of course of the capacity of applying those powers and resources to the comfort and sustenance of human life.

It is, we think, reasonable to conclude, that man's Creator,

who has endowed him with the capacity to find out and to avail himself of the ample natural resources at his command, intended that the possession of these should meet all the demands consequent upon the power of reproduction, which He also bestowed upon him, and which, in such a point of view, would be a blessing instead of a curse. That man, by the fetters of vicious social institutions and false religions, which he has imposed upon himself, should have been hitherto frequently unable to make his moral and intellectual resources keep pace with his natural capacity to reproduce his kind, is with us no argument against his ability to do so, under a system that would bring out as full a development of the one as of the other. Even at present, taking human nature just as it stands, with its current knowledge as to the resources of physical nature, how small a portion of these resources has yet been called into action? Why, then, should we be alarmed for our posterity, while there is yet such ample room for them to expatiate upon; not to speak of the measureless capacities which men might bring to bear upon the inexhaustible resources of nature, when those capacities shall have been unfolded under the genial influences of social systems constructed upon the just principle of producing "the greatest happiness to the greatest number"! Till then, let us not find fault with, but rather

"Justify the ways of God to man."

As to the doctrine of moral restraint, we have nothing to say against it, except that its operation is always most feeble where it could be wished to be most vigorous, *viz.* among the most destitute. To give it effect, you must raise the general level of the poor, both in a moral and physical sense. In the present condition of society, it is equally idle and invidious to preach up this doctrine to the masses battening upon the garbage which has been awarded to them out of the common stock. Witness the condition of Ireland.

As to Absenteeism, or the doctrine that it is a matter of no consequence whether the owners of the soil spend their money, the returns of that soil, at home or abroad, it may be observed, that all property is essentially a trust, held for the general benefit of society, as well as an individual right on the part of certain of its members to a larger claim upon

the funds of the general stock. This claim is cheerfully admitted, because it has been found in practice the most efficient stimulant to human action, and the great creator of new wealth to society. But it is with the reservation already made, that it be rendered a good, and not an evil to society. If property be therefore a trust, as well as a right, it is peculiarly so with property in the soil. The landed proprietor stands out upon the surface of society, the owner of a part of that fund out of which the common wants must be supplied. He is therefore naturally invested with a considerable share of social influence, and becomes the depository of various important social agencies. His management of these agencies becomes a matter, then, of the highest social importance; and that they be properly administered, society has a right to require that they be administered by himself in person. To permit him to escape from this responsibility, is to make him an irresponsible agent—to devolve upon society the expense of doing that less usefully and effectually than he could have done himself—or leaving it undone, to make society at large pay for the defalcation out of the common stock. Such being our view as to the duties and responsibilities to society of the owner of the soil, we can never admit, even upon the seeming showing of any abstract principle of science, that his dereliction of these duties, by self-expatriation, is any thing short of a violation of his trust, and therefore ought to involve a tax, a penalty upon his property, equivalent to the expense to which society is put to repair the injury. If this be just reasoning as to the claims of society upon its natural leaders, even in its comparatively prosperous conditions, it is much more so, when these conditions are foul and gangrened, as in the case of Ireland, and we may add, of Great Britain. Four millions a-year of British rents and resources are spent abroad, it is said. Twenty per cent. upon this sum would remit nearly a million back of taxation to those who remain at home, and who suffer in various ways by the self-expatriation of the recipients of the vast sum just quoted, as well as from the absence of the fructifying influences of so large an expenditure within their own gates.

We cannot farther pursue these mighty themes at present; each of them would require far greater limits for expatiation than we can spare at present. We have thought it our duty

to protest against what appears to us to be, with all respect for Miss Martineau, important errors in principle, to which she has lent the sanction of her great name, and invested with all the allurements and splendour of her fertile genius.

BIOGRAPHICAL NOTICES BY JARED SPARKS.—WHITBY.

Although Whitby's life was lengthened to nearly a century, yet very few facts concerning him are found recorded, except such as may be gleaned from his own writings. And these exhibit little more, so far as he is personally concerned, than a history of his opinions. Biographers have too often been compelled to repeat the remark, that the life of a scholar is seldom fruitful of incidents; but rarely, in the annals of literature, has the truth of this remark been more evident, than in the instance of Whitby.

Thirty years before his death, Anthony Wood, in the Athenæ Oxonienses, wrote a brief account of his life and writings up to that period; and this has served as the basis, and sometimes has furnished the materials of the entire structure, for succeeding biographers. To the second edition of Whitby's Last Thoughts, printed after his death, Dr. Sykes prefixed a short notice of the author, which contained little else than a repetition of Wood's account, and the titles and dates of all Whitby's works. The same was again repeated, without any essential addition, in the Biographia Britannica. The supplement to Moreri's Dictionary comprises a few other particulars, collected from notices of some of Whitby's publications, as inserted from time to time in Le Clerc's Bibliothèque. The French compiler of the article in Moreri, seems not to have been over-curious to know much of Whitby, but contented himself with expressing his amazement and horror at his heretical and antipapistical opinions. In Chauffepie's Continuation of Bayle, the article on Whitby in the Biographia Britannica is translated, but without any thing new, except a few remarks on his writings. From all these sources, and from some others of minor consequence, it is not possible to collect materials, which can be put together in the shape of a memoir, or connected narrative. A short analysis of some of the author's principal works is all that will be attempted.

Daniel Whitby was born at Rushden, Northamptonshire, 1638. His father was a clergyman of that place, and a man of some eminence as a scholar and divine. Under his guidance the son made rapid progress in his early studies, and at the age of fifteen was admitted a commoner of Trinity College, Oxford. He took the degree of Master of Arts in 1660, and four years after was elected fellow of the same college. He was appointed chaplain to Dr. Ward, Bishop of Salisbury, and in 1668 was made prebendary of Yatesbury. In 1672 he took the degree of Doctor of Divinity, was admitted chanter of the Cathedral Church in his bishop's diocess, and raised to the rectorship of St. Edmund's church, Salisbury. He was appointed prebendary of Taunton Regis in 1696, and to the duties of some or all of these stations he seems to have been devoted during the remainder of his life.

While Whitby was at the university, the Popish controversy ran high in England, and his early publications were on that subject. As an author he first came before the public about the time that he was advanced to his fellowship; and during the fifteen years following, he published six different treatises, chiefly in confutation of some of the peculiarities of the Romish church, or in reply to opponents. He also found leisure to write concerning the laws, both ecclesiastical and civil, which ignorance, or power, or prejudice, or bigotry, had made in different ages of the church against heretics; and he exposed in their true colours the wickedness and folly of persecution.

One of his most celebrated works, the *Protestant Reconciler*, was published in 1683. The title is a significant indication of the author's design. His project was to bring all Protestants together, and especially the Protestants of England, in the bonds of Christian union and love. He first pleads for condescension on the part of the Established Church towards Dissenters, in things indifferent and unnecessary; and among these he reckons some of the ceremonies of the Church, to which the Dissenters had always been strenuously, and no doubt conscientiously, opposed. He took the ground, that whatever is indifferent, or whatever may be changed without violating the laws of God, ought not to be imposed by superiors as absolute terms of communion. By relaxing the rigour of established forms on these points, and admitting

all persons to church-fellowship whose faith and conduct rendered them worthy, he flattered himself that the barriers of separation might be demolished, and a method provided for reconciliation and peace.

But the sequel proved, that he little knew in what dreams he was indulging. A host of adversaries instantly sprung up, like the harvest from the dragon's teeth sown by Cadmus, and attacked the author without moderation or mercy, accusing him of treasonable purposes, and of being a secret instigator of what was then called the Presbyterian Plot. Because he had modestly expressed his opinion, that the surplice, the sign of the cross in baptism, and the kneeling posture at the communion, which were so offensive and shocking in the eyes of the Dissenters, might be safely dispensed with for the sake of peace and charity, he was assailed as one, who aimed at nothing less than the overthrow of the Church, and the ruin of its governors. The press was immediately put in motion to unburden many a labouring mind of the indignation which weighed it down, and a multitude of pamphlets were sent abroad in quick succession. If, in that day, abuse were a good substitute for argument, and ribaldry for sense, some of these authors might have boasted of a signal triumph.

But these were trifling evils compared with others of a different kind, which awaited the author. His work was condemned by a formal decree of the University of Oxford, as containing doctrines false, impious, and seditious; and, as Wood affirms, it was forthwith burned by the hands of the University Marshal in the Quadrangle of the Schools. This was no doubt an excellent thing for the bookseller, as nobody would fail to buy and read a book which had been judged worthy of such a distinction by the grave convocation of a university.

To the offending author it brought no such happy presage. He was more fortunate than Servetus, it is true, in not being tied to his own book when it was committed to the devouring element; but even this lucky escape did not place him beyond the reach of the long arm of power, nor out of the influence of the relentless spirit of intolerance. He was arraigned before Bishop Ward, in whose diocess he held his offices in the church, and was compelled to make a formal retractation. This is so curious a specimen of hierarchi-

cal despotism, practised in a Protestant country in the boasted days of Protestant liberty, that it is believed the readers of this article will be gratified to see it entire. It not only relates to a remarkable incident in the life of Whitby, but is a prominent feature in the history of the age. The instrument is dated October 9th, 1683, about three months after the burning at Oxford, and is clothed in the following language:—

"I, Daniel Whitby, doctor of divinity, chanter of the church of Sarum, and rector of the parish church of St. Edmund's in the city and diocess of Sarum, having been the author of a book called the *Protestant Reconciler*, which, through want of prudence, and deference to authority, I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it hath had upon the dissenters from the Church of England established by law, or others. And, whereas it containeth several passages, which I am convinced in my conscience are obnoxious to the canons, and do reflect upon the governors of the said Church, I do hereby openly revoke and renounce all irreverent and unmeet expressions contained therein, by which I have justly incurred the censure or displeasure of my superiors. And, furthermore, whereas these two propositions have been deduced and concluded from the same book, namely; *first*, that it is not lawful for superiors to impose any thing in the worship of God, that is not antecedently necessary; and, *secondly*, that the duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things;—I do hereby openly renounce both the said propositions, being false, erroneous, and schismatical, and do revoke and disclaim all tenets, positions, and assertions contained in the said book, from whence these positions can be inferred; and, whereinsoever I have offended therein, I do heartily beg pardon of God, and the Church, for the same."

This carries back our thoughts at once to the dark ages. It was the tragical farce of the inquisition acted over in miniature; and was equally a disgrace to Ward, and an outrage on religious liberty and the rights of humanity. It flowed from the same spirit of persecution, which condemned and

imprisoned Galileo, without the apology of the same degree of ignorance on the part of the persecutors.*

We ought not, however, to judge of the temper of the whole English Church at that time by the conduct of Bishop Ward. If report speaks truly, as we have reason to think it does from this example, his character was not one which the enlightened would praise, or the virtuous envy. As a professor of astronomy at Oxford, and for his mathematical attainments, he was justly eminent; but Anthony Wood, who speaks from personal knowledge, tells us of his shuffling for popular favour, and of his "cowardly wavering for lucre and honour sake, his putting in and out, and occupying other men's places for several years." That such a man should be a tyrant, is not so strange as that a whole Church should have looked on without indignation.

If the conduct of Ward was reprehensible in the highest degree, the humiliating submission of Whitby is by no means to be commended. He had written what he had believed to be truth, and with the best motives; he had yielded to the impulse of his conscience, and ventured to say what he thought. His independence should not have foresaken him at the moment, when it was most needed to maintain the honesty of his intentions and the stability of his character,

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* When Galileo taught the Copernican system of the revolutions of the planets, and the earth's motion, about fifty years before Whitby's book was burned, he was summoned before seven Cardinals, by whom he was condemned, and made to retract his opinions. The case is so nearly parallel to that of Whitby and Ward, that they may very properly be mentioned together. The Cardinals, like the Bishop, found two propositions among Galileo's doctrines, which they held to be worthy of ecclesiastical condemnation.

"1. That the sun is the centre of the world, and immoveable, is a proposition absurd, false in philosophy, and heretical, because it is expressly contrary to Scripture.

"2. That the earth is not the centre of the world, nor immoveable, but has a diurnal motion, is also a proposition absurd, false in philosophy, and, theologically considered, not less erroneous in faith."

These were the heresies of Galileo, and he was obliged to abjure them by subscribing the formula here annexed.

"From a sincere heart, and faith unfeigned, I abjure, execrate, and detest the above errors and heresies, and, generally, whatsoever other error or opinion, that is contrary to the Holy Church; and with an oath I declare, that I will not any more say or assert, either by speech or writing, any thing from which it may be possible for a similar suspicion to be entertained of me,—So help me God, and his holy Gospels, which I now touch with my own hands."

and thereby to give weight to his writings. The cause in which he had engaged, either did not deserve the labour which he had bestowed, or it was worthy of the noble sacrifice which he was called to make, of all worldly considerations when brought in competition with truth and right. It was some apology, perhaps, that he had then published only half of his work, and that what remained was calculated to wear off the rough aspect of his remarks on church authority. Had his enemies been patient, they would have had less occasion for violence. It was his object to bring Churchmen and Dissenters together by mutual concessions, and his plea was, that each party should yield to the other in things indifferent. As yet he had alluded chiefly to the concessions, which it became the Church to make. The affronted dignity and eager malice of his adversaries found it not convenient to wait, till the whole subject should be fairly presented before them.

(To be continued.)

THE CLOSING LINES OF AN UNPUBLISHED POEM, ENTITLED THE MOORS.

Sweet Poesy! fond tenant of the hills,
From whose pure springs flow down the summer rills,
And o'er whose cliffs, crown'd with high waving woods,
In foaming torrents rush the winter floods:
Thy spirit I have sought, retired from men,
On the high mount, and in the deep-sunk glen,
Along the rugged side of Rivling's rocks,
And midst the wilderness's scatter'd flocks—
Now by low-murmuring streams, in dells reclined,
Or grassy mounds, fann'd by the whispering wind—
Now near the dark moor's castellated walls,
Or by the lapse of sparkling waterfalls,—
Where, midst thy secret haunts, to bards of old
Thou didst the mysteries of thy art unfold—
Hoping in wood, or grot, melodious thought,
Like inspiration in high visions caught,
Would glide into my soul, and I might feel
Thy gently breathing influence through me steal.
Nor thine the fault, if these too humble lays

Aspire not to the poet's loftiest praise:
For here thy spirit dwells, and whispers round
Sweet melodies of more than mortal sound;
And if by these my nature be not moved,
Yet thou canst witness that these scenes I loved—
Loved till my beating heart confess'd their power
In many a naked waste and leafy bower,
And my feet sought them as a place of rest—
Ay, as the mother-bird flies to her nest
And cowers above it, with untired wings,
My soul, dissatisfied with meaner things,
Claim'd the wild desert as a sacred home,
And hither oft in pensive mood would roam,
Still brooding fondly o'er its heathy breast
With many a fair and painted flow'ret dress'd.

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If, with my speaking heart, the tuneful rhyme
In simple cadence but concordant chime,
Enough the joy, exempt from guilt and shame,
In verse too weak to claim the poet's name,
If my cold breast no fervid genius fire,
To breathe the feelings which the fields inspire;
Enough the pleasure on the mount to stand,
And view the prospect of the smiling land—
To roam the dale, visit the purest spring,
And in the embowering woods to muse and sing;
Enough at early morn to brush the dew
From grassy meads, the rising sun to view,
Or wandering late to see the evening star
Through twilight's deepening shadows shining far;
Enough the bliss each rural landscape yields
To all who haunt the groves or court the fields,
Fill'd with instruction sages might explore,
And infidels, revolving well, adore;
Enough, enough, reclining on the sod,
To learn of nature, and behold her God—
The God whose love has strew'd the wastes with flowers,
And deck'd with blossoms all their verdant bowers,
Pour'd streams refreshing through the riven rocks,
Peopled the woods with birds, and spread the flocks
O'er the tall mountains and the lowly vales,

Given cloud and sunshine, sent the breezy gales
Wide wanderers o'er the heath-clad hills and plains,
And shed from heaven the balmy dew of rains.
Welcome thy love, Eternal Sire! to me
In every blooming plant and fruitful tree:
I feel it dropping in the vernal shower,
It fans my cheek in summer's sultry hour,
It glitters bright in autumn's mellowing beams,
On golden-tinted fruits, and sparkling streams;
I see it clothing winter's naked form
In snow-white robes—I hear it in the storm:
Deserts have tongues, tempests a voice that breaks
Through gloom and silence, and more grandly speaks
Thy praise in thunder—whilst the cliffs around
From all their caves repeat the awful sound—
Than loud-toned organs, and the swelling quire
Of proud Cathedrals that to heaven aspire.
In this Thy temple—this most sacred pile,
Built by Thy hand in power's sublimest style,
Pillar'd by rocks, roof'd by the boundless sky,
Curtain'd by clouds of richest tapestry,
Whose tesselated pavement is the earth,
Trod by the myriad tribes of mortal birth;
Whose solemn aisles are darkly-shaded woods,
Whose music roaring winds and storms and floods:—
In this the loftiest and most spacious dome,
Where'er with breast devout I musing roam,
'Tis bliss on hill or vale, to bend the knee,
And whilst Thy dread omnipotence I see,
To worship, as I wondering gaze, THEE—only THEE!

Sheffield, Feb. 21. J. BRETTELL.

THEODORET'S TESTIMONY TO THE TRUTH AND RAPID SPREAD OF CHRISTIANITY.

(*To the Editor of the Christian Pioneer.*)

SIR,—In concluding my extracts from two eminent Christian writers of antiquity, I propose to offer a remark or two on the force of their arguments, and the value of their testimony.

"The Divine Oracles [or Sacred Scriptures] are not to be

despised, because they abound not in a superfluity of words, but deliver truth in its native beauty and simplicity. It had been easy for the Fountain of Wisdom, who has bestowed eloquence even upon bad men, to have made the heralds of truth more eloquent than Plato, acuter than Demosthenes, and more ready at syllogisms than Aristotle and Chrysippus. But his design was not that five, or ten, or fifteen, or a hundred, or twice so many more, should taste the salutary waters; but that all men, Greeks and barbarians, should have the benefit: and not only such as had been taught in schools of rhetoric and philosophy, but shoemakers, and tailors, and smiths, and all sorts of mechanics, and servants, and husbandmen, and, in a word, rich and poor, and men and women of all conditions. For this reason he made use of fishermen, and publicans, and a tent-maker, as instruments; and by them he conveyed to men divine and useful knowledge: not altering the manner of speech to which they had been used, and in which they had been bred, but nevertheless pouring out, by their means, the pure and refreshing streams of wisdom. Just as if an entertainer should bring forth to his guests rich and fragrant wine in plain cups and glasses: they who thirst would drink the liquor, and, without regarding the cups, admire the wine. So have men acted in this case.

"How great the power of those illiterate men has been, may appear to those who will compare the Greek and Roman lawgivers with our fishermen and publicans. They will find that those lawgivers could not persuade even their neighbours to live according to their laws: but these Galileans have persuaded not only Greeks and Romans, but the tribes of the barbarians likewise, to embrace the law and doctrine of the Gospel. Our fishermen, and publicans, and tent-maker, have persuaded all men to embrace the laws of the Gospel; not only the Romans, and others subject to their empire, but Scythians, and Sarmatians, and Indians, and Ethiopians, and Persians, and Britains, and Germans. Indeed, they have brought all nations, and all sorts of men, to receive the doctrine of a crucified man: and that not by arms, or numerous legions of soldiers, nor by Persian violence; but by reasons and arguments, showing the usefulness of those laws: nor was this effected without many dangers and difficulties. In many places they suffered injuries; they

were beaten, and imprisoned, and tortured, and underwent a variety of sufferings, inflicted on them by those who treated their benefactors, their saviours, and physicians, as their enemies, and as deceitful and designing men; nor have the sufferings brought upon their followers after their death been able to extinguish their doctrine. Romans, as well as barbarians, have done their utmost to abolish it; but they only made it shine out the brighter: and the evangelical laws are still in force. * * * Neither Caius nor Claudius have been able to abolish the laws of fishermen, and publicans, and a tent-maker: no, nor yet Nero their successor; though he put to death two of the principal of those lawgivers, Peter and Paul. He killed the lawgivers, but he could not abolish their laws: nor yet Domitian, or any of the succeeding emperors of Rome. But the more the followers of Jesus and of his Apostles were persecuted, the more they increased, till the whole world has been filled with them." Here Theodoret proceeds to instance a persecution of the Christians by the Persians, which was exceeding cruel. He afterwards observes the great alterations which the Christian doctrine had made in the manners of those Persians that embraced it; and likewise, how it had civilised other people. "People whom Augustus, and all the powers of the Roman empire, could not induce to receive their laws, venerate the writings of Peter, and Paul, and John, and Matthew, and Luke, and Mark, as if they had been sent down from heaven."

"John Chrysostom, or golden-mouthed, from the charms of his uncommon eloquence," was Bishop of the Church of Constantinople, according to Dr. Lardner, in A. D. 398. Theodoret was made Bishop of Cyrus, in Syria, about the year 423. Upon the above extracts from their writings, I offer the following remarks:

1st, These passages, while they afford most valuable testimonies to the amazing spread of Christianity at the early period in which they were written, and exhibit a most striking and beautiful display of its powerful and salutary influences on the human mind and character, set forth the arguments arising out of these facts, with a force of evidence naturally proceeding from the strong impressions wrought on the minds of the writers, by their recent occurrence and actual presence before them. Of the power of the Christian doc-

trine in effecting such mighty changes, both in the external and internal state of the world—in effecting the most important renovations in its ecclesiastical institutions, and greatly modifying the principles and spirit of civil governments, as well as in imparting a new cast and character to the human mind and its affections,—we can, alas! form but comparatively faint conceptions, under circumstances in which that doctrine has been for many ages suffering, under the corrupting and paralysing influences of priestly and kingly domination combined; and when thus dimmed in lustre and enfeebled in its energies, it is become so usual, and as it were natural in its operations, that we scarcely distinguish them from those of the ordinary course of nature. These excellent men witnessed the authority of Christ rising triumphant over all the powers of this world. Paganism still existed; but it was prostrated before the power, which, "without hands," by the gentle force of evidence and persuasion, and mildness alone, had subdued its violence and disarmed its malice. The remains of heathen idolatry but served to display human darkness, folly, and wickedness, as contrasted with the light, the wisdom, and purity of the Divine Gospel. The Christian churches were seats of instruction, dealing out truths from its simple writings, which reached every understanding—exhibiting the attributes, laws, and purposes of the true God, in a light which won the convictions and warmed the hearts of all descriptions of people; and disposed them to view the idol temples with aversion and horror. The revolution effected in their sentiments, spread its ameliorating influences throughout their lives, dwelt upon their tongues, and gave a new turn to their whole conduct and conversation. Chrysostom could view, in the immense change of sentiment and character which was presented before him, as contrasted with the idolatry whence it recently emerged, as real and genuine a miracle, and consequently one of unspeakably greater magnitude, than any of those individual ones of which we read in the Scriptures. That is to say, nothing short of a Divine interposition could possibly account for the facts which were presented to his observation. If the miracles of Christ and his Apostles were denied to have wrought by the force of undeniable reality on the minds of men, then some much more extensive miracle must have wrought more

immediately in producing a change to which the most powerful human obstacles were opposed, and which were supported only by advocates placed under the greatest natural disadvantages for obtaining so mighty an influence over the world, as that which had actually been produced. The means used in opposition to Christianity, as contrasted with those by which it was defended, moreover, bore no unequivocal evidence to its truth. The question between the Christians and their adversaries respected miraculous facts of the most palpable description, purporting to have been wrought before multitudes in many principal cities of the Roman empire; doctrines which made their appeal to the sublimest powers of the human intellect to determine concerning their reasonableness; and laws, precepts, and lessons for the governance both of individuals and of whole communities, which challenged the examination of legislators and moralists. How admirably fitted must the Roman regulations have been throughout every division of its empire, for obtaining accurate information concerning the nature and reality of the facts on which the Christians rested their faith, and for exposing their fallacy, if fictitious or illusive, and thus of overthrowing the system. If its doctrines were at variance with rational and sublime views of religion, why were not the acute arguments of the Roman logicians, and the profound wisdom of their philosophers, employed, to exhibit before the thinking and intelligent part of mankind, the errors and absurdities of the Christians' creed? If their laws and rules of conduct were unsuited to the regulation and improvement of civilised and moral life—why was not their inapplicacy, their injurious tendency and operation, or their inefficiency for their proposed purposes, laid open by the Roman adepts in civil jurisprudence, or the moral and sentimental writers? Why, instead of adopting any of those proper and effectual means of exposing imposture, or obviating delusion, did they employ their talents in devising, and their power in carrying into execution the most merciless and protracted tortures, for the purpose of compelling the outward assent of the Christians against the inward convictions of their minds? The previously tolerant Romans, became transformed into furies; from men of civilisation and intelligence, they assumed the part of the most ruthless and inhuman savages, in contending

with the meek, inoffensive, though firm advocate of the cause of Christ. Surely this speaks volumes! They could not expose the fallacy of his statements; they could neither vindicate their own religion, nor refute that of their opponents by any solid or even plausible arguments; nor with all their skill in law or ethics, could they detect the fallacies in the Christian laws for the outward regulation, or the lessons for the moral edification of human society and individual conduct. But determined to *put down* a religion which they could not overthrow, or prevent from continually progressing by fair and rational means, they waged against it the most cruel warfare that the arm of violence could wage against the unresisting; but in vain. The facts, the spirit and conduct, the arguments and sound principles, and the meek endurance of its victims, secured their triumphs, and evinced at once the truth and the resistless power and efficacy of their doctrine. HOMO.

LITERARY CHARACTERS, NO. II.—WILLIAM ELLERY CHANNING, D. D.

Of all the writers that America has produced, Dr. Channing is the most distinguished; and perhaps of all contemporary authors, he is the most profound and original. In reading his works, we cannot divest ourselves of the impression that he is one of those pure and lofty spirits that "few and far between" sometimes burst upon the world to interrupt its dullness, its common-place, its monotony. His Essay on Napoleon, is by far the ablest and most correct analysis that has yet been given, of the extraordinary being of whom it treats; and it is difficult to know whether more to admire the novelty of the ideas, or the severe grandeur, the chaste beauty of the style. Nor less remarkable are his tracts on Milton and Fenelon. He is not less at home with the great writers than the great warrior. With the mastery which only a kindred spirit could display, he grasps their mighty intellects, and exhibits them in all the simplicity of truth. He sweeps away the glare which the idolatry of admirers, and the blots which the malice of enemies had gathered round their illustrious names. But perhaps the Evidences of Christianity, is Dr. Channing's most splendid effort. It leaves

all other attempts in the same department of the subject immeasurably behind; and as in the rest of this celebrated American's productions, its manner is equal to its matter. It is interesting to the Christian, as an able and rational defence of the faith of Jesus; to the philosopher, from the conclusiveness of its reasonings; to the man of taste, from the sublimity of its eloquence. We are sorry that a work of such immense power and extensive utility, should not be known and appreciated as it deserves; and we trust that we have not presented in vain to the admiration of our readers this powerful production. Dr. Channing is in prose what Milton is in poetry. His soul seems to have no sympathy with anything that is not vast and mighty. He revels in grandeur and soars in sublimities far above the low, dull clogging, and contamination of ordinary existence and ordinary things. He looks not at man as he is, but at man as he should be, and man as he shall be. He looks not at man crushed, shackled, and miserable—but at man emancipated, regenerated, and happy.

There is a glorious universe around us, crowded and overflowing with beauty and magnificence. There is a noble nature within us, boundless in its capacities, high in its imaginings, brilliant in its genius, and intense in its sensibilities. There is a wide, an immense field; and a soaring searching comprehensive intellect, to plunge into its extension, to grasp its wonders, and to fathom its mysteries. The soul is as limitless as the universe, and the universe as limitless as their Author. The life of Dr. Channing has been devoted to prove and illustrate these truths; and he himself is their best proof and illustration: his works are more fitted than anything else we know to dissipate those wild and delirious dreams of sectarian folly and bigotry and madness, in which God is represented as an almighty tyrant, and man as a puppet, a tool, a toy—a machine to gorge his insatiable rapacity for torture. They elevate and expand all that is high in intellect and generous in affection; and when their benignant influences fall upon the heart, it starts from its toil and its temptation, holy and purified, quenchless in its yearnings for the beautiful and unsatiated in its aspirations for the good; a throne for its Maker to occupy, and a repository where affection may enshrine the whole brotherhood of mankind.

There are only two states of society suited to genius of the highest order;—that in which civilisation is only partially advanced, and that which is strongly and deeply agitated by revolutionary influences. Hence the periods in the history of our country remarkable for great writers and true and substantial literature, were the age of Elizabeth, the days of the Commonwealth, and the present time. If Shakspeare had appeared earlier, England would have presented to him nothing but a mass of rudeness and of barbarism, unsoftened and unaffected by moral or intellectual refinement; and consequently, he would have been unable to discriminate what was fantastical or eccentric in customs, in manners, and in character; for it is only by contrast, that the strangenesses and singularities of these can be appreciated, as it is impossible for anything to appear ridiculous or remarkable that is universally prevalent. At the time that Shakspeare flourished, barbarism and civilisation were struggling for the supremacy; and the one rendered the absurdities of the other discernible. Besides, in a wholly uncultivated condition of society, he would have been under the power of those weak and silly prejudices by which others were fettered; and therefore he could not have unmasked, with so bold a hand, all the wild and profound and mysterious workings of human nature. Political change—the second stimulant of genius which we have mentioned—can operate as an excitement only when it results from the force of opinion in a matured and polished nation. Of this, Dr. Channing is an illustration. He would have been great in any period of history—in any condition of society; but his greatness, in a considerable measure, results from the magnitude of contemporaneous events. His clear and lucid and vigorous page, is the reflex of stirring and stormy times. It is brilliant with loveliness, and eloquent with thought; but its beauty and its truth are alike the effects of those changes, and fears and hopes of change, which have recently excited, and still excite, many of the nations of the world—as cities of palaces may be formed from the hardened lava, which, when it first burst a liquid and fiery deluge from the yawning and roaring and shaking mountain, laid a whole country in ruin and in death.

SPRING.

Spring comes with its gladness, its beauty, its power,
To waken the forest, and gladden the bower;
The clouds from the glory of Heaven to sweep,
And chain the wild burst of the billowy deep.

A gushing of melody floats through the woods,
A gushing of sunshiny gold on the floods;
And the zephyr is bathing with perfume its sigh,
Which it steals from the earth to bestow on the sky.

And the last snows of winter, which linger, and streak
The heath of the moor, and the brow of the peak,
Are melting like dreams from the opening grass,
Which flashes in verdure as from it they pass.

Spring comes; and its smile is all lovely and calm,
Its voice is all music, its breath is all balm;
It brings us a vision of love and delight,
As mild as its day, and as sweet as its night.

REVIEW.

1. Dr. Wardlaw's Speech, at a Meeting held on the Evening of 6th March, 1834, for the Separation of Church and State.—Glasgow: Robertson.
2. The Principle of Voluntary Churches, and not the principle of an Establishment, proved to be the real origin of Romish and Priestly Domination.—By James Gibson, A. M. Glasgow: W. Collins.
3. The Past and Present Condition of Religion and Morality in the United States of America, an Argument not for Voluntary, but for Established Churches.—By Rev. J. G. Lorimer. Glasgow: W. Collins.
4. Church and State in America: inscribed to the Bishop of London.—By C. Colton, A. M. London: Westley & Davis.

In the name of all that is marvellous, was there ever such a scene as that which at this moment hangs suspended before our view, as the harbinger, index, and promise of the unparalleled drama which is immediately to be performed!—What a vast multitude of figures! what intensity of expression! Does not the canvas live? If it does not, the animation, the speaking looks, the prophetic signs by which it excites all the most thrilling emotions of every beholder, raise the almost breathless expectation of mighty deeds erewhile to be done. The sight, joined with the swelling anticipation

of coming events, big with indescribable consequences to a long succession of future generations, can scarcely fail to draw from every one who looks upon it, and possesses feeling and honesty, the expression, "God speed the right."

That Mr. Gibson is not right, at least in one of his main principles, Dr. Wardlaw's speech most triumphantly demonstrates. Mr. Gibson maintains that the Voluntary principle commenced in the apostolic age, and increased through the second, third, and succeeding centuries, till the Papal Domination had attained its most fearful and withering height, and matured all its corruptions, chiefly by the aid of the superstitious people's voluntary contributions. The Voluntary principle has been tried and found dangerous: because the evils of that system are inherent in human nature. And an Establishment was necessary to avert the dangers, and check the evils. So that, according to Mr. Gibson, the corrupt and corrupting seeds of Voluntary Church principles were sown by the first Christians, if not by the Apostles themselves, or even by Christ. These seeds grew up and produced abundantly their like in every respect, except that they became every harvest more corrupt. Thus they multiplied, and deteriorated in infinite progression, till out of these seeds sown in the very worst, the most corrupt and literally rotten state that the imagination could conceive, had sprung up one of the most pure, holy, and heavenly plants on which soft zephyrs had ever blown, or gentle rains had ever fallen, or invigorating sunbeams had ever lighted. And this immaculate offspring of these corrupt seeds of Voluntary Church principles, is the Church of Scotland! Why, truly we had better sow Voluntary Church principles again, that they may produce another immaculate Church. For, if seeds thus produce their contraries, the continual sowing of Church Establishment principles, must at last yield an awful harvest of Voluntary Churches. Albeit, this is opposed to the doctrine of a teacher to whom Mr. Gibson professes, at least in words, to pay some deference, who said, "By their fruits ye shall know them; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." But then, when Jesus thus spake, there had been no James Gibson, Master of the Arts of showing that the evil tree of Voluntary Church principles, could bring forth the good fruit of the

Scottish Church Establishment; and of proving "that the corruptions of the Church, originating in the general depravity of human nature," could be purified only by the legislator's enactments, the magistrate's arm, and the depriving of the people of the power to act voluntarily. But suppose some one were to ask Mr. G. whether the legislator, or the magistrate, or a certain number of men called the Church (and is the Church any thing more or less than human beings?) can be exempt from "the general depravity of human nature," would he answer in the affirmative? But Mr. G. will be more consistent, better tempered, and treat his fellow Christians more in accordance with the spirit of Christianity, by and by, when neither he nor any other man shall be unhappily bound to the earth-born fortunes of a Church Establishment, and constrained to vindicate that Establishment by a species of special pleading which no jury could consent to hear.

And in the mean time, it may prove highly beneficial to Mr. Gibson, and all others similarly situated, to read, inwardly digest, and drink into the spirit of Dr. Wardlaw's admirable speech. It is a speech in which Christian independence, high-toned philanthropy, and nervous reasoning, are displayed in the well chosen language of beautiful oratory. The Doctor professes to wish to do such men as Mr. Gibson and Mr. Lorimer good. If they will not accept of good, because it is offered by the hand of a Voluntary, they are to be pitied and blamed,—pitied that they are blind to their own interest—blamed for not knowing "what manner of spirit they are of," when they might so very easily acquire that knowledge.

But Mr. Lorimer seems to think that he must be right, and therefore exempt from both pity and blame, because he has settled on the unquestionable evidence of figures, that there is less religion and more Unitarianism in America than in Great Britain. His conclusion, of course, is, that this difference is to be ascribed solely to the existence of Church Establishments in the latter country, and the universal prevalence of Voluntary Church principles in the former country. Seeing that Mr. L. is so good at arithmetic, might he not just sum up the amount of taxes paid in Great Britain, and those paid in America, and also the quantity of food consumed

by the working classes in each country; and show, that as there is more food for the labourer, and less of taxes in America than in Great Britain, this difference too, must be ascribed to the latter having a Church Establishment, and the former not? This arithmetical logic would surely be as sound as that which Mr. L. has put forth. But has not Mr. Colton employed the very same logic against me?—Mr. L. may inquire. Unquestionably he has. And the more is the pity. His otherwise excellent pamphlet is thus not a little marred. While Mr. Lorimer attempts to prove that Unitarianism flourishes in the open atmosphere, and Voluntary Churches but wither under the close confinement of Church Establishments; Mr. Colton labours to show that Unitarianism luxuriates in the soil of an Establishment, but droops and dies on Voluntary Church ground. They have thus laid themselves open to each other's interminable rejoinders, upon a point which has no more to do with the real question at issue, than the French animal magnetism has to do with determining the exact distance from this earth, to the top pinnacle of the dome of heaven. When the data are wrong, the conclusions must be false. Mr. Lorimer, to establish his position, greatly underrates the number of Unitarians in England. He gives 15,000. According to the Voluntary Church Magazine, they are 120,000. Mr. Colton, to carry his point, not only greatly underrates the number of Unitarians in America, but gives a picture of their declining state, which is ludicrous in the extreme, in the view of every one acquainted with the real position of that body of Christians. But candour demands tenderness towards both Mr. Lorimer and Mr. Colton, because they are two arithmeticians who have been taught to make all their calculations respecting theology, by the rule that *one* and *one* and *one*, make *one*; and therefore *three* are *one*, and *one* is *three!* Common-sense practical arithmeticians, who see that one is one, and three are three, will turn soberly away from this species of unprofitable calculating, to ask the questions, Am I better off with the Church Establishment than I should be without it? Does the Church Establishment make my Bible a better book than it would otherwise be? If I and every man have a "generally depraved human nature," is it therefore better to give myself bound hand and foot into the keeping of a

number of men equally corrupt and depraved with myself, because they are called the Church as by law established, than to walk free a voluntary among Voluntaries?

Not long will men any more believe, that it is better to be in leading-strings in religion, than to be the freemen of Christ, than they now believe that the *virtual* representation of the people by the Members of Gatton and Old Sarum, was better than the real representation of the people by the Members of Birmingham and Manchester. Church Reform must follow Borough Reform. Nor will the dates of these two events stand wide asunder in the chronological table that will be put into the hands of the school-boys of the year 2000. And when the master has replied to all the questions of those boys, as to what the Boroughmongering and Church Establishment systems were, and what kind of people those must have been who could suffer such grievances to exist; although he will not be able to give them any information about such forgotten pamphleteers as Mr. Gibson and Mr. Lorimer, the lads will repay their master, at the expense of the present generation, with their most sincere pity.

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1. A Review of the Labours, Opinions, and Character of the Rajah Rammohun Roy: a Discourse at Bristol.—By Lant Carpenter, LL. D.
2. The Future Accession of Good Men of all Climes to Christianity, and their Final Congregation in Heaven: a Sermon at Hackney, on the Death of Rajah Rammohun Roy.—By Robert Aspland.
3. A Discourse at Finsbury Chapel, on the Death of Rajah Rammohun Roy.—By W. J. Fox.
4. A Learned Indian in Search of Religion: a Discourse at Dublin, on the Death of Rajah Rammohun Roy.—By William Hamilton Drummond, D. D.
5. The Growth of the Gospel: a Sermon at Belfast, on the Death of Rajah Rammohun Roy.—By J. Scott Porter.

"The righteous perisheth, and no man layeth it to heart," is an old complaint often re-echoed in the present day, by those who think evil of human nature. It is not true in relation to the illustrious individual, whose decease occasioned the publications whose titles we have just recorded. These were not the only tributes paid to the memory of departed worth; many others were preached, though not given to the world; but these are worthy of their respective authors, and of the noble character they delineate. The death of such a man as Rammohun Roy, was no common theme of lamen-

tation. Heartfelt was the mourning it elicited, for on his life, the instruction, improvement, and happiness of thousands was dependant. Nor will that mourning be evanescent, nor his memory fade away as a dream. Mr. Aspland has truly said,

"The name of Rammohun Roy, will endure as long as the history of religious truth. It is already in part, and will hereafter be generally cherished in both hemispheres, in that which is distinguished by his birth, and in this which will, it is now probable, have the boast of keeping his honoured relics; *here* he will be celebrated for breaking the first link of the long chain, which has pressed down the heart of his country to the dust; *at home*, when India shall stretch out her hands to the true God, he will be revered as the first of her reformers and philanthropists."

It is a subject full of consolation to the man who is struggling against the idolatries and tyrannies which degrade humanity, and full of hope to the unswerving advocate of the world's advancement, that even from the darkest spots and most unpropitious circumstances, the Almighty oftentimes raises up the instruments of reformation. Blessed be God that it is so. Year after year, have Christian missionaries toiled in India; unwearied have been their efforts, however unwise their plans, to wean the inhabitants of that benighted land from the cruel and debasing rites of the ancient faith. Comparatively fruitless have those efforts been; and the vast pile of Hindoo fanaticism seemed stable as ever, when even from the midst of its horrid fane issued the Reformer of its abuses, and the leveller of its prejudices. Well might Mr. Fox exclaim—

"Strange is it that such a man should have been given by India to the world—by India, the conquered and reconquered, the despised, enslaved, corrupted, and permanently subjugated India—that in a country so grossly and senselessly idolatrous, should have arisen so enlightened an assertor of the unity and spirituality of God—that from a people so timid, servile, and abject, crouching in the dust for ages to one foreign domination after another, and kissing every foot that spurns or tramples on them, should have sprung one whose heart beat high and strong with the love of political liberty—sympathising with the free in their distant struggles, and cherishing for his own country the only hope which would not make ashamed, that of instruction as the herald of political regeneration. Strange that, in a region of impurity and falsehood, where licentiousness is not merely tolerated,

but sanctified; and where the natural vices of slavery, equivocation and deception, are rife in all ranks, one should have grown up so holy and simple, so free from each debasing taint, as if consecrated from his birth to the God of purity and truth. Strange that amongst a greedy and avaricious race, who, if they covet not the sword of their masters, have yet imbibed their craving after gold—who seek its acquisition by all arts, from shameless oppression to shameless perjury, preying even on their own poor plundered country—should have been found one who so early perceived what was better far than riches, and willingly saw his prospects darkened by the interposition of that brighter orb which had risen upon his mind, which was thenceforth to be his guiding star, although he knew not yet that it would lead him to the cottage of the babe of Bethlehem; and who, when his years of toil and privation were over, and a rare affluence was showered into his bosom, showed that he "knew how to abound," by its devotion towards all the purposes of the purest and most enlightened philanthropy. Strange, that in the proudest and most selfish tribe of the land of Caste, which arrogates a diviner origin than the rest of the community, and unscrupulously makes the rest subsidiary to its pleasures, its cupidity, and its arrogance, legislating for the Brahmin with a recklessness of all inferiors' rights, to which there is nothing comparable even in the worst insolence of feudality—should have been born one, in whose heart men's common nature and equal rights seem ever to have been recognised; whose own soul was such a revelation to him of the universal brotherhood of humanity, that he read it everywhere, even in the reveries of Brahminical theology, and became its advocate and missionary before the voice of the Apostle had told him it was the word of God. Strange, that from that exclusive and restricted land, where the selfish interest alike of the native priesthood, and of the foreign conqueror obstruct free communication with the world at large; where the invisible wall of superstition, guarded by temporal, even more than by spiritual terrors, has hitherto confined all, except the very outcasts of the people, within its magic circle—should have come one who was already, in principle and feeling, a citizen of the world, a member of the great fraternity of enlarged and liberal minds, in whom the foremost men of all free and civilised nations would welcome a congenial visitant, and whom one country after another was anxiously waiting to tell, upon its own shores, how he was already known and honoured there. Strange it is—but he was not *of* India, so much as *for* India; and the influences of race and of country that were over him, only so far tinged the universality of his spirit, as to give it that colouring in which the best of his countrymen would delight, and which would more completely qualify him to be (as in the, perhaps, remote agency of his

character and instructions I think he will yet be) the moral and spiritual reformer of his people, the Apostle of Hindostan, the patriarch there of a purer faith, worship, and morality."

The religious views which such an individual ultimately rested in, are worthy of deep attention. In reference to them, Mr. Porter has admirably introduced the wish of Dr. Isaac Watts:—

"Rammohun Roy has observed, in one of his invaluable works,—teeming with sound philosophy and instinct with truth,—that if the belief that the idols of their gods are animated, were not early instilled into the minds of the Hindoo children, it would be impossible, in after life to palm upon them so monstrous an absurdity;—but, being so instilled and inculcated, it is almost equally impossible to prevail on them to reject it. This is a general law of the human mind. Hence, persons who have been reared in the profession of particular creeds and doctrinal views of Christianity, can seldom estimate fairly, the comparative weight of arguments for and against their own tenets. With the best intention to be candid and impartial, the mind has a bias, unknown to itself; and this influences all its decisions. So strongly did this truth present itself to Doctor Watts, that, in one of the works which he published, while still a believer in the Trinity, he expressed a wish that the whole controversy on that subject could be submitted to the arbitration of some conscientious Turk or Indian, not a believer in Christianity, but furnished with the necessary aids for understanding the meaning of the Scriptures. He intimated his willingness to abide by that person's decision of the question. The experiment has been made. Its result has been such, as the friends of Unitarianism had long predicted. Rammohun Roy answers to all the conditions proposed. He is the Indian contemplated by Doctor Watts. After the fullest and most impartial examination, he has published to the world his conviction that the doctrine of the Trinity is not to be found in the Bible; and that the Scriptures are uniformly and decidedly Unitarian. The weight of this testimony is great. In my judgment, it deserves a place among the presumptive arguments in favour of Unitarian Christianity."

And in what manner did he arrive at the conclusions in which he found consolation, hope, and peace? Let Dr. Drummond tell.

"The learned Indian went, like the well known 'Irish Gentleman,' in search of a religion; but how different was the result! The one sought it in the dark and ponderous tomes of the Fathers—in the mouldy records of general councils—in monkish legends, and the *collectanea* of Priest-

craft:—the other, in the page of nature and the volume of revelation. The one depended on human authority, the other on the oracles of the living God. The one followed the 'faithless phantom' of tradition—the other fixed his gaze on the 'sun of righteousness.' The 'Irish Gentleman' went, as he was led, hoodwinked, up the theological stream, where it ran dark and feculent, and never reached the fountain head. The Indian sprang boldly forward, in defiance of the clamours of bigotry, and drank the living waters as they flowed from the stricken rock. The former found a religion which invested the mortal head of her Church with infallibility—a man with the attributes of God—exacted blind submission to ecclesiastical authority, with prostration of the understanding, with distrust of the evidence of the senses; and taught Transubstantiation, the Trinity, and the worship of Mary the mother of God! The latter found a religion which takes her stand, not on the decrees of councils which are often contradictory, on the opinions of men which are always fluctuating, on the records of tradition which are always uncertain, but on the word of God, which is the 'same yesterday, to-day, and for ever;' on those positive announcements of holy writ, which no artifice can disguise, nor any sophistry explain away:—a religion which he recognised as the offspring of heaven, which taught him as we have seen, that God is one, that God is love—that man is accountable, that to obey God and keep his commandments is the duty, the happiness, the chief end of man; a religion which enlightens the mind and purifies the heart, elevates the thoughts from earth to heaven, and while it stimulates to run the high career of virtue, opens to the enraptured gaze bright visions of bliss and glory, blooming as Paradise, durable as eternity."

Reiterated have been the malevolent assertions, that Rammohun Roy was not a Unitarian in his religious principles. Others have put the assertion in a different form, and have proceeded so far in their attempts at defamation as to affirm that he was not a believer in Christ, but merely the "intelligent Heathen," which Dr. Marshman described him many years since. The sermons on his death, prove, by quotations from his own writings, his Unitarian views of Christianity; and the Appendix to Dr. Carpenter's valuable discourse, contains the attestations of Rev. John Foster of Bristol, and of Dr. Jerrard, Principal of Bristol College, to the Rajah's belief in the miracles, resurrection, and divine mission of Christ. Could any thing touch the soul of bigotry, or silence the maligners of exalted moral integrity and goodness, it would be the conduct and language of Rev. Richard Warner, a cler-

gyman of the Church of England, who in 1832, prefixed to a sermon on Charity, the following dedication to the Rajah.

"Rajah!—Allow me to introduce the following Sermon to the notice of the Public, under the auspices of your 'respected and respectable name.' The epithets are appropriate: not so much on account of the condition, fortune, or talent (distinguished as they may be) of the person to whom they are applied; as for the deep interest which he takes in the happiness of his fellow-creatures; and for the labours in which he exercises himself, for the diffusion of the *light of Christianity*, and the promotion of *Evangelical Love*, among an hundred millions of his countrymen, immersed in spiritual darkness, or drunken with intolerant superstition.

"Rajah! never shall I forget the long and profoundly interesting conversation, which passed between us a few days ago, on subjects the most important to the comfort and peace of mankind here, and their felicity hereafter; nor will the noble declaration fade from my recollection—that—'you were not only ready to sacrifice station, property, and even life itself, to the advancement of a religion, which (in its genuine purity and simplicity) proved its descent from the *God of Love*, by its direct tendency to render mankind happy, in both a present and a future world—but that you should consider the abstaining from such a course, as the non-performance of one of the *highest duties*, imposed upon rational, social, and accountable man!'

"Rajah! 'a door' of the most extensive usefulness is 'opened' to you by Divine Providence, *macte virtute esto.* Go on as you have begun! and may God prosper your benevolent endeavours to spread through the fairest, but most benighted portion of the earth's surface, the *knowledge of Christ* and the *practice of Christian Charity!*

"I am, Rajah,

"Your friend and brother in Christ,

"Richard Warner."

If charity be the end of the commandment, this assuredly is the true spirit of Christianity. Nor is that spirit less manifest in the sentiment which his life proved was written on the tablet of his heart, and which he wished inscribed on his tomb, and which all who revere the character and memory of Rammohun Roy, should earnestly strive to embody in their lives,—"The true way of serving God, is to do good to man."

Unitarianism Vindicated: a Sermon at Coventry.—By Henry Wreford.

On the 27th of January, the Dissenters of Coventry held a public meeting to petition Parliament for the separation of

Church and State, and the removal of the various grievances under which they labour. Mr. H. Wreford, the Unitarian minister of that town, took part in the proceedings. The "Coventry Mercury," in remarking on them, and reprobating them, said, "There are Dissenters, the Unitarians, whose doctrines are such, that their services within consecrated precincts, no Churchman could tolerate. Why should the feelings of conscientious Churchmen be insulted?" Mr. Wreford very properly did not allow this attack on the principles he holds sacred, to pass unnoticed. He addressed a letter to the Editor, which he inserted in the following paper, but accompanied it by remarks, if possible, more unchristian in their spirit than his first attack. Mr. Wreford replied, and gave notice he would preach a discourse in explanation of Unitarian doctrines the following Sunday. It was listened to with respectful attention, and has since been published. It must do good. It is a plain and judicious appeal to reason and Scripture, in defence of Christian Unitarianism.

MONTHLY RECORD.

April 1, 1834.

In consequence of a requisition signed by nearly three hundred persons, a Public Meeting of the inhabitants of Glasgow, was held at Dr. Wardlaw's Chapel, March 6, to petition Parliament and memorialise Earl Grey for the Separation of Church and State. It was a crowded assembly. The tone and spirit of the speeches, particularly those of Dr. Wardlaw and Dr. Heugh, were manly, free, and Christian. It is the more to be regretted, that the worst spirit of an Establishment, the spirit of exclusion, should have been exhibited in calling the meeting. The signature of no Unitarian appears to the requisition. No one can approve more than we do, of the objects of the meeting. No one has more strenuously advocated at all times and circumstances, in private and public, those objects, than have the denomination, the members of which have in this City been prevented from joining with their fellow-dissenters, in their advocacy of the rights of Christians. Dr. Wardlaw and Dr. Heugh must know, that in England a different scene and a more righteous

and Christian spirit has been exhibited. The meeting at Manchester owed much of its moral force, to the union of all denominations of Dissenters. To ape an Establishment, when protesting against an Establishment, is to furnish the enemy with arms to keep us from our rights. They have pointed to the persecution of the English Presbyterians by the Independents, in proof of inconsistency of practice with profession; and they may find another illustration of the same dereliction of principle in this meeting. And what does it avail? Do what the other Dissenters can, they will be mixed up with the Unitarians in this struggle. Having, at all events, the odium of our alliance, they might as well accept our aid. Notwithstanding these violations of Protestant Dissenting principle, we rejoice that this meeting has been held; and more so, to add that the Petition has been signed by 49,400 names.

The Memorial to Earl Grey states,

"The *special grievances* of which Scottish Dissenters have to complain, and for the redress of which they desire the influence of your Lordship, and of your Lordship's colleagues, are these. They are compelled to contribute to the erection and repairs of edifices in which they do not worship, to the payment of ministers of religion from whose services they derive no advantage, and to the support of a system from many parts of which they concientiously dissent. Many of their members are harassed and injured by processes at law, to which the building of churches, or the augmentation of the salary of incumbents, frequently and unavoidably gives occasion. In consequence of the subjection of parochial education to the local ecclesiastical authorities, they are excluded, not, indeed, from the seminaries for the instruction of their youth, but from the place of Teachers, in the 930 parishes of Scotland, as they also are virtually from Professorships in the Colleges. While from these causes, and others that shall be named, they feel that they are regarded as a discountenanced and degraded caste by the existing laws of their country,—it must be added, that occupying, as they do, common ground as Dissenters with their English brethren, they cannot but feel alive to the peculiar injuries inflicted on Dissenters in that department of the Empire, and consider these as injuring and stigmatising the whole Dissenting body, and as dishonourable to the country in which they exist. Your Lordship will understand us to refer to the unjust and compulsory abstraction of the money of Dissenters to maintain a worship which they concientiously disown; and to the interdicting of legal marriage, the right of sepulture in the

public cemeteries, the advantage of the common registers, and even of access to the national seats of learning, except on the humiliating condition of conformity to the dominant church.

"We can hardly believe it possible that your Lordship can shut your eyes to the flagrant wickedness of these impositions. In the name of sacred justice, we ask your Lordship, whether, placing yourself and the religious party to which your Lordship belongs, in the room of Dissenters, you can affirm that you are doing to others as you would that others should do unto you? With what sentiments would the breasts of your Lordship and of churchmen in general be filled, were Dissenters, in their turn, to treat you, as you continue to treat Dissenters? What have Dissenters done to their country, to its government, to your Lordship, to merit the continuance of these long inflicted injuries? Is it for the honour of the Government of Great Britain, thus to brand and stigmatise, without cause, so large and so virtuous a portion of her people? Can that government claim the characters, *just*, *impartial*, *paternal*, that consents to perpetuate these wrongs? Looking up to Almighty God, the Patron of righteousness, or judging as between man and man, can your Lordship believe it safe, thus to intermingle injustice with the institutions and administration of the State; and to sap the foundations of public virtue by so inuring all classes of the people to the spectacle of legalised unrighteousness, as to accustom them to look upon it without emotion? Above all, can your Lordship imagine that the sacred cause of Christianity can ever be advanced, can fail to be retarded in its progress, and dishonoured in the public view, by its overt association, in the constitution and practice of a great country, with this system of injustice and wrong? Your Lordship will forgive us for expressing our conviction, that a small degree of generosity, or of justice, directed to the Dissenters, by Churchmen and by the State, or even of due regard to the honour of their own name, and that of our common country, would have induced them, long ago, to concede to Dissenters those claims which they now cease to ask as a boon, but demand as matter of right."

Died, Feb. 14, at Portsmouth, in the 74th year of his age, the Rev. Russell Scott, for forty-five years the respected and faithful Pastor of the Unitarian Congregation of that Town. Mr. Scott published several valuable Sermons, and an admirable course of Lectures on the existence of an Evil Spirit, showing its contrariety to reason, nature, and the Bible.

Miss Mary Bolingbroke.—Died, March 4, aged 33, Mary, the third surviving daughter of N. Bolingbroke, Esq. Norwich. This young lady cut off in the prime of life, and

in the midst of usefulness, will be long lamented by her relatives and friends; and though dead, her pious and benevolent character still speaketh, and will, we may reasonably hope, long exercise a beneficial influence. From a careful examination of the Scriptures, she adopted the doctrines of Unitarianism. She well understood, and therefore highly valued this system of faith, and felt a particular interest in all the institutions of the denomination. But her Unitarianism was not of a speculative or sectarian character; it was of a vital, practical nature. She felt and manifested that it is a system according to godliness. Her mind was imbued with a deep sense of religion, which appeared not only by a regular observance of public and private prayer, by a careful study of the Scriptures, by a strict course of self-examination, and by the pleasure which she took in all conversations relating to the character and dispensations of God; but also by the faithful performance of the duties of her station. During her last illness, her devotional spirit was beautifully illustrated in the serenity with which she contemplated the dissolution of her frame. "The king of terrors" appeared to her in the form of an angel of peace. The writer of this imperfect sketch, witnessed an impressive example of placid resignation, nay, of cheerful acquiescence. Believing firmly in the realities of a future state, having the testimony of a good conscience, and rejoicing in the conviction of the paternity of God, death bore with it no sting. Nor in her hope was there any presumption. Her confidence was in the goodness of her Maker, and the last words that her pen indited, was the declaration of the Apostle John, "*God is love!*" The conviction of this doctrine is a much purer and richer source of consolation, than that of vicarious sacrifice. Her religion founded on the Divine unity and benevolence, cheered her path of life, gave a zest to all her enjoyments, and alleviated her affliction. It was a religion free from ostentation, moroseness, and gloom; a religion which warmed her heart with lively emotions of gratitude, disposed her to participate in the innocent recreations of life, to have a constant regard to the happiness of those around her, and to go in the path of duty rejoicing. The purity of her piety was manifested in the ardour of her benevolence. Within the domestic circle, an awful dispensation of Providence, presented an important sphere of usefulness, and with exemplary diligence and success, did she voluntarily bring into operation the resources of her own well cultivated mind. She took a particular interest in the development of the mental and moral faculties, and for several years to the time of her last illness, she was indefatigable in her exertions at the Sunday-school. Her mode of instruction was most judicious, as was apparent from the knowledge which her pupils exhibited of Scripture history, and the principles of religion. At the request of friends, she was induced

to send to the press "the Elements of Religious Instruction," a work which she drew up expressly for the use of her class. Always benevolent and thoughtful, and feeling a lively interest in the welfare of the congregation, and the Sunday-school, she left testimonials of her unabated attachment. Her relatives and friends will cherish as a precious legacy, the memory of her piety and virtue.

> Heaven gives us friends to bless the present scene,
> Resumes them to prepare us for the next.

THE CHRISTIAN'S VIEW OF PUBLIC AFFAIRS.

THERE was an eminent Dissenting Minister at Norwich, indefatigable in his efforts in the promotion of knowledge and liberty. Those efforts excited the fears and roused the enmity of the friends of the "Constitution in Church and State." They said to him, "Sir, you would turn the world upside down!" "The more to my credit," was the reply, "for it has too long been the wrong side up." Was not the answer truth? Look at society in its moral, social, political, and religious position—and decide.

Is it not wrong morally? Were it right, could such an exhibition have taken place, as that which disgraced the House of Commons on the opening of its present session? The circulation for months, of that tale of slander against an upright, honourable, noble-minded man, was a violation of the very first principles of morals. Its defence in the Legislative Assembly, was insult added to injury. The tale-bearers, its circulators and defenders, should have ascertained its truth, ere they sported with the reputation of a fellow-creature. Their believing the falsehood without sifting the evidence, was a mockery of the justice due from man to man. It was not a justification—nay, not even a palliation—it was an aggravation of their misconduct. And when that solemn denial of the fabrication was uttered, there was no alternative but to shoot the injured! The very men who had originated and passed the Bill which gave rise to the calumny—a Bill, it was pretended, to put down outrage and murder in Ireland—uttered no protest against this barbarous mode of upholding the honour of gentlemen! No one seemed to imagine that honour could be tested save by powder, shot, and blood. What an edifying and instructive

example it would have been to the Irish peasantry, had the duel between Lord Althorp and Mr. Shiel occurred! Legislators may shoot at each other with impunity; but their constituents must be confined to their houses, on pain of being shot if out after sunset, should any one in their district do the like. The rights of honour and of gentlemen must be vindicated by blood: but the rights of man must not! The tarnished reputation of the great can only be restored by outrage; but oppression's wrongs must be endured in silence by the poor! Such casuistry may suit the privileged few, but it will never be understood by the unreasoning many. Nor should it, for it is alien to true morality. "Thou shalt not bear false witness against thy neighbour," "Thou shalt do no murder," are laws for each and for all. "Do unto others as you would that others should do unto you," would have prevented, had the precept been practically adopted, the whole of this unchristian and immoral exhibition.

There was another melancholy instance of the prevailing tone of morals among public men. An iniquitous law was denounced, and one of the leading Ministers of the Crown said in reply, it was no practical grievance, for it could easily be evaded. Was that correct? When men then are suffering from real practical grievances, caused by bad laws and cruel misgovernment, are they justified in evading or resisting those laws? Lord Althorp would not say so in the case of tithes to the Irish Church. Yet if his principle be good as to newspapers, why not in tithes? If a law be evil, abolish it. That is the only true morality.

Is not society wrong socially and politically? There is much talk about, much horror expressed regarding the institution of *Caste* in India. Is there nothing similar in Britain? From the constant repetition of the little pronoun "My," in the speech from the Throne, a stranger might imagine that the institutions and inhabitants of the land, had reference only to one single object, the dignity, power, splendour, and pleasure of the Monarch. This is the royal caste. Did that stranger look further, he would find various trappings and privileges pertaining to another caste or "order," the nobility. That caste he would discover to be subdivided into Temporal and Spiritual, "the Barons bold" and the Bench of Bishops. Then there are the proprietors of land, the agricul-

tural caste; and those whom they are oftentimes taught to regard as their implacable enemies, the manufacturing caste. Then comes the shopkeeping caste; the Established and Dissenting castes; and the caste of "the lower orders." Between these various castes is there not a gulf fixed, as wide as between the princely order of Brahmins and the most degraded inhabitant of Hindostan? Would it not be deemed the most flagrant breach of propriety, for one of these orders to be in the presence of the other, without exhibiting the conscious marks of his inferiority? The engraving has been pretty common, of a black man in chains and on his knees, uttering the adjuration, "Am I not a man and a brother?" The white man, weighed down by unrighteous distinctions and oppressive burdens, will urge a similar plea, nor shall it be disregarded. Blessed is the institution of Sunday, in relation to these castes. Truly has Mrs. Barbauld said, of a building for Christian worship, "This is the only place, to enter which nothing more is necessary than to be of the same species—the only place where man meets man, not only as an equal but a brother; and where, by contemplating his duties, he may become sensible of his rights. So high and haughty is the spirit of aristocracy, and such the unceasing pride of the privileged classes, that it is to be feared, if men did not attend at the same place here, it would hardly be believed they were meant to go to the same place hereafter." Most assuredly, the state and feelings of society in Britain, do not present a close resemblance to the spirit of a community, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, for Christ is all and in all."

But for what purpose was society formed? For the aggrandisement of an individual? For the building up of a particular class or order? Is solitude to be renounced for society, that the few shall riot in wealth and power, whilst the mass shall be their hoof-trodden serfs? Were such the object of society, Alexander Selkirk's condition was preferable.

> What constitutes a state?
> Not high-raised battlement or labour'd mound,
> Thick wall or moated gate;
> Not starr'd and spangled courts,
> Where low-brow'd baseness wafts perfume to pride;
> No!—Men, high-minded men,
> Men who their duties know,
> But know their rights, and knowing, dare maintain.

Society was not formed, then, for the promotion of the happiness of one class, at the expense of the degradation of another. Government is a trust for the good of the people; and then only is that trust faithfully executed, when the improvement, freedom, and happiness of all its members are secured. Are they secured when only a portion are admitted into the pale of the constitution? Are they secured when the press-gang can deprive its victims of their freedom? Are they secured when the lash still resounds on the mangled bodies of those to whom is entrusted the national defence from foreign aggression? Opposed as is Christianity to every species of bloodshed, and as its spirit of love is to that called martial, still whilst soldiers are continued, their condition should assimilate as much as possible to that of the citizen, and the laws for both should be founded on reason and humanity. The rejection, by the House of Commons, of the motions against impressment and flogging, are stubborn proofs that society is wrong socially.

Is not society wrong in reference to religion? Christianity is said to be part and parcel of the law of England; but if it be so, it is not the Christianity of the New Testament. British law comports well enough with doctrines of election and reprobation, and eternal torments, with punishment without reformation, and infliction without reference to the circumstances and causes of misdeed, but it has little accordance with the benevolence and wisdom of Jesus. Can any one with truth answer, Yes, to the following interrogatories? "Our laws, are they mild, equal, and perspicuous; free from burdensome forms and unnecessary delays; not a succession of expedients growing out of temporary exigences, but a compact whole; not adapted to local prejudices, but founded on the broad basis of universal jurisprudence? Are they accessible to rich and poor; sparing of human blood, calculated rather to check and set bounds to the inequality of fortunes than to increase them, rather to prevent and reform crimes than to punish them? Do we profit from greater degrees of instruction and longer experience, and from time to time clear away the trash and refuse of past ages? What all are bound to observe, are they so framed as that all can understand?" No, surely no.

Could these questions have happily been answered in any

way but a direct negative, we should not have witnessed the flippant manner in which Mr. O'Connell's motion regarding oaths, was treated in the Legislature. The whole system of British oath-taking is iniquitous, profaning the name of God and prostituting the sanctions of religion, lying "like stumbling-blocks in every path of business and preferment, tending to corrupt the singleness of truth, and wearing away the delicacy of conscience," establishing in many cases the necessity of perjury in the affairs of business. "*Swear not at all*, neither by Heaven, for it is God's throne, nor by the earth, for it is his footstool," is the solemn command of the Christian's Lord.

That Britain is wrong as regards religion, he who takes his faith from the New Testament alone, cannot but conclude. If it be right to have an Established Church, and if Episcopacy be the form appointed by heaven, and to promote uniformity to it be a solemn duty, how is it that Episcopalians can permit Presbyterianism to be also established, under the same government? If "black Prelacy" be so monstrous, usurping the throne of Christ, and trampling on the people's rights, how is it possible for Presbyterians to sanction and uphold Episcopacy? Those who object to "the divine right" of each and both, why should they be taxed for their support? Why should any person be forced to pay tribute for another man's faith? Is that what he gains by joining society? Then were the earthen mound of the forest a better altar on which to offer his adorations. But such anomalies cannot last for ever. Lord Althorp may consider such motions as Mr. Ripon's, respecting Bishops in Parliament, as set aside by a sneer, but the people have formed a different judgment, and will oblige him to discuss the subject. "There are limits in the moral as well as the material system to the dominion of evil; there are limits to the guilt and injustice of nations as well as of individuals. There is a time when cunning ceases to delude and hypocrisy to deceive, when power ceases to overawe, and oppression will no longer be borne." That time approaches. Man cannot retrograde. Christianity is not powerless. The hour of its triumph comes. "The night is far spent, the day is at hand." Be it ours to speed its progress.

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REMARKS ON SOME PASSAGES IN THE LIFE OF THE REV. ROBERT HALL.—LETTER I.

To the Editor of the Christian Pioneer.

Sir,—The life of the celebrated Robert Hall, as depicted by his friend and admirer, Dr. Olinthus Gregory, presents many traits replete with interest; and particularly some relative to Unitarianism, and to subjects of general concern among religious and reflecting persons of all descriptions. In both natural capacity and cultivation, Mr. Hall evidently possessed a mind of the highest order, in union with a temperament peculiarly excitable, proceeding probably in a great degree from the state of bodily pain and infirmity to which he was subjected during a very large portion of his life. The following remarks relate principally to the allusions to Unitarianism, and other subjects connected with rational religion and free inquiry, occasionally occurring in a memoir, which, in conformity with the character it delineates, is devoted to what, in the opinion of the author, is justly termed "evangelical Christianity," opposed as he considers it to what, regardless of the reasons on which it is disowned by its advocates, he persists in stigmatising as "Socinianism."

The character of Mr. Hall appears, on the whole, to have been one of sterling integrity,* however it may, on occasion of his eloquent attack upon the atheism of Robespierre and his adherents, have fallen under the suspicion of some whose creeds or mental temperature enabled them to form a juster judgment of the true causes of those sanguinary proceedings, which threw so dark a shade over that part of the history of

* That his pen and his thoughts moved for objects very different from those of too many hirelings and time-servers, sufficiently appears from the following anecdote:—"Soon after Mr. Hall's removal to Bristol, a respectable London bookseller offered him £100 to write a commendatory preface to a new edition of Matthew Henry's Commentary. The proposal gave him much uneasiness. 'I write a recommendation to Matthew Henry! Never! Mr. —— must think me a most mercenary wretch. Why did he not offer me £100 to paint a diamond, or to extol the sweet scent of a violet?'"

the first French revolution. The "ferocity" which characterised that state of anarchy, he seems to have attributed too exclusively to the absence of religion, with too little regard to the effects of a sudden liberation from the grinding oppressions of arbitrary power, both civil and ecclesiastical, combined with superstition, fanaticism, and a selfish aristocracy. His theological reading, which, exclusive of the Scriptures, seems to have been much confined to puritanical nonconformists and "evangelical" Dissenters, gave him of course a strong bias in favour of the peculiar views of the religious denomination with which he was connected; yet his native judgment and feelings evidently bore with a strong current toward more rational and generous sentiments. At the commencement of his public career, his "evangelical" friends "were filled with apprehensions on account of sallies in his conversation;" though "he never promulgated" what his biographer determines to be "direct and positive error in the pulpit." What he advanced, however, bore so much of this character, and seems with such difficulty to have been held within the prescribed bounds, that Mr. Fuller "felt very solemn in hearing some parts," and "was in much pain" lest the noble spirit should break its trammels; and Dr. Ryland while he admired many things exceedingly in the young man, there were others that "made him fear;" but referring to a "complaint in his side," "I hope," says he, "that God means by it to do him good," that is, to render him a more docile votary of the Doctor's creed. A part of his letter, written to Mr. Hall on occasion of "the general disgust" which he says "he had given to his friends at Birmingham," runs thus: "Verily I wish that neither you nor I, nor others, may fight for the truth with infernal weapons. But I cannot but think that the lusts of the *mind* may as effectually ruin a man as 'the lusts of the *flesh*.' And I must get a good way toward Socinianism myself, before I can have any strong hope that a Socinian, living and dying such, will see the kingdom of God." He represents Dr. Priestley's creed as consisting in a belief that "Jesus Christ was not an impostor," and in "the doctrine of the resurrection;" and after expressing his persuasion of their insufficiency, cites some expressions of Mr. Hall which we are told, "implied that if he were the judge of all, he would not condemn Dr. Priestley." This Dr. Ryland characterises as a "vain and

vile speech." Yet to what other conclusion could he possibly arrive, if, like the great father of the faithful, he exercised his own understanding and feelings in determining that "the Judge of all the earth will do right." What "natural man" can doubt, that since God "will not destroy the righteous with the wicked," he will not condemn one of the best of human characters; that if worth is to be estimated by love to God and man, manifested by unceasing exertions, through good and through evil report, to promote what he most sincerely believed to be the cause of divine truth, and the best interest of mankind, Dr. Priestley will not be condemned to "the pains of hell for ever." But the "wise" and "prudent" Dr. Ryland, as he is represented by the author of the memoir, was in great apprehension of the dangers of relying on "self-righteousness;" not considering that no danger can be so great as that of *not* relying on our personal endeavours to yield obedience to that God who will "reward us according to our works;" and that no faith has operated, or continues to operate, so fatally in defeating his objects in calling men from sin to holiness, as to represent that our personal righteousness is nugatory, and is superseded by that of him who is appointed to the office of our Saviour and our *Judge*.

The faith of Priestley was, that Jesus was neither an impostor, nor a self-deluded enthusiast, nor yet an ordinary prophet, but the anointed of God to the office of "the Prince of life," the Judge of all men, "the Saviour of the world." He believed, not simply in "the resurrection of the body," but in *the resurrection of the dead*—the renewal of the man from "the dust of death" to vital and conscious existence. To the renewed man, whose conduct in this life had manifested a continued aim to live up to the best lights with which he had been favoured, he firmly believed that divine blessings above all that he had been able to ask or think, would be administered; while awful but just, and as such, ultimately beneficial chastisements, await transgressors. To this may be added the declaration of Christ himself, that God "*hath given him power over all flesh, that all which he hath given to him, he should give to them, even eternal life.*"* Yes,

* John xvii. 2. In our common Version the reading is, "Thou hast given him power over all flesh, *that he may give eternal life to as many as thou hast given him*"; and it is the same in the ancient

eternal life, understood in its plain sense, of a state in which we "*cannot die any more*," is thus appointed to be imparted to *the world*, through the medium of our blessed Saviour, whose judgments, awful as they are, are yet subservient to this grand object of his mission. (See John iii. 16, 17.) How infinitely more animating to the practice of all virtue, must be that doctrine, which assures the virtuous that he shall pass from unconsciousness directly to immortality; and which warns the sinner that he must stand before the judgment-seat of Christ, and be adjudged to a state of corrective chastisement proportioned to his offences—"a fiery trial" which will terminate in a "second death," though by this event death itself be doomed to destruction,—than the dogmas, that the inexorable Father would have destined the whole race of Adam, not to *perish*, but to suffer excruciating torments everlastingly, had not his compassionate Son assuaged his wrath and propitiated his favour toward a few, arbitrarily selected from the general mass, whose everlasting doom will be in no degree mitigated! Strange that a Hall, or a Gregory, should be found amid the present rapidly advancing light of knowledge, to advocate such monsters of the night as doctrines of divine revelation! The latter, however, understands that "the Gospel is repulsive to the natural mind," and that by "the foolishness of preaching" it, "them that believe may be saved;" and the generous spirit of the former, though revolting at many of its absurd and merciless consequences, by degrees subsided into the persuasion of those with whom he was in the constant habit of associating. In reply to Dr. Ryland's charge of uttering "a vain and vile speech," purporting, that "were he the judge of all, he would not condemn Dr. Priestley," he expresses his conviction, that his letter was "the effusion of a pious and benevolent heart;" and says, "since I began to reflect, I do not recollect a time when I was less inclined to Socinianism than at present. I can truly say, it would remove from me all my salvation and all my desire."

Geneva English Version, with the marginal note, "*that is the elect*," appended to the last words. But I appeal to the Greek scholar, whether the above be not the true translation of a very plain original, and whether the latter does not, in the words of an excellent critic with whom I corresponded on the subject, involve "a violation of all syntax."

But, notwithstanding Mr. Hall's own imagination and the "expostulations" of his friend coincided in representing the *abstract doctrine* of the Divine Unity as so great a bugbear, the many great and estimable qualities of the distinguished individual who was its principal advocate, seems long to have engaged his heartfelt admiration; giving rise to an elegant eulogium on the Doctor in his first pamphlet, and forming the frequent subject of his warm panegyric in private conversation. The "terms of admiration in which he used to speak of Dr. Priestley, tempted many to say that he also was a Socinian at heart." The severe struggle between his esteem for the man and his abhorrence of his creed, was manifested in the following strange effusion:—"On one occasion, having in his usual terms panegyrised the Doctor, a gentleman who held his theological opinions, tapping Mr. Hall upon the shoulder, said, 'Ah, Sir! we shall have *you* among us soon, I see.' He hastily replied, '*Me* amongst *you*, Sir! *me* amongst *you*. Why, if that were the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nether regions to all eternity.'" The amiable *evangelical* seemed prone enough to anathematise himself for any propensity to heretical pravity, but could not find in his heart to pronounce sentence upon others, however deeply immured he might think them in it, especially in a case where science, benevolence, and fervent zeal for the cause of religion, though at variance with his own strong impressions, forbade the anathema.

I am, Sir, yours respectfully,

Maidstone. THOMAS PINE.

THE DECLINE OF GENUINE CALVINISM.

CALVINISM may be viewed as limited to those articles of belief by which it is contradistinguished from Arminianism; or as comprising together with these, the various religious tenets which are professed by those who term themselves orthodox. Contemplated in the latter point of view, the opinions of its adherents may be thus stated. The Deity, by an eternal operation of his will, determined to create the race of man; at the same moment he pre-ordained the fall of Adam, and the corruption of the nature of his descendants

in consequence. Foreseeing this, he entered into a compact with his Son—in other words, with himself—that some thousands of years after the work of creation, he should be born of one of his own creatures, assume to himself the human nature, and thus die upon the cross. This being completed, the operation of a third party commences. God the Holy Ghost takes up the unfinished work, and by his influences, draws out of the vast multitudes of intelligent creatures, some few to a saving faith. All the rest are left to perish in interminable woe.

Were this system, which I have not stated in its most revolting aspect, presented to the mind of a being of enlarged capacity, who had never heard what Christianity was, but who had in the comprehension of his mind, looked over the whole creation, and in the largeness of his soul been led to adore a Universal Parent, and by the teachings of his experience been brought to rejoice in the universal benignity of God—were this presented to his mind as that religion, which by a series of wonders and signs no less numerous than stupendous, the Divinity had made known to man, how great would be his astonishment! how thwarted would he feel all his previous conceptions of God! "What!" he would ask, "has the God of nature made of himself such a revelation—a revelation which is at variance with every indication of himself which he has given in his works? Behold! I have cast my eye over this globe of earth, and everywhere I find proofs that its Maker and Preserver is a just God and an equal Parent. The sun that warms the monarch, cheers the peasant —the rain descends on the fields of those who are as distant as the poles. It is true, diversity is abundantly prevalent; but it is a diversity of means, and not of ends. The amount of happiness is to all not greatly different; but each enjoys his equal portion from the Universal Parent. When a deficiency in one respect exists, it is compensated by a superabundance in another; so that the portion of each of God's family is not materially greater or less than that enjoyed by every other. So also is the God of nature just as well as equal in his government. He appoints duties, but he gives power for their performance; he requires obedience, but he withholds not ability. Of the child less is required than the man, for his talents are fewer; of man less is required than of angelic

beings, for man is created 'lower than the angels.' Such is the voice of nature—a voice that I hear on every side around me—a voice that ages have uttered. Yet you tell me that God has revealed himself as unjust—requiring in his word obedience, but imparting no ability—inviting all to happiness, yet pre-ordaining the majority to inevitable woe. He calls, yet he knows they cannot answer; nay, he first incapacitates, then invites them, and because they do not obey, consigns them to eternal burnings. Hear me, O man! such is not the God who governs the world. Mortal, thou art deceived: thine own imagination, thine own contracted spirit has fashioned to itself a Deity; or thou art misled by the wanderings of thy deceived or déceiving fellows. How can I believe, that the God whom I know and worship, who has set his name in the heavens and imprinted it on the earth, should act as thou sayest, with partiality? Are you not all alike his offspring? He who made thee, made him that thou consignest to endless torments: look on thyself and on him—wherein do you differ? Do you not both wear his image? Are you not both his workmanship? In integrity of life, he is your equal—it may be, your superior; and whether so or not, he is, as you assert, what God made him. Think now: there is no essential difference between you—can you then believe that the plans of the Deity will be reversed, and that an equal will be converted into a partial government? Your system is at variance with all I have learned of God's dealings and character, and cannot have come from the Universal Parent. You call it a revelation. I too have read a revelation of God. I have heard the heavens declare the glory of God, and the firmament the wonders of his hands—day unto day have given me knowledge of his attributes, and night unto night declared his will; and all the teachings of the revelation I have read, are contrary to the system you propound. But God, I do not believe, can or will contradict his own teachings; and again I therefore say, you mistake the fictions of man, for the declarations of God. Oh! were I once brought to believe that which you tell me of God's decrees and man's destiny, how changed would be my views and feelings! How appalled would be my heart, when I thought of God! how oppressed my bosom, when I thought of man! Over this fair creation

I have wandered, and revelled in the idea of the prevalence of universal love. To the heavens, I have looked with exultation as well as wonder—upon the earth, with emotions of delight and joyous anticipations; for I pictured to myself the time when this present scene of chequered good and ill—this scene of mingled joy and pain—this school of discipline and nursery of greatness,—should issue in boundless all-pervading good, and the heavens and the earth should unite to rejoice in the completion of the divine plans of mercy. But did I believe what you tell me, I should weep tears of blood for man, and shudder to think myself a creature of God. For my own destiny, I should begin to fear; and the general calamity would oppress my bosom, and cast a shade of gloom over all my emotions. No! I cannot, impressed as I am with the conviction of God's essential goodness, believe a system which makes the Deity partial and unjust, and renders the condition of man miserable and hopeless. Strange, too, is the account you give me of a compact between God and himself;—strange that the Deity should punish myriads for the sin of one, in which they have no share, and of which the majority have no knowledge;—strange, that He who fills heaven and earth with his presence, should be born of a woman; and in some mysterious manner satisfy himself for his creatures' offences! God born of a child of Adam! God atoning to God, or if you will, to himself—God satisfying his own wrath by his own death, or the death of something called human nature assumed into his own essence;—what a series of absurd ideas do you present to me! Yet God has satisfied his own wrath only for a few, so that, after all, the work is incomplete—the wrath is unassuaged, and will burn in destruction to myriads to endless ages. You speak of an infinite sacrifice, and yet how limited are its effects! You speak of the love of the Deity, and yet it operates not of itself, but only in consequence of a compact with himself—his incarnation and his death upon the cross! And after all this mysterious arrangement, and this costly sacrifice, the race of man, except some favoured few, are left involved in remediless ruin. Child of the dust! how contracted and grovelling are thy notions! Leave thy systems, and raise thy eyes to the starry heavens—cast them abroad over the wide-spread earth—think of the spirituality and essential

goodness of the Creator—elevate thy conceptions to a just estimate of his greatness, his mercy, and his justice,—and the gloomy visions of thy beclouded mind will pass away, and the character of Deity will appear to thy gladdened sight, in the endearing and enlivening features of the Universal Parent!"

But the confutation of the system of Calvin, need not be sought for in the sentiments of beings more exalted than man. Every unperverted mind carries in itself the elements of its overthrow. The appeal against it comes home to every bosom which system has not soured, and to every mind which system has not narrowed. To show this—to confute the doctrines of Calvin by an appeal to the common apprehensions of man, and the common emotions of our nature, was the chief object of my last paper. But in fact, the lapse of time has, on this subject, read a homily more impressive than any thing that can fall from me; for the doctrines of Calvin have, almost from the time of their first introduction, been gradually wearing away, till now in some portions of the world they are little more than the name of a shadow. The power of system is great, but the power of nature is greater. The influence of creeds and of early education may chain down individuals, but it cannot tyrannise over successive generations. In spite of the shackles of schools, the mind of man will assert and eventually gain its native freedom; and in spite of the glosses and perversions of system-makers, the spirit of the Gospel will triumph in its ascendancy over the human intellect; and in conjunction with its native impulses, will fashion its principles, and inform its emotions. Whatever conflicts with the plain tenor of Scripture, and the ordinary and prevalent sentiments of the heart —however recommended by talent, or ornamented by eloquence, or enjoined by authority—will, beyond all question, find in the lapse of no long period, such a termination as its merits deserve. Such to a great extent has been the fate of Calvinism. It has gradually declined from the period of its invention; and now, with many of its professed followers, has only a name to live. In order to verify this assertion, it may be desirable to enter somewhat into detail, as to its past history and its present condition.

(To be continued in our next.)

(Concluded from page 176.)

Shortly after Whitby's mortifying retractation, the author published the second part of the Protestant Reconciler. This was especially designed for the Dissenters, showing reasons why they might join conscientiously with the Church of England, and answering the objections of nonconformists against the lawfulness of submission to that Church. It has been insinuated, that he wrote this part under the influence of authority, with the purpose of counteracting the tendency of the first. This was no other than an illiberal surmise; for the work must have been far advanced in printing before his retractation, and is evidently in unison with his original scheme.

Dr. William Sherlock undertook to confute the whole work, two years after the second part was published. In his Dedicatory Epistle to the Archbishop of Canterbury, he affects to consider the Protestant Reconciler's arguments as very weak and inconclusive; but he condescends to allow, "that he had managed the cause to as much advantage as a popular and insinuating rhetoric could give it." Sherlock is not the only man who has written a great book to confute what he has at the beginning sneeringly called weak arguments; and from the labour to which he has submitted in the present instance, most persons would be apt to conclude that he found the logic of his opponent quite as good as his rhetoric.

Sherlock makes it his strong point to convict Whitby of inconsistency, and to destroy the force of his arguments by making it out that they confute one another. He charges him with accounting it sinful for the Church to impose laws to which he confesses it innocent and advisable for Dissenters to submit; and this he calls a contradiction. In reality, however, no such consequence follows. If the Church had usurped the authority to impose *things indifferent* as conditions of fellowship, there certainly could be no crime in yielding to these indifferent things; and, if such a concession would promote peace and love, it would rather be commendable than worthy of censure. In addition to this subject, Sherlock went into a full and formal defence of all the rights and ceremonies of the Church, and plainly gave his readers to

understand, that if concessions were to be made any where, they could be only on one side. Whitby made no reply to Sherlock, nor to any other person who wrote against him in this controversy.

On the whole, it may be doubted whether this method of reconciling Protestants was likely to be of much practical utility. Very important preliminaries must first be settled. What shall be called *things indifferent?* This must be debated on by both parties, before they can start in the work of reconciliation. And next, which party shall yield first, and in the greatest number of particulars? Till these preliminaries are adjusted, nothing can be done; and it is idle to suppose that they ever can be adjusted by a mutual compact. Time and reflection, the dominion of reason, and the progress of moral improvement, guided by the light and precepts of the Gospel, are the only effectual reconcilers of Christians.

Whitby continued to write occasionally against the Church of Rome, and employed much learning in discussing the authority of general councils, the claims of the Pope to infallibility, and various other matters, then subjects of high debate between the English and Catholic Churches. Among his best writings in this controversy, is a *Treatise on Traditions.* His inquiries are first made to bear on the Scriptures; and he satisfies himself, that we have sufficient evidence from tradition that they are what they profess to be, the word of God, and that genuine and authentic copies have been preserved. In prosecuting these inquiries further, he maintained, that the Church of Rome placed too much confidence in traditions; that many things, which have passed for traditions, are novelties; and that the heathens used the same argument of traditionary authority in favour of their rites, which has been used by many Christians in support of ceremonies and customs not prescribed in the Scriptures.

The work which, more than any other, has raised Whitby's fame, is his *Paraphrase and Commentary on the New Testament,* first published in 1703, in two volumes folio. The tenth edition appeared, 1807, in quarto. The author informs us in the preface, that this work cost him the labour of fifteen years' study, and it is truly a noble monument of his learning and industry. No Commentary in the English

language has been so generally consulted, and so universally commended by all denominations of Christians. This is proof enough of the fairness and impartiality of the author, whatever may have been his theological opinions. Nor is it a subject of reproach, that he saw reasons afterwards for changing some of his sentiments. It was not the nature of Whitby's mind to remain stationary while truth was to be found. He loved inquiry because he loved truth, and it was not surprising he should detect errors in his former impressions, as he gained more knowledge and experience.

It will hardly be questioned, that Whitby's Commentary was more judicious and accurate, than any similar work which had appeared in the English language at the time of its publication. The author's method is clumsy, and his annotations sometimes run into an exuberance of learning not required by the occasion. These are not glaring faults, and they are vastly more than balanced by the clearness of his expressions, the vivacity of his manner, and his happy talent at giving a substance and a meaning to many things, which most divines before him had contrived to shut up in the dark. He had no fondness for mystical senses in the Scriptures, but believed that what God had revealed must be capable of being understood. He seldom engages in philological discussions, nor ventures on that department of interpretation, which, in more recent times, has been denominated Biblical criticism.

It is true, nevertheless, that Whitby's Commentary constitutes an era in the advancement of a rational mode of explaining the Scriptures. He improved on Hammond, as much as Hammond had done on the scholastic divines. Both of these great commentators confined themselves too much to words, and detached phrases, and isolated texts, especially in the Epistles. The meaning of words is essential, and must first be learned; but it is possible for the meaning of every word to be known, and after all the sense of the author be lost. This was too often the case with the old commentators; they wasted their strength on words; confounded themselves and their readers with useless learning and idle conjectures; and at last left the sacred text so clogged and embarrassed with their officious additions, as to exclude all hope of arriving at a rational connected sense in the language of the Apostles.

It was the merit of Locke to originate a method of interpretation, which developes the meaning of the sacred writers in its true force and compass. Locke regarded each Epistle as a whole, which had a unity in its parts, and in each part he sought for a sense corresponding to the general design. By this natural and easy process a thousand difficulties, which had perplexed the learned and confounded the plain inquirer, were cleared away. Peirce, Hallet, Benson, and Chandler, pursued successfully the plan of Locke, and their works together, form a most valuable commentary on the epistolary parts of the New Testament.

Another of Whitby's most popular works, is that on the *Five Points* of Calvinism, in which he confutes those doctrines. In his address to the reader, at the commencement of this work, he says, "They, who have known my education, may remember, that I was bred up seven years in the University under men of the Calvinistical persuasion, and so could hear no other doctrine, or receive no other instructions from the men of those times, and therefore had once firmly entertained all their doctrines. Now that which first moved me to search into the *foundation* of these doctrines, namely, the *imputation of Adam's sin* to all his posterity, was the strange *consequences* of it." He adds, that after some years' attention to the subject, he fell in with a Deist, who grounded his unbelief in the Scriptures chiefly on the doctrine of original sin, which had been taught him as a part of the Christian religion. He alleged, that this doctrine alone was enough in his mind to invalidate all the testimony that could be brought in favour of the divine origin of the Scriptures.

By this incident, Whitby was led to think it his duty to review the subject; and he declares the result to have been, that he could discover no proof of such a doctrine in the Word of God. He next resorted to antiquity, but was not more successful. Vossius had deceived him, by asserting that it was always the judgment of the Church. After having perused all the writings of antiquity till the time of Austin, he was satisfied that the assertion of Vossius rested on his own authority. As far as appeared, the doctrine originated with Austin.

By a similar occurrence, he was induced to examine the doctrine of election. A friend, who had been educated in

the belief of the Calvinistic dogma of divine decrees, doubted the truth of the Scriptures, since they contained a doctrine so repugnant to the goodness of God, and so opposite to the understanding of man. The absurdity of this doctrine he thought much greater, than a disbelief in the Scriptures, with all the evidence that could be collected in their support. Whitby again went through the Bible, and the writings of the ancients, with reference to this point; and, as in the former case, he detected no footsteps of the doctrine of election till he found himself in the company of Austin.

Such were the causes in which originated the Discourse on the Five Points. It contains a learned and able refutation of these dogmas, and a defence of the Arminian side of the question.

In the year 1718, Whitby published his *Disquisitiones Modestæ*, being a reply to Bull's defence of the Nicene Creed. It was Bull's theory, that the Antenicene fathers entertained what is now called the orthodox faith, respecting the person of Christ, and his equality with the Father. Whitby combated this theory, and aimed to establish the fact, that it was the prevailing faith of the three first centuries, that Christ was derived from the Father, and subordinate to him. This was not a novel subject with Whitby, for he had already touched on it in defending Dr. Clarke's Scripture Doctrine of the Trinity; and he seems to have adopted sentiments similar to those of that distinguished philosopher and divine.

The work under notice is written in Latin, and is the result of a long, patient, and laborious investigation of the writings of the early Fathers. The author commences with a prefatory dedication to Dr. Clarke, in which he complains, that Bull had made a show of fortifying himself with many quotations not well authenticated, being either allowed by all the learned to be interpolations, or selected from works known to be spurious. These he conceives ought not to have been brought into the question, as they can have no weight on either side.

Whitby starts with two positions; *first*, that nothing can be regarded as a revelation, or justly proposed as an article of faith, which is not intelligible to the human mind; because faith is an act of the understanding, by which it yields assent

to a proposed article, and the mind cannot assent to a thing which it does not understand; *secondly*, the sacred Scriptures are the only rule by which to judge of the truth of any article of faith; because a religious faith is an assent to the testimony of God, and this testimony is to be found in the Scriptures. These principles, which he holds to be of the first importance, he charges Bull with having disregarded, both in his speculative and practical fondness for mystery, and in laying down certain fundamental propositions, which it is impossible to prove from the Scriptures. He quotes several examples in which Bull speaks in such mystical language, and this too in some of his most important statements, as to baffle every attempt to gain a distinct conception of his meaning.

As these faults are at the basis of Bull's great work, the system which it engages to defend is radically defective. It encourages a false interpretation of the Fathers, by converting all their mystery, and confusion, and jargon, to the aid of an assumed theory. After pointing out the erroneous positions, which are at the bottom of Bull's hypothesis, Whitby proceeds to a detailed examination of the authorities by which they are supported. In this process he proves, as he thinks, that Bull, and his learned editor, Grabe, were mistaken in regard to the prevailing opinions of the Antenicene Fathers, and that these Fathers had no knowledge of the present orthodox doctrine of the Trinity, but believed in the subordinate nature of Jesus Christ.

Waterland wrote against the Disquisitiones Modestæ on the side of Bull, and Whitby replied at considerable length in two separate answers.

Religious liberty was never without a zealous advocate in Whitby when occasion demanded one, and it was natural that he should be enlisted as an able supporter of Hoadly in the Bangorian Controversy. He wrote an answer to Dr. Snape's Second Letter to the Bishop of Bangor, and defended in a separate treatise the principles contained in Hoadly's famous sermon on the church, or kingdom, of Christ.

The work which closed the long and distinguished labours of Whitby as an author, was his *Last Thoughts*. It was first published in 1727, the year after his death; and, although it was a posthumous work, it was by his own hand entirely prepared for publication. It was designed to correct

several mistakes in his Commentary, into which mistakes his further reflections and progress in theological knowledge convinced him that he had fallen, while composing that important work.

His language respecting the change of his opinions is noble and ingenuous; it is worthy of his frank and liberal mind; and claims the admiration of every lover of truth and sincerity. After freely acknowledging a conviction of his former errors, he says, "I cannot but think it the most gross hypocrisy, after such conviction, to persist in a mistake;" and adds, "This my retractation, or change of opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds, and indeed *can* proceed, from me for no other reason but purely from the strong and irresistible convictions, which are now upon me, that I was mistaken." He furthermore informs us, that his change of sentiments had been gradual, brought about by calm, deliberate inquiry, into the sense both of Scripture and of antiquity, uninfluenced by any other motive than an earnest desire for the success of truth and pure religion.

A second edition of the Last Thoughts was published the next year after the first, and to this was prefixed a short account of the author, by Dr. Sykes.

Five Discourses were appended to the original edition, which are able and learned, and contain a further proof and illustration of the sentiments advanced in the Last Thoughts. In connection with these, however, their value is not very great, as there is a close resemblance between the two, and some parts of the Last Thoughts are literal transcripts from the Discourses.

Besides the publications already mentioned, Whitby was the author of many others, especially on practical and polemical divinity. He published two volumes of Sermons on the attributes of God, and three or four volumes more on various subjects; a work on the necessity and usefulness of the Christian Revelation; a dissertation in Latin on the interpretation of the Scriptures; a confutation of Sabellianism; and reflections on Dodwell's whimsical notion of the natural mortality of the soul. He, moreover, wrote tracts on politics, was a warm friend of the Revolution, and approved and

defended the oath of allegiance required on the accession of King William.

He had little to do, however, with politics; his long and useful life was devoted almost exclusively to the interests of religion. He died in the year 1726, at the age of eighty-eight. His health was good, and he was able to be abroad, till the day before his death. His memory was uncommonly tenacious, and never forsook him; he was devoted to his studies to the last; his eyesight failed near the end of his life, and he was obliged to employ an amanuensis. His learning in theology was very great, more particularly in the history and technics of polemical divinity; and no man, probably, in modern times, has been so well read in the writings of Christian antiquity.

He is represented as having been amiable and cheerful in social life, rigorously attentive to his duties, without suspicion, and without guile. Of the world he knew nothing, although he lived in it so long, and took so active a part in many of its concerns. Wood said of him, many years before his death, "he hath been all along so wholly devoted to his severer studies, that he hath scarce ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which minister matter of gain, pleasure, reach, and cunning. Also, he hath not been in the least tainted with those too much now-a-days practised arts of fraud, cozenage, and deceit." Dr. Sykes, after his death, added, "he was ever strangely ignorant of worldly affairs, even to a degree that is scarce to be conceived. He was easy, affable, pious, devout, and charitable." These traits of character are in harmony with his writings, which, at the same time that they bear testimony to his uncommon talents and learning, prove him to have had the higher merit of being a good man, and a sincere Christian.

MENTAL CULTIVATION CONDUCIVE TO VIRTUE AND HAPPINESS.

(Concluded from page 164.)

In all departments of knowledge; in science, nature, or religion, besides the best moral intention, certain habits of mind are necessary to success, and must be sedulously cul-

tivated. I shall specify but two; expansiveness of thought, and patience of investigation. The one preserves from partial views, and the other from inaccurate conclusions. One of the principal characteristics of the human mind, is a tendency to generalise. This gives it the capability of continual advancement and enlarged acquisition, but becomes, when not properly directed, a source of error. Thus we continually perceive persons false in their opinions of human nature,—mistaken in their judgments of particular characters, blindly attached to certain systems of belief, and to others, as unreasonably opposed; defenders of plausible theories, and enthusiasts in visionary speculation. In each case, the effect, in a greater or less degree, is produced by inadequate generalisation. All practical knowledge consists in general conclusions drawn from particular cases. When the observation of particular instances is limited or prejudiced, the conclusion must necessarily be false or partial. In all subjects of mental contemplation there are immediate and remote relations. That judgment is perfect which comprehends both; which not only discerns each part separately, but sees it in connection with the whole. The evil of the opposite is observable in theory and practice. Such a character of mind will often exhaust its energies on trifles, and neglect enlarged pursuits; or lose a great and permanent good in the anxiety to secure a present and apparent advantage. The importance of acquiring comprehensive views, appears not only from the relative connection which one part of a subject has with another, but also from the mutual influence which exists between different sciences. The exemplification of this principle is so general as to preclude the necessity of particular illustration. But I have before observed, that general views must be deduced from the collection of particular facts, or from repeated examination. In this, there is implied the previous habit of attentive and patient application. Connected with our intellectual improvement, no habit is more important than this, in its immediate influence and general consequences. Our acquisitions in knowledge depend greatly on the degree of attention we exercise, and the perseverance with which our exertion is maintained. Attention is in mind, analogous to velocity in body. The effects will be proportioned, of course, to the quantity of force; and limited power

being inadequate to produce great results by a single exertion, must attain its end by repeated efforts. The desire of ease, which accords greatly with our natural disposition, is directly subversive of this habit. We are thence called on for a twofold action, one to overcome our mental sloth, and the other to direct our faculties in their positive exercise. If these remarks are just, to suppose advanced progress in knowledge consistent with ease, is a fatal mistake. The path of science is not one of roses, and that it should be such is not desirable. The tendency of ease and luxury on mind or body, is to degrade and enervate; and matured strength is, in each, attained by healthful and vigorous exercise. We should ever remember, that our state in this life is progressive and probationary; and that the formation of character is even more important than the acquirement of knowledge. But whatever pain attends previous exertion, at first, it is ultimately followed by an abundant recompense. The purport of an excellent remark by Paley, is, that our habits should be so ordered that they may succeed each other with pleasure. When indulgence occupies the season of exertion, remorse and labour will embitter the subsequent period; but well-directed energy is ever succeeded by the approbation of conscience, and the enjoyment of repose. Each repetition increases our facility of performance, as every new impulse given to a moving body, accelerates its velocity. "What," says Dr. Johnson, "we desire ever to do with ease, we must first learn to do with diligence." The amount of difficulty in attainment or execution generally forms the standard of industry and skill; and society has by a sort of tacit agreement, made it also the measure of reward. Thus, we perceive that mere physical exertion is placed lowest in the scale, and this species of action higher, in the degree that it presupposes antecedent preparation and mental superiority. Whether, therefore, we consider the excellency of knowledge in itself, the elevated purposes to which it may be applied, and the extended influence with which it operates on mankind, to pursue it patiently and diligently, becomes at once our interest and duty.

The preceding remarks tend to evince, that mind is the source of power, that its agency is proportioned to its knowledge, and that knowledge is only to be attained by constant

and well regulated application. It now remains only to make some observations respecting its influence on our happiness. The Creator, in the perfect wisdom of his ministration, has so constituted his government, that individual and universal good exactly correspond. It thence results, that the being who acts against the general good, destroys the happiness of his own existence; whilst the one that accords with the plan of general benevolence, receives in his own bosom an immeasurable recompense. There is no happiness distinct from goodness; and this implies the *best exercise* of our highest faculties. It is not the possession of power, but the right application of it, which constitutes true excellence. That the one has often existed distinct from the other, the history of mankind establishes by too many melancholy evidences. Men distinguished by unbounded genius, have frequently applied it but to scatter the fire-brands of irreligion and licentiousness, to inflame the passions of human nature, and then, like Nero over burning Rome, rejoice in the conflagration they had kindled. Greatness like this, may strike with astonishment, but can never merit esteem. Power combined with benevolence, exalts admiration into reverence; but joined to malignity, makes the heart shudder with apprehension. Great power, thus perverted, is the measure of deep guilt, and becomes the source of more embittered misery, as the fall is the more fearful from a lofty tower than a low-built cottage. But if intellect misapplied is an instrument of misery and guilt, in its right direction it becomes a means of exalted pleasure. The degree of enjoyment must, of necessity, be correspondent to the measure of our capacity. Those faculties, therefore, which take the most elevated views and embrace the widest range of perceptions and emotions, are not only the evidences of dignity, but the ministers of the most enlarged happiness. Spurzheim defines happiness to be the exercise of our active faculties; and this definition contains, if not the whole, a great part of the truth. For if existence be valuable, it must be so as it advances in the scale of intelligent and moral dignity. The life of an intelligent being consists properly in the exercise of his mental faculties; as men recede from this, they sink towards brutal existence. On this principle, life is not so properly measured by the number of years one breathes, as by the quantity of produc-

tive energy which fills a given time. Thus, an intellectual mind condenses within a small period more real existence, than a slothful or sensual being could enjoy in centuries. What value this gives to mind, what littleness it stamps on idleness and empty pleasure! How few, in the intelligent meaning of the word, live! From the lives of most persons, deduct the time spent in sleep—in the enjoyments of sense—in foolish or debasing pleasures—in trifling occupation—in meaningless conversation—in apathy approaching almost to unconsciousness; and if any intellectual existence remains, it is an exceedingly small fraction. This does not apply to the humbler ranks, who in general, in their own department, are productively engaged; but to those in the respectable classes, who employ wealth to procure sensual gratification, and whose lives are alike devoid of the honour of intelligence, or the usefulness of labour. Persons of this class are the mere creatures of impulse, those of exercised minds are active beings. Connected with high mental exertion, there is often an intensity of enjoyment, absorbing and inexpressible; an enjoyment as remote from the conception of the unthinking, as the beauties of a radiant sky and varied prospect from the mind that sight has never opened to the visible universe. The history of intellect and genius, with all its melancholy interest, is a continued illustration of this principle. Why have men of mind so often forsaken the path of business and pleasure—why have they avoided excitement, and sought seclusion—why have solitary and midnight musings beguiled their hours of repose—why, amidst poverty, persecution, and neglect, have they still clung fondly to their endeared enthusiasm? Because their pleasure was such as sense could never give, or circumstance destroy; because that in their own bosoms they had a fellowship more congenial than the noisy dullness of society; and because the burning ardour of their souls, and the outgoings of imagination, shed a lustre on the gloom of a garret or a dungeon, and created a world in their solitude, where misery was absorbed in contemplation, and happiness exalted by action. Of the power which our active faculties possess to subdue pain, and to produce pleasure, the experience of most persons supply numerous instances. There are few who have not occasionally felt, that in the intense engagement of their actual powers in

some interesting point, pain has been forgotten or removed. Of the connexion between mental action and pleasure, the following is a simple illustration. Even a dull speaker is interested himself, while his hearers are fatigued. Does not the difference in position, account for the difference of effect? The active engagement of his powers sustains his own attention, but is insufficient to communicate impulse to the minds of his audience. A true orator has not merely a vigorous internal movement, but his address is distinguished by so much variety of idea, rapidity of transition, and power of appeal, as tend to produce throughout the assembly a sustained exercise of mind, and a quick succession of emotions. The influence runs from heart to heart with a sort of mental electricity, and all kindle with the glow of universal sympathy. Great enjoyment is the result. Such pleasure consists in the action of awakened faculties. With the general principle which these remarks are designed to illustrate, the author of "The Natural History of Enthusiasm" fully agrees. "Nature," says he, "has furnished each of the active faculties with a sensibility to pleasure in its own exercise." On the nature of such pleasures, Lord Kames in his "Elements of Criticism," makes the following observation:—"The pleasures of the understanding are suited to man as a rational and contemplative being; and they tend not a little to ennoble his nature; even to the Deity he stretcheth his contemplations, which, in the discovery of infinite power, wisdom, and benevolence, afford delight of the most exalted kind." But intellectual enjoyment is as distinguished for expansiveness and variety, as for dignity. By mind it is, that man diversifies and combines his perceptions; by mind, he extends the circle of contemplation, and becomes, as it were, the member of a a larger universe, and the subject of more comprehensive relations. When the mind is once familiarised to the ideas of greatness and beauty, with what new and varied charms it radiates every object! What tracts of surpassing loveliness, of illuminated scenery, in the spiritual and natural world, burst into view! The mind thus influenced, beholds every object with interesting associations—from Jupiter in his amazing orbit, to the primrose that blossoms in the hedge —from the most terrific animal to the minutest insect. But wonderful as is material nature, the soul is destined for a

larger sphere; and the mind at all awakened to the object of its being, will expand its thoughts to the sublime realities of Revelation, and the mystic solemnity of the eternal world. Thus the sources of pleasure opened to a cultivated mind are inexhaustible, in the emotions of feeling—in the developments of thought—in the visions of imagination—in the meditations of philosophy—in the ingenuity of art—in the records of history—and in the enraptured effusions of poetic genius.

The pleasure arising from a virtuous exercise of mind, is still further distinguishable from that of sense, in the purity of its nature and the permanence of its duration. This obviously results from the difference in their objects and pursuits. The one is mere vivid sensation; the other is the perception of truth and beauty. Here the soul seeks enjoyment assimilated to its own constitution; and the *being of eternity* triumphs over the *creature* of earth. The spirit penetrates the mystery of its own operations—explores the labyrinths of its motives and its chambers of imagery—and seeks to ascertain the laws by which its phenomena are regulated. Extending its range of vision to external existences —it endeavours to arrive at causes, to trace latent analogies, to discover their connexions, and estimate their relative and mutual influences. In no case, are its views confined to changing and material forms; it sees in all, the manifestation of mind, and through the visible, holds communion with the invisible. Thus to every intelligent observer, mind is the ultimate object of contemplation. This is perceptible in our whole experience. Is not the soul-speaking countenance more delightful than the rigid beauty of a statue? When joy brightens the eye, and smiles animate the face, we are pleased with them; not as changes in external appearance, but as indications of friendly emotions in the soul. The mind of the poet and the artist gleams through the execution of their genius, and kindles in our own bosoms the glow of admiration. A brute would behold with mute indifference the finest production of Guido or Angelo. The sensible perception would form no common medium between his and the artist's mind. Now there is no position better established in experience, than that the objects of habitual contemplation form the mould of our characters. Whatever, therefore,

draws our minds from the grossness of sense, from the influence of low and grovelling pursuits, must refine our habits and purify our feelings. But these pleasures are not less enduring than refined. "Happiness," says an able writer, "is a refined sensation permanently agreeable from causes in which the mind is peculiarly interested, and of which it uniformly approves." The elements contained in this definition are never found in sensitive enjoyment, but are naturally involved in a virtuous exercise of our intellectual powers. On every gratification of sense, mortality is stamped; it perishes in the using; it flits as withered leaves upon the wintry blast. This is nature's order. Impressions are never intense and at the same time durable. Those experiences which admit of little diversity or modification, which soon fill conception and satisfy curiosity, in losing their novelty cease to be pleasurable. An indication is thus given of the law which governs our nature. To the preservation of animal existence, some things are required: to these a certain degree of pleasure is attached; beyond the necessary measure, the law inflicts its own penalty; and re-action, with severe endurance, becomes the punishment of excess. Thus, to satisfy hunger, or quench thirst, includes both necessity and pleasure; but this being accomplished, intemperance begins, and then succeeds a ruinous train of consequences. And here is, as I said, the proof that such pleasures are only the associates of a perishing constitution. But connected with our immortal principle, the pursuits which accord with its nature and destiny seem to bear the impress of its eternal continuance.

The tendency of my remarks in this essay is, I trust, such as to preclude the possibility of mistaking my general design. It will not be conceived that I give any improper predominance to intellectual power, nor extend to it any degree of approbation, farther than as it is directed by pure principles and devoted to elevated purposes. In this sense I have endeavoured to show, that it is the instrument of action the most extended, and of happiness the most exalted and refined. Is it not therefore, worthy of every intelligent being's attention, whose opportunities present the means of its acquisition or improvement? Religion, by its instrumentality, moves in a wider sphere of operation—through it the streams of benevolence flow with larger outpourings—it

subdues bigotry of spirit, and cherishes liberality of sentiment—its enjoyments are founded on no evil passion, nor its habits consistent with contemptible dispositions—it cheers in solitude, and soothes in adversity—it adds soberness to youth, and dignity to age. Reasoning by analogy, we may infer, that the undying spirit shall bear to the eternal world its acquired energies, its exercised affections; where its experience shall know unutterable things, and desire be absorbed in the fulness of pure delight. HIBERNICUS.

THE INFANT JESUS.

HE slept upon his mother's yearning breast,
Whose throbbings were his sweetest lullaby;
And tears were sparkling on the sunny hair
That gleam'd upon his brow—they did not come
From his young spirit, but were crush'd from out
His mother's agonising ecstasy:
She was so proud of that bright radiant being,
So proud and happy, that her pride and joy
Oft darken'd into gloom and melancholy.
She revell'd in a dream of future years,
When honours should be shower'd upon her boy,
As she now rain'd the kisses on his cheek;
When those bright eyes which now were closed should flash
With rapture, o'er a country of the free;
And when the smiles that play'd upon his lips,
Like rainbow tinges on a sleeping lake,
Should cast their glories o'er a patriot's face—
A patriot brave, great, fortunate, triumphant;
When Israel's sons should pour their burning souls
Into a song of everlasting praise,
And warmest gratitude, and purest love,
And holiest piety; and from the tribes
Of the unfetter'd earth, an echoing shout
Should burst to swell that hymn of liberty!
'Mid the victorious throngs, her son should stand
Best of the great, and greatest of the good,
Loving and loved, the blessing and the bless'd;—
No more the fire should bathe the martyr's limbs,
Its ghastly flickerings mirror'd in the gore

Whose purple froth bubbled from every gash,
Or stiffen'd, thicken'd on his rusty chain,
Or stain'd his prison-wall: no more the hearth,
Crown'd with the smiles of infants, should be changed
Into a grave: no more the home, resounding
With gladness, should be turn'd into a dungeon;—
But that wild flame which once had been the beacon
Of bigotry, should brighten to a torch
Of freedom; and the martyr's shriek of horror
Should melt into a quenchless shout of joy;
And the remorseless sceptre of the tyrant
Should bloom into a wand, a magic wand,
With which to summon up a flow of sweetness,
Sounds of delight, and dreams of loveliness;
And every tyrant's throne should rise and shine
A spotless altar to the Christian's God;
All fetters should be broken, but the bond
Of human brotherhood and human love.
'Twas a sweet vision, worthy of the heart
That cherish'd it—and worthy of the God
That could have will'd its glories into being—
Worthy of him that slumber'd on her knee—
Worthy of man who still may dream it o'er,
And dream again, for yet 'tis but a dream.
But not for ever: goodness, greatness, power,
Are rushing over every home and heart:
I see the darkness shatter'd from the soul—
I see the shackles wrench'd from writhing limbs—
I hear the voice of love, the song of peace—
And God is glorified, and man redeem'd!

ON THE LAWS OF CHRIST, AND THE FREEDOM OF INTERCOURSE AMONG CHRISTIANS, AS REPRESENTED BY THEODORET.

To the Editor of the Christian Pioneer.

Sir,—I proceed to offer to the consideration of your readers, some additional remarks, on the above heads.

2d, It appears worthy of observation, that Theodoret continually applies the term laws to what are now almost uniformly termed the *precepts* of Christianity. That term not only suggested itself as appropriate to injunctions which were

observed to have nullified and superseded all laws, whether civil or ecclesiastical, to which they were opposed, but is surely in the highest degree applicable to the ordinances of the Messiah. Anointed by God to be the *king of kings*—to exercise the authority of a "Son" in that divine "household" of which Moses was only a "servant"—his code of moral life, simple and concise indeed, but comprehensive beyond all others, penetrating to the inmost thoughts and affections, and extending its applications to the whole conduct, ought assuredly to have the most decisive and commanding influence. But, in consequence of the authority which has been assumed by kings and priests, of a very different stamp and character from our Saviour, but whose power is more immediately and visibly exercised, it has been shamefully impaired, and together with the superstitious ascendant which has been given to the abused name of *faith* above *obedience*, has caused his commands to sink gradually into the idea of mere maxims or illustrations of duty, which every man is at liberty to apply or modify according to his own particular views and feelings. If the ancients erred in regarding Jesus in no higher character than that of a prophet, I cannot help thinking that, with regard to his rule of life, many modern professors of Christianity have reduced him almost to the condition of an uninspired sage. Amid their futile contentions concerning his *natures*, and their pompous pretensions to adore his divinity, our champions for civil and ecclesiastical *authority* have too well succeeded in establishing it, at the expense of his, whose cause they affected to advocate. There is one circumstance to which I request particular attention. It has commonly been represented that the laws or rules of morality, being uniform and of perpetual obligation, and these having been enjoined by Moses, our Lord merely reinforced and vindicated from the false glosses of the Pharisees, what had been taught by that ancient prophet; and the phrase, *Ye have heard that it hath been said to them of old times*, has been interpreted to refer to the terms in which the people were accustomed to hear certain parts of their ancient law represented to them by their Rabbis. Now, if we compare the injunctions which immediately follow that phrase, Matt. v. 21, 27, 33, 38, 43, we find that in two instances, verses 27 and 38, they are verbally the same as those contained in

the Pentateuch; and if the passages referred to in the margin be compared with our Lord's description of their purport, they will, I believe, in every instance appear to correspond with each other. If there be any one instance which may be regarded as savouring of a harsh interpretation of the Mosaic institute, it is perhaps the words, *Thou shalt hate thine enemy*, ver. 43. But, how is it possible that the command for the extirpation of the Canaanitish idolators, could have been carried into effect, without calling forth in the minds of their executioners, the emotions of hatred; and do we not accordingly find, that it was regarded by the Psalmist as obligatory upon him to "hate the enemies of God with a perfect hatred"? Psal. cxxxix. 21, 22. To me the declaration, "Thou shalt love thy neighbour, and hate thine enemy," appears no other than a just representation of the state of mind which was necessarily called into action against those who were their deadly enemies, and the enemies of the true God and his righteousness; a disposition which was gradually softened down by subsequent periods of peace, and by the advances of knowledge, civilization, and refinement of manners, to which the long, peaceful, and prosperous reign of Solomon, with his many sage proverbs and reflections, made in the comparative stillness of life, and when he was in habits of friendly intercourse with some of the surrounding nations, appeared to form a fine introduction. Accordingly, at that advanced period of the world in which our Lord appeared, he views the Jewish people, and their enemies, the Romans, and the Gentiles in general, as prepared for the gradual reception of a principle which should "pull down the wall of partition between them," banish their mutual hostilities, and unite them in one family of love. He was not, then, opposing any false glosses which had been put on the institutions of Moses; but, after bringing them forward, according to their true and manifest import, before the people, he was using his own authority in prescribing several more strict and searching, more pure, more comprehensive, more amiable, liberal, and enlarged principles of conduct. The phrase, "*Ye have heard that it was said to the ancients*," is, then, I apprehend, to be understood as the counterpart to what Jesus in person and with a superior authority addresses to the people of these modern times, and which he expresses

by the phrase, more emphatic in the original than it can be expressed in English, "But *I* say unto *you*,"—as if he had said, "It has been transmitted down to you by ancient records, through a long succession of ages, that to the people of those early periods of the world, who had not made the advances in moral capability which may reasonably be expected from you at this advanced period, such injunctions were delivered; but *I* now come invested with ample authority to lay down such new injunctions, for those who will receive me as the Messiah, as are suited for your farther advancement in moral rectitude and true happiness: with reference in particular to those injunctions which respect the passions you are to indulge toward enemies, I prescribe a great alteration. No longer meet their hostility with the same spirit, but on the contrary, adopt a quite opposite disposition toward them, and by every effort to subdue their prejudices and animosities with the language of truth, and by kind and generous offices towards them, endeavour to convert them into friends." These hints are thrown out, in the hope, that the true purport of the *laws* of Christ, in contradistinction from those of the ancient Jewish legislator, will engage the more particular consideration of men of serious and enlarged reflection, and, indeed, of all who profess the Christian name; for what one question can be of greater practical moment, than, What are the moral obligations imposed upon us by our Christian calling? Ought not a clear and definite line of distinction to be drawn, in every instance in which they differ, between those moral injunctions which God by his Christ has laid down for all who put their faith in him, in the assured hope of the celestial rewards which he has opened by his gospel; and those less sublime and less perfect institutions, which in a more rude and elementary state of the human mind, and with the immediate view only to an earthly Canaan, he saw fit to impart to them by his servant Moses? In particular, ought not the injunction, "Love your enemies, bless them that curse you;" now, as in the primitive ages of Christianity, to show forth the followers of Jesus, in contradistinction from those who still act upon the principle of "loving their neighbours" indeed, but of indulging their animosities against their enemies.

HOMO.

(To be concluded in our next.)

THE CHURCH OF SCOTLAND MAGAZINE, AND THE CHRISTIAN PIONEER.

When punishment has been inflicted on an offender, it is something, to know that he has felt it; yet more, to learn that he acknowledges its justice; but most of all, to find that he is thereby reformed. That our review of Dr. Wardlaw's speech, and of Messrs. Gibson, Lorimer, and Colton's pamphlets, proved a punishment which was acutely felt by the personage to whom pertains the editorial "We" of the "Church of Scotland Magazine," is as manifest by the "pitiful" outcry which that review extorted from him, during his last month's crusade against voluntary church principles, as it is but too lamentably evident, that the spirit of his "Note" is indicative of a depraved and obstinate hardening under that chastisement which was meant to effect an improvement. Having, by way of prologue, pretended that he got a sight of our publication by mere accident, and affected piously to refrain from polluting his immaculate pages with the words "Christian Pioneer," he then boldly steps forward to "play his part," and without one faltering tone, or one change of countenance that would announce the existence of a conscience within, designates our publication "loathsomely profane in its sentiment and language," abuses us for praising Dr. Wardlaw, insinuates that the Doctor ought to be so unjust as to be very angry with us for endeavouring to do justice to him; and then very gracefully points this fine specimen of rage and folly, with these most appropriate words: "May such men never praise our Christianity!"

"*Our Christianity*"! we involuntarily exclaimed. And what is that? And a voice answered, "By their fruits ye shall know them." When we had examined those fruits, we found that this Christianity consisted in maintaining, that the Christianity of the New Testament, although it came perfect from heaven, the power of God and the wisdom of God, is not able to walk alone, nay, cannot walk at all, unless it be guided by the leading-strings of a Church Establishment; propped erect by the parchment of Parliament, guarded by magistrates, police, and jail-keepers, and protected by teinds and taxes! And when we had ascertained this, and saw farther, that in the phrase "Our Christianity" was in-

cluded the principle, that it is wiser and better to abuse and misrepresent an opponent than to reason with him; then we responded a hearty Amen to this aspiration of the Church of Scotland Magazine. We thereby pledged ourselves never to be guilty of the heinous crime of praising such debasing pseudo Christianity. Nor can we violate this pledge, while we have grace to esteem much more highly that Christianity which first appeared the Star of Bethlehem, burst forth the Sun of Righteousness, and ascended to the meridian, the Light of the World; than that assumer of the name, which glared forth the meteor of Geneva, or flickered the ignis fatuus of Westminster.

And yet, because we prefer Christ to Calvin, the New Testament to the Confession of Faith, the Evangelists to an Assembly of Divines, and Christian liberty to Church Establishment thraldom, our views are to be pronounced "loathsomely profane"! Be it so. We know who has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." And these words comfort, sustain, and stimulate us. And although we have an undoubting faith, that the Christianity of our writhing, enraged maligner, would prompt him to give us the same burning proof as he of Geneva gave Servetus, or the same crucifixion evidence as they of Jerusalem gave Christ, that our views are "loathsomely profane," were his power commensurate with his will; yet we must to our duty,—

"Still pleased to praise, yet not afraid to blame."

But do we praise him, or his Magazine? God forbid. He must first show wherein our "loathsomely profane" sentiment consists. Why did he not do this? Was it because he could not find it? If so, is affirming what he cannot prove, part of his Christianity? And shall we praise *that?* No, surely no. Why did he insinuate that he "accidentally" saw our work? Was it that his readers might infer, that he would not have purposely looked into it? And was *that* part of his Christianity? And shall we praise *that?* Oh, surely no. Why did he refrain from naming the "Christian Pioneer"? Was it because he was afraid that his readers would look into it, without finding there any thing so "loathsomely profane"? And is *that* part of his Christianity? If so, shall we praise

that? We dare not. And he dares not attempt to prove that the Christian Pioneer contains "loathsomely profane sentiment and language." To his jaundiced vision and vitiated taste it may indeed seem so; but he will have the same difficulty to convey this impression to others, as he whose eyes and ears are defective, has to induce others to see and hear as he does.

To be profane, is to be irreverent to sacred names or things. But it is our reverence for the Scriptures that leads us to prefer them to Confessions and Catechisms, Larger or Shorter. Were we to place "the *Standards*" of a Church Establishment on a level with the Bible, and to make these "Standards," and not the Oracles of God, the test of discipleship and of genuine faith, then indeed the charge of profanity would have some foundation on which to rest. Were we constantly to characterise an earth-born hierarchy as "Zion," and to call on worldly governments to uphold this "Zion," by fleecing the people, by surreptitious Acts of Parliament in its support, there might be irreverence as well as loathsome injustice in such conduct. Were we to describe Infinite Love as wrathful and vindictive, the unchangeable and ever-living God becoming incarnate, suffering and dying, and to preach a Saviour for the few and not for the world, we should use sentiments and language as detestable as unscriptural. Had we done all this, no such charge would have been preferred by the Church of Scotland Magazine. But because we have vindicated God's immutability and unbounded mercy, the universality of Christian salvation, the sacred privileges of Christ's freedmen, and the sufficiency of Scripture, we are exposed to the vituperation of one who seems to think scurrility the best mode of defence a Church Establishment can find, and defamation and misrepresentation the surest means of converting enemies to friends. Upon us such missiles are powerless. If he would move us, he must reason, not rage; prove us wrong, not pronounce us profane. And when he shows us in his conduct, not that Christianity which is merely *named* evangelical, but that which is actually taught by the Evangelists, then shall we praise his Christianity. But not till then.

REVIEW.

The Tendency of Strikes and Sticks to produce Low Wages, and of Union between Masters and Men to ensure Good Wages.—By Harriet Martineau. Charles Fox, Paternoster Row.

A word of good advice from one so capable of advising as Miss Martineau, must at all times carry its due weight along with it. Heartily therefore do we hope, that the sound admonitions contained in the above little pamphlet, will be duly appreciated by those whom they chiefly concern; and that when the passions of the two great parties have somewhat subsided, each of them will have more leisure and inclination to listen to the still small voice of reason, which has been hitherto unheard amid the uproar and contention.

This little work is written in an excellent spirit, and sets out with explaining, in a clear and satisfactory manner, the rationale of high and low wages. After some judicious remarks upon this subject, the writer points out the mistake of the workman, in supposing "that it was always dependent upon the will of the masters what wages should be given, and that if they could give good wages sometimes, they might always."

This mistake of the workman appears to us, however, to arise from other causes than those assigned by Miss Martineau; and whether these causes are in themselves just and true, and adequate to the effects attributed to them, or not, they certainly afford a more ample apology for the assertions of the workman, as just quoted. When trade is dull, from an overflow of manufactured commodities at home or abroad, the most obtuse of workmen look for a temporary reduction of wages, and consider this but in the natural order of things. But then they look for an advance also, when the tide of commerce begins again to flow; and there is nothing unreasonable in this. . This advance is, however, far from being always an accompaniment of such a demand, unless it be a very urgent one. To explain this, it is necessary to go a little into detail, in regard to the present state of the manufacturing and trading world, considered with a reference to the principles and modes of traffic with us.

From the beginning of the last century to the close of it, the spirit of national improvement was silently and gradually extending its influence through society; and the develop-

ment of our commercial and manufacturing resources, kept pace pretty equally with the progress of population. But a powerful artificial stimulus was suddenly brought to bear upon the national energies, by the Bank Restriction Act of 1797; the effect of which, in a few years, was to flood the country with an artificial currency—to create a plethora of money, and to enlarge to an astonishing degree the facilities of credit, or the means of raising an artificial capital. The vicissitudes of the last war, which threw the trade of the world almost wholly into our hands, gave full employment to these apparently inexhaustible resources, and notwithstanding the frequent oscillations to which our trade and manufactures were subjected, unquestionably carried rapidly forward the general improvement of society.

In 1815, however, at the general peace, a new state of things commenced, and the race of competition with other countries was begun, which is still in progress. We had it then no longer in our power to put our own price upon our commodities, but had to stand our chance in the general market. Our enormous burdens, doubled in their pressure by their injudicious modes of application, with our restrictions and monopolies, and the withering curse of the Corn Laws, came now to tell upon our manufacturing and commercial energies. The prices of all commodities began immediately and regularly to decline; and the wages of labour, one of the chief ingredients in their cost, of course declined also. Contemporaneous with this constant state of gravitation in prices, the changes in our monetary system were in progress; and our gradual return to a metallic currency, whilst it prodigiously augmented the public burdens, had also the ruinous effect of depressing prices still farther, and thus of lessening the profits of capital and the wages of labour.

As the profits of capital were thus gradually declining, and of course the price of labour,—the banking system, or the system of supplying the trading public with credit, or artificial capital, was, on the contrary, increasing; the effect of which has been, to stimulate the productive industry of the community beyond, we must frankly say, all reasonable bounds. Over-production has been the consequence; and every market has been kept in a state of comparative glut, by the home competition of the manufacturers, nourished

and fomented in no small degree, as it appears to us, by the fatal facilities of credit in this country. This system of domestic competition amongst the manufacturers, has been carried on, more or less, at the expense of the interests of labour; and the operatives not unnaturally ascribe the continual gravitation of their wages to this, as the sole cause. That it is the sole cause, we do not believe; but that it has a tendency to keep down the price of labour, we cannot deny. The workmen ignorantly, but not unpardonably, ascribe all their miseries to this system of competition, overlooking the other causes which are operating upon their employers, and constraining them more or less into this ruinous rivalry; and which causes have been already alluded to. The additional circumstances which keep down the price of labour, are its abundance as regards the demand, and the prodigious evolution of mechanical power, which has superseded and temporarily deranged the market for manual labour. Besides, even when there is a brisk demand for labour, its price cannot possibly rise much in the cotton and silk manufactures—the former, the most extensive of our fields of employment, and the most depressed as regards the price of labour,—from the pressure of foreign competition in these branches becoming more intense every day, aided by our detestable Corn Laws, which act as a premium to our European and American rivals.

We have considered it necessary to lay these views before our readers, to enable them fully to appreciate the present relative positions of the employers and the employed—or, in other words, of labour and capital in this country.

There are other cirumstances, also, in the present conditions of society, which we consider as having had a powerful influence in alienating the general mind of the operatives from their employers; and thus of creating and nourishing that unhappy jealousy which subsists between them, and to which we chiefly attribute the rise and prevalence of Trades Unions, with the hostile spirit which animates and governs them. Foreign and domestic competition have lowered the profits of the masters, and the wages of the operatives. The uniform tendency to depression in the price of labour thus produced, the operative is fully sensible of, and alive also to some of the causes in action to produce this. But the de-

pression of profits is not so visible to him. Whether trade be brisk or flat, whether his wages, and of course his household comforts, sink or not—all appears the same as regards the outward show of his employers. The increasing luxury of the age surrounds him at all times, with every luxurious appliance, and no alteration in his external appearance takes place, whatever be the state of trade, and although the condition of his workmen may be, as near as may be, to the minimum of subsistence. It is not in human nature, that the latter can behold this flow of apparent prosperity, or at least of social enjoyment, without repining, and ascribing it more or less to a supposed power of the employer over the price of his labour.

The class of employers also, have themselves sprung, and many of them but recently, from the operative caste. And with that miserable feeling of aristocratic pride, with which it is the curse of our society to be leavened, are but too apt to turn their backs upon their less fortunate brethren, and to throw themselves into the arms of the upper classes. And finally, the employers have lately got the franchise, helped to this in no small degree by the exertions of the workmen; who think, and perhaps not unreasonably, that nothing has been done or thought of by the former, in their favour, as a return for their disinterested assistance, and they are necessarily discontented.

We have thus fully stated several of the causes which appear to us to have been at work, more or less visibly, to produce this unhappy schism betwixt two parties whose interests are really one, when properly understood; a schism which is wasting and alarming capital, and thus diminishing the fund from which wages must be paid; whilst it is draining a portion of the operative body of their savings, and plunging many into debt, to compass objects in themselves more or less unattainable, and fortunately so for the seekers.

Perhaps some will think we have made out too good a case for the workman, and been too anxious to throw a veil over his errors. We shall have little space left, we fear, to clear ourselves from this charge, and to show that we as fully appreciate the mistakes and errors of the operative, as we do those of the master. But the former is, we conceive, entitled to the most ample sympathy, as his ignorance as to

the causes which regulate the price of labour, is more the fault of society than his own; and the results of this ignorance ought therefore to be the more leniently dealt with. Our general opinion of Trades Unions is, that if they attempt to interfere in any way with the exchanges in the labour market, they can only produce injury to the operatives themselves. But, if they confine their sphere of operation to the wholesome object of concentrating their energies upon such points in the social condition of the operatives, as are obviously within the scope of their accomplishment, they will do much good, and be the powerful agents in elevating the general status and prospects of the sellers of labour—an object of such transcendant importance, that we are disposed to be very tolerant as to the mistakes that may be committed at its first setting out. The operatives, we think, are becoming sensible, that to effect their social advancement, they must themselves be the prime agents. This is a great truth, if they have learned it; but let them not set about its accomplishment in a spirit of hostility to the other divisions of society, who may not yet have shown much desire to help them forward. No great social good can be effected for them, in our artificial and rickety state, by injuring others, but the reverse; for the different sections of society are so interlocked, that an injury to one, like a wound in the body natural, is propagated through all its members.

We would earnestly request the attention of the workmen, therefore, to Miss Martineau's work, which will clearly show them, *what their Unions cannot effect* in the way of advantage to their interests, as well as what are some of the great evils which they entail upon them, and the still greater with which they menace them and society. This knowledge will be to them, if properly made use of, of the highest importance, inasmuch as it is the first and most important step towards the discovery of truth, to find out where we are not to look for it.

Lastly, with all due admiration of Miss Martineau, we think she has not made sufficient allowance in her pamphlet, for the natural mistakes of the workman. She is so clear-sighted herself, that she may forget how thick a cloud of ignorance is over the rest of society as to all its great concerns. Besides, she is somewhat aristocratically inclined.

We think this has been creeping upon her during the progress of her "Illustrations;" and no wonder, for what male or female head, could withstand such assaults as she has been for some time exposed to? To be a wit among wits, and the cynosure of learned eyes—to have a Chancellor whispering soft nonsense in favour of the Society for Useful Knowledge—and to receive billets-doux from learned professors, perfumed with political economy—whilst all London rages, if but a month elapses without her advent on the stage, —would make the strongest confess their mortality. Our reverence for her genius, and our admiration of the purposes to which it has been applied, are so great, that we have ventured upon this hint, to prevent, if possible, any portion of her great intellectual power being thrown away, or intercepted in its wholesome operation, by the visible effusion of such a feeling as we have alluded to in her works; than which nothing could more effectually mar their beneficial influences.

A Present for an Apprentice; with Rules for his Conduct to his Master and in the World. A new Edition, enlarged. London: Simpkin & Marshall.

And it is both a worthy and valuable present. That parent or guardian who presents it, will manifest a judicious mind; and that apprentice who accepts, and makes it his *vade mecum*, will evince a virtuous heart. This new edition of "A Present for an Apprentice," is enriched by forty pages of additional matter, extracted from "Chambers' Edinburgh Journal" and "Dr. Watts' Advice to Young Men." Were all apprentices moulded according to the pattern here presented, a highly improved set of both journeymen and masters would be given to the world.

Counsels and Consolations; containing Meditations and Reflections on Sixty-two Passages of Scripture, &c. to which are added Four Sermons.—By Jonathan Farr. London: Simpkin & Marshall.

A more noble and momentous task cannot be undertaken, than that whose object is to soothe the troubled mind, heal the wounded heart, and lift the drooping spirit into the sunshine of hope, the regions of joy. To be employed in alleviating the sufferings to which flesh is heir—in giving

strength to those who are enfeebled by trouble—in chasing away the clouds of grief—in fanning the flame of glowing anticipation, and infusing moral courage and religious trust —is to imitate him of whom it is emphatically said, "he went about doing good;" is to put into action the highest and best energies of the human mind; is to copy that melting attribute of our Father in heaven, which we represent to ourselves by the comprehensive word *compassion*.

This volume is eminently a work of compassion. It is medicine, food, and air for the afflicted lonely ones. That medicine is compounded of ingredients gathered in the garden of the Lord; that food is the bread which came down from heaven; that air is the zephyry odour which comes from the paradise of God. Let the mentally debilitated take, eat, breathe, and revive. And if they will but act according to the admirable directions, and affectionate advice of this excellent manual of prudence, meditation, and devotion; they cannot fail to experience great benefit, even when they do not realise a cure. And while they will operate as restoratives, they must also be found to perform their part as preventives, if those who are not yet afflicted will employ them. Mr. Farr has done his part, and done it well too; and if those for whom his little work is designed accept of it, and do their part, no little amount of good will be accomplished.

Cottage Sermons: published under the Superintendence of the Committee of the Christian Tract Society. London: Sherwood & Co. and Society's Office, 2 Walbrook Buildings.

Admirable! we exclaimed, as we took the first three parts of this work in our hand; this is just as it should be. Ay, this is the thing. Plain, short, practical sermons, published at but little more than a penny per sermon. And what earthly reason can be assigned why an excellent sermon at that price, may not do as much good to the careful, reflecting, virtuously disposed reader, as if the same were printed in large type, on superfine paper, and sold for thirty times the sum? This is the age of cheap publications; and many thanks to the Committee of the Christian Tract Society, for acting in the spirit of that age, and giving us ten sermons for the usual price of one. And then they are not passed off under a misnomer, when they are presented to us as Cottage

Sermons. They are really adapted to the cottage; and if cottagers consult their own true interest, their own real good, they will be read there.

The First Part contains three sermons, viz. The inconsistent conduct of professing Christians; God the Universal Father, by Rev. W. J. Odgers; Gratitude to God for daily mercies, Rev. J. C. Means. Part the Second contains four, viz. Prayer, Rev. W. Gilpin; The Lord's prayer, Rev. W. Gilpin; Confidence in God, Rev. R. K. Philp; Family virtue and piety, &c. Rev. J. Harrison. Part the Third contains three, viz. Argument for Providence from the lowest creatures, Rev. R. Aspland; Duty of keeping the law of God continually in view, Rev. S. Wood; Superior advantages if neglected or abused, bring down heavier punishment, Rev. J. C. Means.

The Church Establishment Inconsistent with the Spirit of Christianity, and the Well-being of the Community; a Discourse, by W. J. Fox.

"My text this morning," says Mr. Fox, "is the entire New Testament, every portion of which breathes a spirit of truth, piety, justice, freedom, charity, instruction, and improvement; and every portion of which is, therefore, in accordance with the principles and feelings which, as a congregation, you are invited to express, by petitioning the Legislature for the full concession of the rights of Dissenters; for the dissolution of the unhallowed union of Church and State; and for rendering efficient the public property, which is now perverted to sectarian, party, or private purposes, for the general instruction and advantage of the community."

Mr. Fox's text was the entire New Testament, and the sermon throughout breathes its enlightened, moral, beneficent, godlike spirit. It should be in every one's possession. Its price (3*d.*) will enable multitudes to enjoy its perusal. May they carry its instructions into practical operation.

MONTHLY RECORD.

May 1, 1834.

Unitarian Meeting at Edinburgh.—On Tuesday the 4th March last, the gentlemen of the Edinburgh Unitarian

Society assembled at dinner in the Waterloo Hotel, to celebrate the rapidly increasing prosperity of the cause in the northern metropolis. The Rev. B. T. Stannus acted as Chairman, and Sidney Smith, Esq. as Vice-president. After the usual toasts had been disposed of, the Chairman, in an impressive and very eloquent address, proposed "The progress of genuine Christianity."—The Vice-president then rose, and spoke nearly as follows:

"Mr. Chairman, in a meeting assembled for such purposes, a prominent place is naturally demanded for the cause of civil and religious liberty. I am aware that the subject is a trite one, but I am content that in this it should be identified with every object of permanent importance to the existence or happiness of man. Common are the trees and the fruits and flowers—common is the green earth on which we live, and the blue vault of heaven to which we look—diurnal is the sun himself, that refreshes and invigorates and gladdens,—and, thanks to the patriots and philanthropists, to knowledge and to truth, the theme of liberty *is* trite, its very essence is common—and that which was once the luxury of the few, is now a necessary of life with the many. There *was* a time when it came not trite from the lips of Hampden, when it lived in the solitary soul of Sidney and of Russell, when it was only heard in the gathering murmurs of the embryo Commonwealth, and burst forth for the first time in the dauntless testimony of the Scottish martyrs. What sapped the adamant of tyranny?—The reiteration of this mighty theme. What undermined the towers of oppression?—The ever-returning surge of human rights. One wave bounded forward as another sunk, until liberty, which had been a speculation, became a practice, and freedom, which had slumbered to a dream, wakened to a reality.

"To the high-souled and the good, civil emancipation, however, was not enough. Higher in his destinies than in terrestrial superiority, greater in his aspirations than after temporal enjoyment, nobler in his faculties than in his person, and prouder of intellectual than personal independence, man, freed from his neighbour's chains, refused to be the slave of his opinions—his *hands* were his own, and he would not suffer his *heart* to be another's. His mind was deaf to the voice of authority as the waves had been to Canute, and

refused to listen to a command which said 'thus far shalt thou go, and no farther.' Religion is made for man, and not man for religion. While his intellect is destined to be progressive, it is absurd to expect that his moral attributes will stand still. To fit Christianity to his growing powers, its interpretation, its principles, and its doctrines can no longer remain as the fixtures of creeds, and the tread-mills of catechisms, that are ever going round and never going forward. As its efficacy depends upon its adaptation to the minds of those to whom it is addressed, its strength can only increase and its practical application improve by leaving it free and unfettered to the operation of the discoveries of mental progression. This liberty of conscience, what is it? It is just following the course which the susceptibilities of the human mind dictate, and its energies demand. It is refuting the paradox, that man is made worse by experience, and that ignorance is more trustworthy than knowledge. This is not revolution, it is reform; it is not innovation, it is renovation; it is not theory, it is practice. In truth, like every thing that is great and useful to man, the beauty of this sentiment is its simplicity; and its power arises from its being self-evident.

"To the honour of Unitarianism be it spoken, that to such principles it owes its success. Pioneered by patriotism, cherished by philanthropy, nursed by knowledge, and born of religion, it comes forward to the world arrayed in the simple panoply of truth, and powerful in the armour of reason. To its apostles, and to the asserters of the rights of conscience, it is owing, that we are now privileged to meet together to celebrate the success of a cause which is identified with moral progression. What nobler touchstone of a faith, than its identity with knowledge! What better test of its soundness, than that it owes its life to religious freedom! I have said enough: you are Unitarians, and the sentiment I propose for your approbation is—The cause of civil and religious liberty."

Want of room compels us merely to notice the excellent addresses of Dr. Gairdner on "Free inquiry," and Mr. Neil in proposing "The memory of those who have suffered in the cause of liberal Christianity."—Mr. Shiels gave a sketch of the history of the British & Foreign Unitarian Associa-

tion, and proposed, The prosperity of that Institution, to which the Society owed so much; which was received with great applause.—Dr. Gairdner proposed the health of the Chairman, and pointed out the great accession which the Congregation had made to its numbers since the commencement of his ministrations amongst them. During the course of his speech he was frequently interrupted with cheers.—Mr. Philip proposed the health of the "Rev. George Harris, and the Unitarians of Scotland." This toast was given amidst enthusiastic plaudits.—Many other appropriate and interesting topics were brought forward, and most eloquently illustrated, by various members of the Society, which we have not room to notice. We observed, however, with much satisfaction, that a great addition in numbers and respectability had within a very short period been made to the Society; and were delighted to see in the assembly so much cordiality and such enthusiasm manifested in the principles of the cause, as to convince us that it is permanently and steadily advancing in the Metropolis. N.

Unitarian Association of Ireland.—The Fourth Anniversary of "The Irish Unitarian Christian Society," was held in Dublin, on the 7th and 8th of April. Two sermons were preached before the members of the Association on Sunday, by the Rev. Dr. Montgomery of Belfast,—the one in Eustace-Street, the other in Strand-Street Chapel. In each place the attendance was crowded, and the interest deep and solemn. In the first sermon, the Doctor took a comprehensive view of the difficulties with which Unitarianism has to contend, from the power, prejudice, and fashion of the world; and then, in a very masterly and powerful manner, pointed out the means by which these obstacles are to be overcome. In the course of his sermon, the preacher drew a graphic portrait, coloured to the life, of one of those insidious beings, that, devoid of intellectual dignity or manly principle, insinuate themselves within the domestic circle, and with a sleek outside and downy phraseology, endeavour to infuse their principles into minds limited by natural constitution, or weakened by recent affliction. In this discourse there were some delightful passages, remarkable for vigour of conception, and for deep-toned pathos of feeling. The

evening sermon generally tended to expose the absurdity of that inordinate attachment to religious uniformity which has been so long prevalent, and which establishments and persecution have so vainly endeavoured to effect. The preacher enlarged, with deep and affecting language, on the melancholy results which in all ages of the Church this principle has produced. The general views were sustained and enlivened by some particular illustrations, in describing which, the preacher's voice trembled with emotion, and every heart responded with a kindred feeling. The chords were touched by a master's hand. One of the most powerful passages was an elucidation of the true nature of faith, which stripped the term of the mystified obscurity, so pleasing to fanatics, explained its real import, and pointed out its simplicity and power. Dr. Montgomery's preaching is distinguished by great energy of thought, and by great moral elevation of sentiment; and the delivery is correspondent to this character—impressive and dignified. This preaching is not the tameness of ethical abstraction, nor the boiling effervescence of fanatical zeal; it is the eloquent exhibition of revealed truth and duty—appealing to the principles of our nature, and resting its sanctions on "the Law and the Testimony." In this there is none of that obstreperous bawling and distorted writhing, which the vulgar mistake for energy, and which Channing has so felicitously characterised, by resembling it to "the northern blast that freezes whilst it roars."

On Monday evening, at seven o'clock, the annual meeting of the Association was held in Strand-Street Chapel; Counsellor Moody in the chair. Here was no evidence of what the enemies of Unitarianism assert, and no doubt desire, that it is on the decline and ready to expire. On the contrary, its strength seems advancing to the vigour of youth, and the expression of its sentiments swelling into a tone of majesty and independence. The meeting even at an early hour became very crowded, and assumed the appearance of animated interest. This instead of declining, continued to increase even to the very close. The principal speakers were, the Rev. Mr. Armstrong, the Rev. Drs. Drummond, Montgomery, and Ledlie, Counsellor Porter, Mr. Joel Nathan, a convert from the house of Israel, and Mr. Henry Giles, from the Church of Rome. Mr. Joel Nathan is a Polish Jew, deeply

versed in Hebrew and Rabbinical learning. After conversing with the pastors of almost all Christian sects, both on the Continent and in the British empire; after a patient and disinterested attention to the evidences of fact and prophecy to our Lord's mission; after rejecting the inducements and invitations of orthodoxy, he came forward to profess his belief in Christianity according to the enlightened views of Unitarianism, and to add his name to an unpopular and misrepresented body. His address was distinguished by conciseness and simplicity; and such was the warmth and unsophisticated earnestness of his expression, as he entreated baptism from a Christian, that we are persuaded, none could attribute insincerity of motive, except one who had himself the callous heart of a hypocrite. No open, honest, or generous soul, who understands the connection between artless expression and genuine feeling, would hesitate a moment to receive this son of Israel to his bosom; and even if deceived, such an imposition would be no dishonour to his understanding, and would be more creditable to his heart than that cold-blooded, sinister suspicion, which abandons the unprotected convert to the desolation of a lonely mind. We do not mean to impeach the sincerity of such Jews as profess orthodox sentiments, but boldly do we challenge one of them to produce stronger evidence of sincerity than this descendant of Abraham. Can the orthodox have extensive influence among the Jews? Joel Nathan asserts not: and not merely he, but the great Mendelshon was of the same opinion. The Unity of Jehovah among that people is too strongly impressed on their understandings, and entwined with their feelings—evidenced by too many sacred monuments—connected with too many venerable and endeared associations—and established by too many awful sanctions, to be sacrificed at the shrine of a mystified but virtual Tritheism. Will the Jew resign what every page of his Scripture testifies—what is enshrined in the recollection of his national prosperity—and what, even the lacerations of the persecutors, have only engraven the more deeply on his heart? Impossible. Counsellor Porter, in seconding the resolution which proposed Mr. Nathan as a candidate for baptism, made a speech which it would be injustice to the speaker to abridge. All that feeling, zeal, youthful imagination, and impassioned eloquence could effect, Mr. Porter ac-

complished for the cause of purity, liberty, humanity, and truth. He characterised in the language of indignant generosity, the persecution which Jews have hitherto received, and the injustice of even still branding them with the dishonourable mark of political exclusion. Dr. Drummond spoke with his accustomed energy, fancy, and eloquence. There was especially towards the conclusion of his speech, a glowing beauty of colouring and expression, which animated the zeal, and delighted the imagination of every one present. And here stood Henry Montgomery, the dauntless champion of civil and religious liberty—the opponent of theological tyrants in their incorporated hordes—and the exposer of unreasonable creeds with all their hoary absurdity. Here he stood in the majesty of intellectual strength, and of indomitable virtue; and his voice was raised in defence of conscience in its unrestricted exercise, unfettered by creeds, and unpunished by persecutors. As the minister of his Creator, he asserted the benevolence and glory of his character; as man in the erectness of freedom, he maintained the dignity of human nature. His speech was pregnant with deep reflection and knowledge of man, and held the attention of the meeting as with a giant's grasp.—Mr. Giles detailed the progress of his own mind, and made some remarks on the general principles of Calvinism as contrasted with those of Christian Unitarianism.

This was truly a gratifying display of liberty, intelligence, and Christianity. Many of the orthodox were present, and surely from what they witnessed, they cannot say that Unitarianism is a *cold-blooded* heresy, without vitality or zeal. There were here deep-seated feeling and ardent appeal, exalted intellect and heart-felt sympathies. In this meeting, argument was proposed to manly understandings—not enervated anecdote, and unintelligible cant, and whining experiences, and a thread-bare phraseology, which a morbid enthusiasm may devour, but which a sound intellect must nauseate. Let such persons gain popularity by supernatural machinery in hell and heaven—by wonders, miracles, impulses, and millennial romances; Unitarianism has chosen the better part, of taking the simple Scriptures of truth for the standard of faith, and directing their exertions, not to amuse with the marvellous, nor terrify with the gloomy, but

to expand the heart's best feelings, and exalt intellect to dignified application of its powers. HIBERNICUS.

MOOR LANE UNITARIAN CONGREGATION, BOLTON.—The twelfth anniversary of this congregation was held on Easter Sunday and Monday. The religious services on the Sunday were conducted by the Rev. C. Wicksteed, of Liverpool, who preached in the forenoon from the words, "What the Lord saith, that will I speak," admirably defending the right and enforcing the duty of free inquiry, showing from the evidence of all history, that where this right has been recognised, and this duty fulfilled, there knowledge and virtue have won their noblest triumphs; that where this right has been suppressed, or this duty neglected, there tyranny, superstition, and ignorance have spread their direst desolations. In the afternoon the preacher took as his text Isaiah xxxiii. 6, "Wisdom and knowledge are the stability of thy times," and dwelt in a strain of impassioned eloquence on the advantages of education, and the power which the progress of knowledge among the mass of the people would undeniably have in furthering a righteous and safe reform of existing institutions. This discourse was designed as an appeal to the audience in behalf of the Sunday School connected with the congregation. It was deeply felt and responded to by the individuals present. On Easter Monday, the friends and members of the congregation, to the number of 80, male and female, dined together in the Town Hall, Little Bolton; the Rev. Wm. Smith, minister of the congregation, in the chair. We noticed among the friends present from other congregations, the Revds. F. Baker; T. May, of Stand; C. Wicksteed, Liverpool; F. Howorth, Bury; G. Heaviside, Rochdale; H. Green, Knutsford; W. Probert, Walmsley; J. Ragland, Hindley; G. Wells, Rivington. Most of these ministers, and the following gentlemen, friends and members of the congregation, addressed the meeting: Messrs. F. B. Wright, Liverpool; Boardman, Swinton; J. Brandreth, T. R. Brandreth, H. Holme, R. Holme, and G. Taylor. The meeting was enlivened by the performance of a beautiful anthem, sung by the choir of the congregation, in reply to a vote of thanks proposed by the chairman for the admirable manner in which a number of individuals voluntarily conduct the psalmody of

the meeting-house. The addresses delivered by the various speakers breathed a spirit of the purest Christian charity. Although distinguished by the most decided expression of individual opinion, yet not a word was uttered that could offend. Among the visitors were persons of various religious denominations, yet the expressions of satisfaction were universal, and justly were they merited; rarely have we been present at a meeting of which the interest was more unbrokenly preserved, or the speeches more distinguished for eloquence, liberality, and Christian feeling.—On Tuesday the scholars of the Sunday School, to the number of 100, were abundantly regaled with the remains of the Monday's entertainment, and were afterwards feelingly addressed by Messrs. Wm. Smith, F. Howorth, and F. B. Wright. This arrangement we consider well worthy the imitation of other congregations on occasions similar to the above.—*Bolton Chronicle.*

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The Rev. Noah Jones of Northampton, has succeeded the late Rev. William Rowe, in the charge of the Unitarian Congregation, Derby; and the Rev. J. Meek has accepted the invitation of the Unitarian Congregation of Northampton, to be their minister.

Mr. J. T. Cooper, who has lately finished his preparatory studies for the Christian ministry at the University of Glasgow, has accepted the unanimous invitation of the Unitarian Congregation at Alnwick, and has entered on the duties of his office.

To Correspondents & Subscribers.

The Editor gratefully acknowledges the receipt of the following Newspapers: Coventry Mercury, Manchester Times, Portsmouth Herald, Northern Whig from Newry and Belfast, Bristol Mercury, Bristol Journal, Christian Advocate, Coventry Herald, Bolton Chronicle. Communications have been received from Barrhead—Hibernicus—J. D. T.—G. D.—T. Pine—J. E. Clennell—J. P. on the Gift of Tongues—W. R.—and Obituary of W. Jackson of Leicester, which will be inserted in the Number for June. As we were going to press, we received Notes of the Belfast Controversy between Mr. Porter and Mr. Bagot.

☞ Communications, Books for Review, or Notices of Publications in the Press, all of which are respectfully solicited, sent to Mr. R. Hunter, 72 St. Paul's Church-Yard, London, before the last day of each month, will reach the Editor shortly afterwards.—Newspapers, containing accounts of labours for the improvement of mankind, the exposure of bigotry, the advancement of freedom, may be addressed directly to the Editor, and will be thankfully received.

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INQUIRY INTO THE NATURE OF THE GIFT OF TONGUES.

Relative to the "gift of tongues," there have been two opinions hitherto almost indisputably believed: the first, that it signified a faculty, suddenly imparted by the Holy Ghost, of speaking various languages before unknown; the second, that the object of the *gift* was, that the first Christian missionaries might possess the means of communicating the knowledge of the Gospel to the Gentile nations. The latter opinion has indeed been questioned by a few more enterprising critics; not so the former. Closely as the application of the faculty was connected with its endowment, it was thought practicable to separate them, and to maintain the absurd hypothesis, that the power of speaking in all the languages of the "babbling earth," was imparted to a large number of persons, with no other view than to satisfy their own minds, that in becoming Christians they had not connected themselves to an extravagant and fraudulent system. To me however it appears, that both opinions are equally opposed to evidence; and the considerations that have led me to this conclusion, I now beg to cast *in medio*, in order that attention to, and thereby discussion on, the subject may be awakened.

The subject is embarrassed with too many difficulties to admit of dogmatism; and I beg, in the first place, to deny any partialities for a theory merely because it is my own. I earnestly desire the advancement of truth, and I acknowledge a consciousness of incompetency to attain it in matters encompassed with much less of perplexity than that which I have chosen. I look for assistance in my inquiry, to the talent and research that are so conspicuous in the pages of the *Pioneer*, and to the vast mass of biblical criticism which, from local and other causes, is to me inaccessible; and should the evidence thereby adduced, appear opposed to my present opinions, I shall retire from my humble advocacy of them without the slightest hesitation or reluctance.

But I may be asked my object in thus assailing a *harmless*

point of belief universally admitted in the Christian world. Even admitting that the discovery of truth is nothing, yet I am convinced that the belief is not *harmless;* for it has often afforded the doubter arguments, apparently irrefutable, against that Word on which Christianity is founded. How is it (it is asked) that the Apostles arrogated to themselves powers which they never practically exercised? To this I reply, such powers were never claimed by them. Was it (asks the doubter) the Holy Spirit that taught the Apostles the coarse and inelegant Greek in which the New Testament Scriptures are written? No, I answer; they were written by fallible and unsophisticated men, whose language was their own *natural* and *unaided* acquirement. Why, it is again asked, is ancient history so profoundly silent on a subject so calculated to produce amazement? Is it a probable supposition, that early Christian writers could have placed on record, the acts, opinions, conversations, and miracles of the Apostles, but that from Paul to Tertullian, no writer should notice so astounding a circumstance as that which the gift of tongues is usually supposed to signify; which, if the common opinion be the true one, forms so singular and prominent a feature in early Church history? The sequel, in which I shall endeavour to prove that the prevailing notion is strangely at variance with truth, is, as it appears to me, the only satisfactory answer of which these often advanced and striking questions admit.

Much of the difficulty that seems to surround my subject is removed, when it is recollected, that all *authentic* information relative to it is contained in a part of the second chapter of Acts, and the fourteenth of Paul's first epistle to the Corinthians. We meet occasional references to it in other parts of the New Testament, but nothing sufficiently clear, nothing calculated to give us any idea of the *nature* or *use* of the endowment. The first Christian writers say nothing on the subject; even Peter, who on the day of Pentecost stood up to explain it, and with this intention delivered a long speech, dropped no hint that favours the current opinion. It is only as the darker ages advance, that we find it assuming a settled character, and its nature and objects allowed by universal assent. There is however no authority quoted by those who have touched on the subject, as far as I have been able to

learn, but what we at present possess; and it seems indisputable, that they asserted nothing of importance, but what rested on vague traditionary authority. Were this traceable to a source in the Apostolical age, its force could not be easily impugned; but if these writers had no authority for their opinions, further than that of Scripture, and an unauthorised though perhaps prevailing rumour, all that they wrote or said on the subject adds nothing whatever to the original evidence of the New Testament; and with this alone to guide us, we have as competent facilities for arriving at the meaning of the Apostolical writers on the subject, as any commentator from their age to the present.

That the *intention* of the *gift of tongues* was not the promulgation of Christianity amongst the heathen nations, is my first proposition—the task of proving which, is much facilitated by the ingenious essay of Dr. Middleton. On the supposition that "tongues" signified *languages*, the design of the gift must be sought in the natural use of language. "Proclive erat," says Ernestus, "ad hanc opinionem venire, rem ex vulgari linguarum usu æstimantibus;" and he very correctly adds, "sed id ipsum nec consistere cum iis potest, quæ literæ sacræ de eo dono perspicuæ tradidere." In no passage in Scripture, in no remote hint is the idea conveyed, that the object of *the gift* was the communication of knowledge. I shall, in the first place, examine what Scripture says on the subject, and I submit it to the consideration of my readers, whether such would have been the language used if the prevailing were the correct opinion. From the 8th to the 11th verse of second Acts, there is a difficulty which I shall notice at a future period, but the subsequent part of the chapter affords singular strength to my position. While the multitude were fixed in amazement at what they saw and heard, while some charged the disciples with being "full of new wine," Peter arose to address the assembly, and to set them right as to the nature of what they witnessed. But surely it cannot be asserted, that his words are explanatory of what is supposed to have taken place. He commences by denying the charge of drunkenness, to which the mere fact of men expressing themselves in various languages could not have given rise. He then says, that the circumstance that excited astonishment, was the fulfilment of a prophecy

of Joel's, which he quotes at length. He then enters on a few brief arguments to prove our Saviour's Messiahship, and ends his address with these words: "Let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Now, let this passage be examined with the nicest scrutiny, and it will not be found to contain the slightest reference to the ordinary acceptation of the miracle. Peter does not say that the individuals charged with drunkenness were speaking foreign languages. He does not show what tongues were to them vernacular, and what were miraculously imparted. He does not prove that the disciples had never the means of learning those strange tongues in the ordinary way. Not a word in reference to the natural use of such powers, not a hint that by these means facilities for intercommunication with the heathen were created; but on the contrary, it is declared, that the miracle was calculated to make the *House of Israel* know and acknowledge the Messiahship of Jesus. Now, on the supposition that the common opinion is right, and that Peter had, a few minutes before his address, felt himself suddenly possessed of the faculty of expressing himself in several strange languages, and that he was conscious that others around him were endowed with similar powers, could, I ask—could such have been the tenor of his address? Would not this very strange fact be uppermost in his mind, and the very first alluded to by his tongue? Would he not have mentioned some of the languages spoken, and have referred to the facilities afforded by the miracle, for conveying the knowledge of the Gospel to distant nations? Could he have limited the operation of the "gift" to its effects, in convincing the House of Israel that Jesus was the Christ? If so, the train of ideas in the mind of Peter, must have departed strangely from that produced by ordinary association.

The next and only remaining passage in Scripture, that throws any light on our subject, is 1 Cor. xiv. and this appears to me, all through, less reconcileable to the common acceptation of "the gift," than that in Acts already considered. In the second verse we are informed, that "he that speaketh in a tongue, speaketh not unto men, but unto God," which sentence must either be a recognition of the natural use of "the tongue," or a censure on its abuse; but the context is

decidedly at variance with the latter supposition. In the 5th verse it is stated, that "greater is he that prophesieth, than he that speaketh with tongues, *except he interpret.*" Now surely, if the intention of God, in endowing men with the knowledge of languages, were the promulgation of Christianity, Paul's words at the end of this passage would have been, *except he become a missionary to the heathen.* But let the chapter be examined with the nicest critical care (I mean in the Greek), and I fearlessly affirm, that no allusion will be found favourable to the opinion, that the use of the "gift" was the communion or intercourse of man with man. Ernestus sums up his acute observations on the subject with the assertion, that the gift was "signum veritatis traditæ et acceptæ, non instrumentum docendæ et explicandæ." And in this he is borne out in a remarkable manner, by the prophecy of Jesus, that "these *signs* shall follow them that believe, in my name shall they speak with new tongues" (Mark xvi. 17); and Paul declares, that tongues were given for a "SIGN, not to those who believe, but to those who believe not" (1 Cor. xiv. 22). The earliest ecclesiastical writers who have noticed the subject, agree in this opinion, that it was merely a *sign.* Augustine says, that it was the *sign* by which the disciples might know of the descent of the Holy Spirit. Not to multiply quotations, this opinion is strengthened by the concurrent testimonies of every writer of antiquity who has adverted to the subject, as likewise of Salmasius, Dodwell, Grotius, probably of Erasmus (for he thinks that "the gift" was not perpetual to those who received it), Middleton, Kninoel, Ernestus, and many other laborious and able critics.

It seems strange, that if the promulgation of Christianity were the design of the gift, it should have been so indiscriminately given. Were it conferred on the Apostles alone, the reason of the selection would appear obvious; but so far from this, we find the same gifts of the Spirit shed on all, and exhibited in like results from all who happened to be present at the times when the rite of baptism was solemnised. When Peter and John were liberated from prison, as recorded in Acts iv. they entered into a company of their friends, and while they prayed they were *all* suddenly filled with the Holy Spirit and *spake with tongues.* In Acts x. Cornelius and other Gentile converts receive the Holy Ghost, and

speak with tongues. Again, at Acts xix. it is recorded that Paul found at Ephesus some of John's disciples, the case of whom is a clear proof, that the missionary spirit had not yet produced such effects as might be expected from so evident a demonstration of the will of God as a gift of languages would denote; for at Paul's arrival they were ignorant "whether there were any Holy Ghost." But at Paul's imposition of hands they all *spake with tongues* and prophesied. Wherever the gift is mentioned, it seems to be the ordinary consequence of conversion and baptism, and it is followed by prophesying and praising God. It never excites that astonishment and attention that the miracles of healing produced; these latter were the subject of inquiry before civil tribunals, and it was to work them that Simon offered money to the Apostles; while the gift of tongues seems to have had no higher value in the estimation of the multitude, than what Paul assigned it, when he called it the lowest of all the gifts of the Spirit.

In Dr. Middleton's ingenious essay, he attempts to prove that few of the Apostles understood Greek. Though I think that historical evidence is opposed to this opinion, yet it is unquestionable that their knowledge of the language was exceedingly moderate. Indeed, Jerome apologises for Paul's inability to express himself distinctly in a foreign tongue, and he assigns this as the cause of Paul's anxiety at the absence of Titus, whom he usually employed as his interpreter and amanuensis; but however he may have understood the language, his own acknowledgment contained in Gal. vi. 11, shows how indifferently he wrote it. Having himself written the conclusion of the Epistle, he incidentally remarks on the clumsiness of his autograph, "in what awkward letters have I written." Chrysostom asserts, that none of the Apostles understood "the language of the Gentiles whom they converted, but a foreign one and different from all others;" and Justin Martyr agrees with him, for he pronounces them "illiterate, and without any knowledge of languages." To the advocates of the inspiration of the authorised Version, these assertions may seem contradicted by the declaration of Paul, 1 Cor. xiv. 18, wherein he is made to affirm, that he spake in tongues more than all the Corinthians; but this is evidently a misinterpretation of the Apostle's language and

meaning. Epiphanius says, that Paul intended to connect it with the Greek language, "which Paul boasts of knowing *better* than all the Corinthians." Ernestus thinks it refers "not to the multitude of languages with which Paul was conversant, but to the frequency of their use." Still I must beg to differ from those excellent critics. This mistranslated passage excepted, there is not contained in any version of the New Testament, a single word that countenances the notion that the Apostles were acquainted with the languages of countries distant from their own. They of course understood sufficiently for all religious purposes the Hebrew; and the Syro-Chaldaiic and Greek were both nearly vernacular to them; but of all other languages, they were doubtless ignorant. Nor are there the slightest grounds for supposing that the gift of tongues was ever used, or capable of being used, as the vehicle of oral communication.

DUDLEY, *April* 16, 1834. J. P.

(To be Continued.)

SONG.—BY THE AUTHOR OF CORN-LAW RHYMES.

ALONE in the forest with blossoms of snow,
The beauteous wild cherry is seen;
The dove coos his love-song; the shower falling slow,
Scatters gems on earth's mantle of green.

How swiftly this little rill slides through the grass!
More swiftly our pleasures depart;
Like the hues of a cloud, like a vision they pass,
And leave nought but gloom on the heart.

Our youth is a flower, and its fragrance is love,
And its beauty to perish was made:
Ye mortals! oh, pluck the sweet flower as ye rove—
Oh, snatch the frail flower ere it fade!

REMARKS ON SOME PASSAGES IN THE LIFE OF REV. ROBERT HALL BY DR. OLINTHUS GREGORY.—LETTER II.

To the Editor of the Christian Pioneer.

SIR,—The account given of Mr. Hall's introduction to Mr. Robert Robinson, is attended with considerable interest. He had "been so fascinated with his manner" in the pulpit as to resolve to imitate him, but relinquished the attempt

from soon perceiving that it was unsuited to his talents, and because, as he said, "he was too proud to be an imitator." Shortly after this, at the age of twenty-three, he was for the first time in his society. Dr. Gregory here commences with asserting, that "Mr. Robinson was affluent in flatteries for those who worshipped him, while Mr. Hall neither courted flattery, nor scattered its incense upon others." As Mr. Robinson "had about this time passed to the verge of Socinianism," than which no step could be less suited to obtain worship by flatteries, this reflection upon his sincerity only serves to show the prejudice of the writer. The integrity of few men has been put to a severer trial than that of Mr. Robinson must have been, on embracing a sentiment which converted the high esteem and admiration of a large proportion of his former adherents into feelings of an opposite character. We cannot much wonder that blind bigotry, strengthened by worldly interest, and supported by the concurrence of numbers, should not hesitate in pouring its remorseless execrations on the devoted head of an ingenuous confessor; but that cultivated minds should fail to perceive that principles, whether in themselves correct or erroneous, held forth at the hazard of forfeiting the good will of long-valued associates and admirers, and the probable sacrifice of large pecuniary contributions, afford testimonials to a force and independence of thought, and an uprightness of character, which entitles it to the esteem of all honourable and enlightened men, is a problem which is not so easily solved. Certain it is, that all religious bodies who act upon the plan of ejecting those from among them, whose avowed opinions differ from their standard of "orthodoxy," take the most effectual means of preventing the rise and progress of all honest application of the mental powers to the study of sacred truth; its results being no sooner manifested than they are exposed to execration! We are informed that "in the course of some discussions" at this interview, "Mr. Hall, as most of those who were present thought, completely exposed the dangerous sophistry by which Mr. Robinson endeavoured to explain away some very momentous truths;" and he is represented as "losing his usual placidity and courtesy," while observing that "the company might be much better employed than by listening to a raw schoolboy, whose head

was crammed with Scotch metaphysics." "Nothing," it is added, "but a consciousness, that 'the raw schoolboy' had defeated him, would have thus thrown him off his guard." But could Mr. Robinson have received conviction of the truth of those tenets which were so closely interwoven with all his early and long-cherished associations, and with that influence which he had exercised over a large body of friends and admirers, would he not gladly have embraced his former conclusions? It seems he could not be made to perceive the sophistry of the arguments by which, through much struggle with his former persuasions, he had become convinced that "the God and Father of our Lord Jesus Christ" must not be confounded with his Messenger and Anointed. To prove the reverse of this plain and most momentous position, has afforded one of the widest fields for the exercise of the merest sophistry, while nothing can be more inimical to its nature than the plain scriptural statements, and common-sense arguments, by which this obvious position is maintained. At a more matured state of his reasoning faculties, Mr. Hall himself represented metaphysics as a barren "arena, fit only to try a man's skill in intellectual gladiatorship." Employing it, however, in support of a supposed obvious sense of certain passages, which are really of a highly figurative signification, a sense at variance with the dictates of plain reason and Scripture, might, "in the opinion of those who were present," give him an advantage over even "the elder" in his efforts to set forth their true meaning when divested of their Asiatic imagery, and released from the incumbrances of modern "orthodoxy." And the result of this contest between so young a champion, for a cause on which he imagined "all his salvation" was founded, with one who was viewed as an apostate by the partial tribunal who witnessed it, probably operated not a little to confirm his confidence in the object of "all his desire."

From a very frank statement of Mr. Hall's religious principles, addressed to "the Baptist Church at Bristol," it appears that in 1790, about his 27th year, his reason was engaged in a conflict with some of the harsher points of Calvinism. He declares his faith in "the proper divinity of Christ; and in his merits as the sole ground of acceptance with God;" but denies "the imputation of Adam's sin to

his posterity," and maintains that we are liable to condemnation, only for our own actions; and while he avows his belief of the divine decrees in their application to all events, and among others to those of "the finally saved," he regards this "as a different thing from the doctrine of absolute election and reprobation." He farther declares, though "*as a mere metaphysical speculation*," his opinion, that "the thinking powers and faculties are the result of a certain organization of matter; and that after death, man ceases to be conscious *until the resurrection*." But in the March following, on the death of his venerated father, "he called to mind several occasions on which, 'partly by the force of reason, *partly by that of tender expostulation*,' he had exhorted him to abandon the vague and dangerous speculations to which he was prone. On this solemn occasion he renounced *materialism*, which he often declared 'he buried in his father's grave.'" He probably thought that a mere speculation should be made a sacrifice to his filial affection. But beside that this is no very satisfactory way of disposing of an opinion, is it correct to think that the death of the conscious principle in man, that which essentially distinguishes him from inanimate matter, and its revival and elevation to immortality, "by the mighty power of God," is a *mere* speculation? So thought not the Apostle when he said, "If the dead rise not, then they who are fallen asleep in Christ are *perished*." The resurrection is the only medium through which the Gospel imparts to us the assurance of *any* future existence; and its immortality is that glorious event which was exemplified in Christ himself, when, to adopt the words of his prophetic ancestor, having been "brought to the dust of death," he was raised from the dead to a state in which "he dieth no more, death hath no more dominion over him." If this were not true, then was "the preaching of the Apostles vain," and our "faith is also vain."

The following account is given, p. 87, 88, of another of Mr. Hall's advances toward "orthodoxy." He had, it seems, for some years, uniformly avoided the use of the phrase, "the influence of the Holy Spirit," substituting for it, "the influence of the Spirit of God." This proceeded from his doubting "the distinct personality of the Holy Spirit. But about this time (1799), he was struck with the fact, that

whenever in prayer, he was in the most deeply devotional frame, 'most overwhelmed with the sense that he was nothing, and God was all in all,' he always felt himself inclined to adopt a Trinitarian doxology. This circumstance occurring frequently, and more frequently meditated upon in a tone of honest and anxious inquiry, issued at length in the persuasion, that the Holy Spirit is really and truly God, and not an emanation. It was not, however, till the year 1800, that he included the personality of the Holy Spirit in his statements of the doctrine of spiritual influence." But can it be reasonably doubted that this disposition to address the Trinity of persons, "when in his most devotional frame," proceeded from the force of example and habit? This was the form of worship, which, from the first dawning of his faculties, he had been taught both by precept and practice, as of sacred and indispensable obligation; and as, in the exercise of prayer, he was accustomed not merely to *humble*, but to "*prostrate*," which too commonly means, absolutely to abandon the plain dictates of the understanding, under the persuasion that it constitutes the most solemn and acceptable of devotional exercises;—can it appear surprising, or be supposed to afford the least indication of supernatural influence, that he should on those occasions fall into his habitual trains of thought and expression? These being much meditated upon, a variety of associations, sympathies with those by whom he was surrounded, considerations of the supposed calls of duty, usefulness, &c. overcame the more sober dictates of his reason, which, too much like its imputed character, rose in rebellion against his long-cherished sentiments of devotion. Such appear to have been the manifest causes of this retrogression in a mind at once upright and "by nature" powerful. No mention is made of any appeals to Scripture, with common sense as its interpreter, in bringing about the change; and it is observable, that he abstained from short expositions of the sacred text, even in his own family, under the impression, that "he was not competent" to this mode of deducing instruction. Is not this strange? are not a large proportion of the Scriptures written in the style and manner of plain men, for the use of understandings of every grade? and yet is the simple exposition and illustration of their sense and application, a task to which superior

understandings, trained for the express purpose of administering their instructions, are incompetent? This certainly is a far less pretending office than the delivering in their own language, that Gospel, the authentic records of which are handed to us in the words of the Apostles and their companions. Were this simple but fair and satisfactory mode of imbuing the mind with scriptural wisdom regularly adopted, it would speedily wipe away much of the rubbish of accumulated and prevailing error; and it may be justly questioned, whether the constant practice of dwelling upon generalities can ever make us duly acquainted with the details of Christianity, either in doctrine or practice.

So unsatisfactory or unnecessary does Mr. Hall appear to have considered even his most elaborate endeavours to throw light on the sacred text, that when, at the particular request of Dr. Ryland and Mr. Fuller, he had expended "more than two years in a critical examination of the New Testament, and in making and arranging corrected translations," he not only desisted from his design of publishing them, but destroyed the manuscript "in consequence of finding that Macknight in his new translation of the Apostolic Epistles had anticipated *some* of the corrections which he thought most valuable." What "the difficult texts in the New Testament" were, to which his highly "evangelical" friends directed his attention, we are not informed; but happening about the period when several texts which had long been considered as main pillars of the Trinity, had been shaken by the corrections in Griesbach, brought prominently forward in the "Improved Version of the New Testament," with its admirable "Introduction" and many valuable notes, we may reasonably conclude, that such passages, with others which might be thought best suited to lend assistance in supporting the unwieldy but tottering edifice of orthodoxy, formed principal objects of the investigation. But the destruction of the fruits of a long and deliberate intellectual labour, argues but little for his confidence in the results of this mode of maintaining a system, which, from the particulars we are about to notice, seems, through the operation of very different causes, now to have taken a very strong hold of his affections.

MAIDSTONE. THOMAS PINE.

ELOHIM.

Much stress has been placed on the word "Elohim," by orthodox disputants in the Trinitarian controversy; and its plural termination has been referred to with a confidence as triumphant, as if it contained the decision of the dispute. Independently of this known idiom, not merely of Hebrew but many other languages, a little patient examination, candour, and common sense, will at once perceive that it proves nothing for the Trinity; because, in a plural sense, it proves too much. The Trinitarian's own statement of his doctrine will evince this most clearly. In *one sense*, he asserts that God possesses unity; in another, plurality. To the whole being, according to his conception, he applies the term "*God;*" and the *plural distinctions*, he denominates *persons*. No Trinitarian, I conceive, will say, that this statement misrepresents his doctrine. Let us now examine how the case stands. The term "God" is placed, even by orthodox admission, for "a oneness" of essence; and although they resolve this into a certain plurality, they never apply the term "God" in a plural form, but are forced to invent another word to preserve a mystical consistency. Thus, they never say "Gods," but "persons." And what is more astonishing, though predicating the term of each person separately, yet even of the three collectively, they make it a singular noun. Let any unbiassed mind judge whether the Hebrew word before us includes any such distinction. There is not in the whole Bible such a term, nor one correspondent to it, as "person" in the scholastic sense. Now, "Elohim" is either a real plural or it is not. If it be a real, and not a formal plural, it does not mean "persons," but "Gods;" and this would necessarily establish a system of polytheism. The singular means God; the plural, of course, must be "Gods." This the lowest common sense can apprehend, and could never have been mistaken, had not the eyes of men's understandings been blinded by the metaphysical dust of the schools. Let Trinitarians choose this alternative, either to admit that it is a plural word put for a singular idea according to a particular idiom; or else, it is truly a plural word, and infers the repetition of the singular. If they choose the first, they resign the Trinity; if the second, they must not consider it

uncandid to say, that their view certainly includes a plurality of Gods.

At the risk of repetition, I shall venture a few words more on the distinction between the singular and plural in words and things. These distinctions exist in all languages, and must be founded on the original principles of our mental constitution. Whatever the mind conceives as one existence, is expressed by a singular form of the word. When the word assumes the plural form, it implies a number of such existences separate and distinct. There is no instance in which a plural term signifies distinctions in unity, and not singulars repeated. Does any language supply an instance? If so, let it be produced. Thus, *men* cannot mean some plurality in the *manner* of man's being, but a number of separate individuals. This principle holds without exception. To say that "Elohim" is one, would be to beg the question. On what principle, then, I ask, can it be said to express some plural quality in God, and not a number of separate and distinct Gods, according to the invariable nature of plural words? There are some terms which seem to infer a singular aggregate, and plurality as to the individuals of which it is composed, as a "congregation." But such collective terms infer no unity of existence, they are the mere creations of the mind, and the idea is properly one of number. How could language contain what baffles conception and opposes reason? A pure unity containing plurality, and a distinct plurality including an essential unity!—Impossible. No term could bear two such meanings, for, in the nature of things, one must of necessity exclude the other. When such a word shall be produced, then the same figure may be defined as including the properties both of a square and circle.

Men will give such representations as these, and yet speak with haughty confidence about the absurdity of transubstantiation; and yet I cannot discern why, if I believe one contradiction, I may not believe a thousand. If difficulty enhances the value of faith, the understanding which calmly considers these, and yet assents to them, has the largest claims that credulity can give.

HIBERNICUS.

ON THE LAWS OF CHRIST, AND THE FREEDOM OF INTERCOURSE AMONG CHRISTIANS, AS REPRESENTED BY THEODORET.

(Concluded from page 233.)

To the Editor of the Christian Pioneer.

Sir,—Theodoret observes, that in his time, all descriptions of people, "not only those who preside in the churches, but smiths, and wool-combers, and tailors, and all sorts of artificers, yea, and women, and maid-servants, and the country people, as well as those who dwelt in cities, were able to understand and to discourse of the Christian doctrines;" and that it was for the express reason that all descriptions of persons should share in the benefit, that God "made use of fishermen, and publicans, and a tent-maker, as the instruments of conveying such divine and useful knowledge,—not altering the manner of speech to which they had been used." And it appears evident, that the principles of Christianity could never have obtained that searching as well as most extensive influence, forming, as it were, the mind and its affections anew, enlightening its conceptions with truths of the utmost sublimity, breathing a sound and benign morality through the heart and life, without being rendered so intelligible to plain understandings, unversed in the refinements of literature, and so familiarized to their thoughts, that they could with ease make them the subjects of their discourses and conversations—could, with pertinence and energy, "give a reason of the faith that was in them," and could impress with persuasive eloquence its obligations upon each other. And it seems that facilities were afforded for such rational and salutary exercises in the time of this writer, and that they were employed to the most useful and beneficial purposes. Is it not to be regretted that in the present day, there appears so little disposition to the use of a practice, without which it can hardly be expected that "the spirit of truth," the life of Christianity, can be maintained; and that in the very constitution of our churches so many obstacles should be imposed to its exercise? Though much allowance must be made for the power of long-prevailing customs—though our church establishments be in every respect hostile to the freedom of thought and discussion—the clergy, the doctrine, the matter, and the forms, being wholly determined *for* the people by ecclesiastical decrees, apparently as unalterable as

those of the Medes and Persians; made, indeed, at the first emerging from the Egyptian darkness of papal ascendancy, but which, it seems now to be questioned, whether any existing authority, either of church or state, may presume to vary, and thus the *laity* seem excluded from uttering, or scarcely forming an idea from the workings of their own minds, without incurring the reproach of heterodoxy; and though the separated communities have proceeded too much upon the same system, being little more than humble imitations of the great establishments from whence they emanated; yet surely it might be hoped, that where mystery is abandoned, and religious convictions are professedly based on free inquiry and sound argument, a privilege would be allowed and occasionally exercised by its members, at least equalling that which was allowed in the Jewish synagogues to their members, and even to strangers coming among them. That such a privilege has not been used, or hardly recognised in the ordinary assemblies of Unitarians, I am willing to believe, arises more from the force of habit, and the fear of disorders apprehended to arise from so considerable an innovation upon long prevailing customs, than from any disapprobation of the principle, that in religious, as in civil and political meetings, the members in general, under proper regulations, should enjoy and occasionally exercise such a privilege, by stating their sentiments to their fellow-members. Such an object indeed, may require that lesser and more select meetings than those which form our congregations, should be organised, for the purpose of a less formidable exercise and display of talents hitherto unaccustomed to such efforts. But I beg to put it to the good sense and feeling of our Unitarian brethren, advocates for the freedom of inquiry, and lovers of Christian truth in its simplicity, whether meetings for the purposes of free communication and discussion, in which religious truth in its several branches may be examined and discussed with freedom and candour; and in which especially the Scriptures, more particularly those of the New Testament, might undergo a careful mutual examination and illustration, with regard to its purport, its evidences, and its obligations, would not, if conducted with that discretion and attention upon which we have a right to presume from such meetings, greatly conduce to the furtherance of Christian

knowledge, and to its sacred and most salutary influences on moral and social life? Such a practice would evidently be following up the spirit of many admonitions we receive from our ministers, by exercising our minds in the examination of the Scriptures; and by the mutual cultivation of our Christian piety and love, and in proportion as these blessed influences are produced, would open more wide, and give new animation and diversity to their sphere of usefulness.

HOMO.

EPITAPH.

HAIL, holy Light! 'tis thine to pierce the gloom
That shrouds a son's, a brother's early tomb:
Few days on earth, and full of trouble given,
For him remain the endless days of heaven.
Nor triumphs Death, as once, a victor foe:
This mortal shall with life immortal glow;
The plant revive, though wither'd be the flower,—
'Tis sown in weakness, to be raised in power. C. R.

BIOGRAPHICAL NOTICES BY JARED SPARKS.—BISHOP HARE.

No particulars can now be collected respecting the early life of Francis Hare. The time and place of his birth are equally unknown. We first hear of him at Eton school, where he received the rudiments of education preparatory to the University. In due time he was entered at King's college, Cambridge, and became a fellow of that foundation.

While in this capacity, he was entrusted with the tuition of the Marquis of Blandford, the only son of the Duke of Marlborough, and, by the Duke, was appointed chaplain general to the army. In regular course he took the degree of doctor of divinity.

By reason of his connexion with the army, his thoughts were turned into the channel of politics; and he first appeared, as an author, in defending the war and the measures of the Whig administration. His writings on these subjects were chiefly published before the year 1712. He wrote "The Barrier Treaty Vindicated," and also a treatise in four parts, entitled "The Allies and the late Ministry, defended against France and the present Friends of France." These

tracts are said to have been much altered and amended by Maynwaring, and printed under the eye of Oldmixon.* They were serviceable to the war interest, in opposition to the strictures of Swift, and the efforts of the Tory party. Tindal often refers to them, in his continuation of Rapin, as valuable historical documents respecting that period.

In the discharge of his official duties, Hare followed the army to Flanders; but how long he remained there, or when he resigned his station as chaplain general, does not appear. Soon after the publication of his political pieces, we find him advanced to the deanery of Worcester, and engaged with great warmth as the coadjutor of Sherlock, Potter, Snape, and others, in the famous Bangorian controversy.

About four years after Hoadly preached his sermon on the Kingdom of Christ, when the controversy to which it gave rise had already raged to an extraordinary height, Hare published an elaborate discourse, in the form of a sermon on *Church Authority*. In this discourse, Hoadly saw, or fancied he saw, many artful though indirect attacks on his sermon, and its whole tenor was opposite to the principles which he had avowed and defended. Nothing more was wanting to rouse the spirit of Hoadly, who was ever ready for action, where truth was to be promoted, or his own sentiments vindicated. Notwithstanding the numerous contests then on his hands with some of the greatest men of his time, he hesitated not to encounter this new opponent with the weapons of controversial warfare, in the use of which no one had acquired greater confidence, or been more successful. He replied to the discourse on Church Authority, with his usual ability, and perhaps with more than his usual acrimony.

Hare contented himself at first with a few strictures on Hoadly's reply, in a postscript to a succeeding edition of his discourse, in which argument abounds less than wit, and dignity less than satire. He felt keenly the shafts of his adversary, and endeavoured to destroy their force at one time by ridicule, and at another by personal reflections, neither of which comported with the gravity of the subject, or the character of an honourable disputant. His wit has more point than delicacy, and his animadversions more severity than justice.

* Gentleman's Magazine, vol. xlix. p. 441.

The postscript commences with a hint, which was no doubt intelligible to Hoadly, who had now been Bishop of Bangor nearly four years without once visiting his diocess. It is presumed he had reasons for this neglect satisfactory to himself; but the world did not choose to understand them, nor to admit them as an apology. Hare was not reluctant to fall in with public opinion, and to make the most of it. "I was apprehensive," he observes, "that the publication of this sermon might give the Lord Bishop of Bangor some little trouble, and for that reason, among others, was against it, as thinking it a mean and ungenerous part to add to the number of his adversaries, when he had already so many on his hands; especially at a time when I had good reason to believe his Lordship's thoughts were wholly taken up with business of another nature; I mean the *primary visitation* of his diocess, whither I concluded he was gone or going soon; though I find since, I was mistaken."* This was a seasonable hint, but it was lost on the Bishop of Bangor, who never visited his diocess till he was transferred to another bishopric. Hare next wonders, that the Bishop should waste his moments on a discourse hastily drawn up in two days' time, without premeditation, and published with reluctance, at the earnest solicitation of friends. Whoever reads the discourse, perceives it to be a work elaborated with great care, running back into antiquity, and ranging widely in the fields of modern learning, and must acknowledge this to be a piece of affectation which might have been spared.

Hoadly had ventured to prophesy something, in which the author's theological learning was concerned. "His Lordship's skill in prophecy," says Hare, "I dispute not; but am ready to allow that he knows as much of things to come, as of those that are past."† Hoadly expressed himself occasionally in high commendation of his opponent's general acquisitions and talents as a scholar; but Hare would not take him at his word, alleging that his compliments were intended only to give a keener edge to his satire. "Whatever the meaning of them be," he adds, "as I have no right to one, so I greatly despise the other, and am willing they should be set against and extinguish each other, and so all pass for nothing; which is the only way to make these parts

* Hare's Works, vol. i. p. 161. † Ibid, p. 163.

of his Lordship's answer, of a piece with the rest of his performance; of which and his other writings in this controversy, it must be allowed his Lordship judges very truly, when he says, they are *faint resemblances* of Mr. Chillingworth's."* Such was the spirit of Hare's first remarks; but these were intended only as a feint to draw the public attention away from the arguments of Hoadly, till he should have time to prepare a more formal answer.

This was in readiness, and published about a year afterwards, entitled *Scripture vindicated from the Misinterpretations of the Lord Bishop of Bangor*. Formidable for its learning and its length, this answer was not wanting in candour and soberness, excepting, perhaps, some parts of the preface, in which the reader is too often reminded of the postscript. Witty the author must be at times; but he has a dull, pragmatical way of criticising words and phrases, which soon becomes tiresome; and what is still worse, the point of his argument is lost amidst the barren discussions about words and syllables through which he forces his reader. Whoever will reason, must talk rather of things than of words. Hare knew more of Latin and Greek, than of theology; and, in vindicating the Scriptures, he sometimes forgot that he was not writing notes on the classics.

In the Bangorian controversy, our author sent out another piece, called a *New Defence of the Lord Bishop of Bangor's Sermon*. The title is ironical, and such is the general turn of the production itself. The writer feigns a deep concern for the fate of Hoadly's sermon, and is surprised that neither he nor his friends have hit on a mode of defending it, which he kindly suggests, and which is no other than to prove from its numerous defects, that it was composed in great haste, and given to the public without revision. In establishing this proof, the style first comes under notice, and here the author finds a favourable opportunity for indulging himself in his grammatical propensities; he runs into all the extremes of hypercriticism in weighing the Bishop's periods, measuring the force of his adverbs, and displaying the extravagance of his metaphors.

The argumentative part is next examined, and discovered to be full of contradictions, on which no man in his senses

* Hare's Works, vol. i. p. 168.

could have deliberately blundered. The inquiry at length leads to the conclusion, that "his Lordship has only raised a thick dust, but proved nothing." This New Defence has specimens of pungent satire; it is sometimes trifling, but its irony is well sustained; it makes no pretence to serious argument, and it contains none; it leaves impressions, however, which it requires the strength of argument to remove. And so the Bishop of Bangor evidently thought, for his reply, entitled "The Dean of Worcester always the same," is one of the most spirited, severe, and powerful of all his performances.

In the year 1727, Dr. Hare was advanced to the bishopric of St. Asaph, having been previously removed from the deanery of Worcester to that of St. Paul's. He was translated to the see of Chichester in 1731, which, together with the deanery of St. Paul's, he retained till his death.

During his residence at the University, and for some time afterwards, a warm friendship subsisted between him and the great writer and classical scholar, Dr. Bentley; and when he went into Holland as chaplain general of the army, Bentley put into his hands a copy of his notes and emendations to Menander and Philemon, to be delivered to Burman, the celebrated professor at Leyden. Bentley also dedicated to Hare his "Remarks on the Essay of Freethinking," which Essay was supposed to have been written by Collins, formerly Hare's pupil. With this dedication he was much gratified, and returned a flattering letter of thanks to the author.

Unluckily this friendship was not destined to be of long continuance. It was interrupted and finally broken off, for reasons not well known, but as Dr. Salter insinuates, not very creditable to either party. They were both critics, both addicted to similar studies, and the world has been ill-natured enough to spy out the seeds of their growing disaffection in the jealously of rivalship. As their evil stars would have it, they fell on the design of writing notes to the same authors. Hare had published an edition of Terence, and was preparing his favourite Phædrus for the press, when he was surprised by the intelligence, that his friend Bentley was engaged with both of these authors, and would shortly bring them out together. What real grounds of dissatisfaction existed on either side, or where the greatest

blame belongs, cannot now be ascertained. No more can be said, than that an irreconcileable enmity followed.

Bentley left out the dedication in the second edition of his Remarks, and mentions not Hare's name in his Terence. In looking about for the reasons of the first coldness between these distinguished scholars, suspicion has fastened on an early cause. By some unaccountable accident, the papers which Hare took in charge for Burman, missed of him, and found their way into the hands of Toland, then at Amsterdam. Bentley is imagined to have suspected something more than involuntary mistake in this affair, which, it is thought, may be gathered from a passage in the introduction to his Remarks, containing a shrewd compliment to Hare for the manner in which he had executed his commission. This is no better than conjecture. The papers reached Burman at last, and he wrote a preface, remarkable for little else than abuse of Le Clerc, which Bentley was wise enough to omit in the Cambridge edition.

Hare did not fall behind his antagonist in the violence of his dislike, nor in his pains to make it public. His *Epistola Critica*, addressed to Dr. Bland, is a professed attack on Bentley's Phædrus, although, in addition to some trifling, and much profound criticism on that work, it is made a vehicle of spleen and personal censure. He boasts of convicting Bentley of ignorance, plagiarism, and all the sins to which an author can be tempted; and, not satisfied with achievements like these, he proceeds to assert and prove, that the world had been egregiously mistaken in its estimate of the editor's scholarship and critical sagacity.

He is surprised beyond measure, that any thing so imperfect as Bentley's Phædrus, should come from a man of such reputed erudition. Many passages needing emendation, are left untouched; with others, quite sound and unadulterated, the editor meddles to their injury; almost every thing of seeming value, is pilfered from some preceding writer, and frequently without acknowledgment. And even in this, there is much that is spurious; trifling conjectures neither necessary, nor supported by the authority of manuscripts; and some things manifestly false and absurd.

The only branch of knowledge, in which he allows Bentley to excel, is that of the Greek metres, and the mysteries

of Greek verse. Here he permits him to sit in the chair of pre-eminence. He takes care, however, to deduct as much as he can from the value of this concession, first, by charging Bentley with the folly of holding the learning of all other men in contempt, who do not consider this kind of knowledge as the greatest human attainment; and, secondly, by going to the other extreme, and pretending, that it is comparatively worth nothing. He says, and perhaps truly, that it will make no man a better citizen, nor a better Christian; and adds, that a single point of theology, or a chapter of the sacred Scriptures, or a question in history and chronology, to say nothing of the sciences and of jurisprudence, frequently demands more time and study than are requisite to pursue the whole doctrine of trimeters and tetrameters from its first elements to the bottom of its deepest mysteries.

The spirit of these remarks is intended to apply only to the extreme case of Bentley; and it would be unjust to represent this spirit as in accordance with Hare's general sentiments. No man was a greater friend to learning in all its departments, as his example testifies, and also his beautiful eulogy on learning, contained in the preface to "Scripture Vindicated." Bentley knew the prodigious extent of his own learning, and was fully sensible to the admiration which it drew on him; but he seems not to have been aware, that its relative value was very much diminished by its being so remote from common life, and that, had all men been as learned as himself, the affairs of the world must have stopped. A man may spend his days in counting pebbles on the seashore, and become profoundly learned in their shape, colour, dimensions, and weight; another may labour for years to write a poem in which every word shall begin with the same letter; a third may enumerate the syllables and letters in all the works of Aristotle and Aquinas, and tell the very page and line in which every one is found; and a fourth may do any other feat, which shall be an equal test of his industry, memory, or perseverance; but society would receive neither wisdom nor profit from their futile labours.

(To be concluded in our next.)

THE DECLINE OF GENUINE CALVINISM.

(Continued from page 213.)

It is a remarkable fact, that the distinguishing doctrines of Calvinism were not heard of in the Christian church, till the fourth century of the present era. On this point there scarcely exists a difference of opinion amongst competent judges. Whatever the Scriptures may be supposed to teach in reference to Calvinistic sentiments, the earliest and the best, because the purest, ages of the church, had not been led to the discovery, but received as the truth of God, opinions which are either diametrically opposed, or essentially different to the teachings of the Genevese Reformer. Even Austin, who first taught the opinions which Calvin revived, and which he stamped with his own name and seal, prior to a controversy in which he engaged with Pelagius, and by which he was led (as many others in the heat of disputation have been led to advance extravagancies) to the development of the astounding doctrines now termed Calvinism, entertained the same opinions concerning the freedom of the will and the power of man to do the requirements of God, which had been held by the Christian fathers who had preceded him. This fact we learn, not merely from inference but from the avowal of Austin himself, and from express statements in his writings. But he was brought into controversy, and his deliberate judgment gave way before the ardour of debate and the desire of victory; baffled in one position, he had recourse to another, till at length he struck out the system afterwards designated Calvinism. After he had committed himself in the avowal and maintenance of this extraordinary system, he could not with consistency retract. What he had advanced, he found himself obliged to adhere to, and it is not improbable, that the ardour of the contest and the passions which it excited, so affected his judgment as to make him really and truly believe opinions at which himself previously to the controversy would have been amazed.

His antagonist, we have intimated, was Pelagius. He was a British monk, and allowed by Austin himself to have been a man of irreproachable morals. With Alestus, another monk and a native of Ireland, he travelled in company, and resided with him some time in Rome, a little after the year 400. These two men, as far as we can learn, held no opinions dif-

ferent from those which had generally been entertained by the Christian writers of the same age; but being men of sense and virtue, they opposed with warmth some growing abuses and superstitions, especially with respect to the efficacy of baptism.

This rite, it was by some maintained, possessed the power of washing away sin. As an argument that baptism could not of itself be of any avail to the pardon of sins, Pelagius urged the application of it to infants who had no sin: he maintained that nothing but good works are of any avail in the sight of God; and that to these alone, which it is in every man's power to perform, the pardon of sin by God in Christ is annexed. It does not appear that these doctrines, which are the outlines of what has since been called the Pelagian heresy, met with any opposition at Rome. But in Africa, Austin, Bishop of Hippo, set himself to oppose the opinions of Pelagius. He was first staggered, he himself informs us, by hearing it asserted, that infants are not baptised for the remission of sins, but only that they might be sanctified in Christ, by which was probably meant that they were dedicated to God in Christ, and destined to be instructed in the principles of the Christian religion. Upon this, Pelagius and Austin were gradually engaged in a warm contest, in the course of which, Pelagius probably, and Austin certainly, was led to advance more than had originally occurred to them, in order to make their system complete.

Previously to this controversy, Austin had been engaged in a dispute with the Manicheans, and he now found himself shackled by many positions which he had then advanced. In order, therefore, to maintain himself in the present conflict, he was constrained to renounce and to explain away much of what he had formerly set forth. The positions which he was led to advance against Pelagius, have the closest resemblance to the doctrines espoused by Calvin. The human will, without the power of divine grace to bend it to good, was free only to do evil. As the heathens were devoid of this grace, none of their works were properly good, and even the good works of Cornelius would have availed nothing without faith in Christ. The best that could be said of such works, was, that they were *shining sins*. All men are involved in the sin of Adam; even infants derive sin from

the first progenitor, and are on account of that sin obnoxious to punishment. Austin appears, however, to have been more tender-hearted than some who came after him, and to have been shocked at the thought of infants suffering the torments of hell, merely for the sin of Adam; and he therefore maintained, that though they were in hell, their punishment was so small, that they would rather choose to exist under it, than not to exist at all. This notion was afterwards improved. A separate apartment in hell was constructed, and termed *limbus infantum*. Since, according to his doctrine, the very first motion towards any good work, as faith and repentance, is immediately from God; and since it is not in the power of man to contribute any thing towards it, Austin was obliged, in pursuance of his opinions, to maintain that God had of his own arbitrary will, predestinated to eternal life all that were saved; while the rest of mankind were left exposed to a punishment which they had no power of avoiding.

Austin, whose influence in the churches of Africa was uncontrolled, procured the opinions of his adversary to be condemned, in a synod held at Carthage in 412; but notwithstanding this condemnation, they prevailed. The Pelagian doctrine was received with great applause, even at Rome. There the conduct of the Bishops of Africa, who had stigmatised it as heretical, was censured and condemned; and the Pope (Zozimus) was at the head of those who favoured Pelagius. Austin's doctrine of predestination, was not confirmed by any council, within a century after his death; and though it was defended by the most celebrated divines in the west, it was never generally received in the east: in Gaul it was much controverted, and the favourers of it explained its principles with more or less latitude. Alas! this controversy, which began with the doctrine of grace, and was extended to original sin and predestination, rent the church into the most deplorable divisions, and has extended a baneful influence even to the present day. In the commencement of this controvery, Cassian came forward to teach a middle doctrine, which afterwards was the chief feature in the opinions of those who were denominated *Semi-Pelagians*. He maintained that the first conversion of the soul to God, was the effect of its free choice. This system prevailed to a great

extent in England and France, especially during the 6th and 7th centuries. Eventually, the doctrine of human merit was advanced, maintained, and generally received. The Church of Rome especially, set forth and favoured the idea, that not only Christ, but also some men, and especially martyrs, and those who had lived a life of great austerity, had even more merit than themselves had occasion for; so that in the balance of their account, there was found a larger amount of good than was requisite for their own justification. This they termed works of supererogation, and these they imagined might be transferred to the account of other persons. The whole accumulated stock of this merit, was called the *treasure of the Church*, and was held to be at the disposal of the Pope. Clement VI. in his bull for the celebration of the jubilee in 1350, speaks of this treasure, as "composed of the blood of Christ—of the merit of the virgin Mother of God, and of all the saints." This doctrine was the foundation of indulgences, which were bought and sold, and by which sins were expiated by gold and silver; and the monstrous abuses to which this traffic led, eventually brought about the Reformation under Luther.

Men mistaking the opposite of wrong for right, are led from one extreme to another; and so Luther, and especially Calvin, in their zeal against the doctrine of indulgences, were prompted to revive the doctrines of grace, original sin, and predestination. And so powerful was their advocacy of these tenets, and so intimately did they blend them with many valuable principles, and sanctify them with much praiseworthy conduct, that they have been pre-eminently honoured by some, as the peculiar doctrines of the Reformation, and obtained a prevalence wholly disproportioned to their intrinsic worth.

These doctrines, I have intimated, were espoused by Luther as well as by Calvin. In truth, the Lutherans at first maintained them in all their rigour. Their early confessions of faith, contain statements on the subject as revolting—if not more revolting—than the language of Calvin himself. Thus, in the Gallic Confession, they say of original sin, "we believe that this vice is truly a sin which makes all and every man, not even excepting infants in the womb, liable in the sight of God, to eternal death." If any doctrine

can make a man shudder, it must be this. Believing this, could any man bless God that he is a descendant of Adam, or the father of a family? The Lutherans, however, eventually abandoned the doctrines of Austin, and therefore they began to be designated, and since that time have ever been called, the doctrines of Calvin. The system of Austin was strongly opposed at the commencement of the Reformation, by some of those whose names are amongst the chief ornaments of those days. Erasmus and Melancthon withstood Luther upon this subject, and were amongst the first that effectually checked the doctrines of original sin and predestination. Owing to their exertions, seconded by the general tenor of the Word of God, the express teachings of nature, and the dictates of the human bosom,—the Lutherans, as we have intimated, relinquished the tenets of their leader. Some time after his death, the divines who were deputed by the Elector of Saxony, to compose the famous book entitled "The Concord," taught that "the decree of election was not absolute, that God saves all who will believe, that he gives all men sufficient means of salvation."

Nor has the cause of Calvinism ever revived in Germany. To this day, if its doctrines are at all entertained by German Protestants, it is only by obscure and insulated individuals. In Holland, there was no obligation on the ministers to maintain what are called the Calvinistic doctrines, till the time of the Synod of Dort; when, by the help of faction in the state, the Calvinistic party in that country prevailed; and those who opposed them, and in consequence of *remonstrating* against their proceedings, were designated *Remonstrants*, were cruelly persecuted and banished. It is no little remarkable, however, that since the time of that Synod, the doctrine of absolute decrees has lost ground from day to day. The fathers of the Council of Trent found much difficulty in settling the doctrines of grace and predestination, as its members were divided in their opinions. At length, their sole object was to make such a decree, as should give the least offence whilst it decided nothing. At this Council an opinion was revived, that God has chosen a small number of persons, as the blessed Virgin, the Apostles, and others whom he was determined to save without any foresight of their good works, and that he also wills that all the rest should be saved, pro-

viding for them all necessary means to that end; but leaving them at liberty to use or refuse them. This opinion was that of Mr. Baxter in England, from whom it is generally called the Baxterian scheme. In the opinions of Mr. Baxter, most of those who are called Calvinists amongst us, now acquiesce. But how little this system differs from Arminianism, every one can easily judge for himself.

(To be concluded in our next.)

To the Editor of the Christian Pioneer.

Sir,—Having read various commentaries in your Pioneer upon John i. 1, I presume to communicate the result of my meditations, not in opposition to any of your correspondents, or as a controversialist, but as an inquirer after truth. Whether the passage as recorded in the common version be correct, I am unable to determine; but it appears to me capable of a much easier explanation than our friends annex to it, by reflecting upon the circumstances of the case. John has recorded that which he saw and heard of Jesus, and the Gospel he came to promulgate, and that after the commencement of the Christian dispensation; hence the phrase, "In the beginning," is natural in reference to his doctrine, but has no allusion to the creation of the material world. Then comes the words, "and the Word was with God, and the Word was God. The same was in the beginning with God." Here it is necessary to inquire into the meaning of the term God: all admit it does not exclusively apply to Deity, because it is applied to other beings and things in the Scriptures. Bailey in his Etymological Dictionary, states that it means *good*, and the application of the term in the Bible favours this definition, Exod. vii. 1. Deut. xxxii. 21. Eph. ii. 12. From this, I consider the term God does not imply Deity or Wisdom, but simply *the quality and effect* of the gospel John was about to record, and which had been promulgated. If the term be strictly a noun, it certainly must be taken in favour of Trinitarianism; but if it is really an adjective, it must be safest to ground our inference upon the natural circumstances. Hence, I conclude upon the 1st and 2d verses, thus: that the word which Jesus taught, and John was going to record, was (disseminated) with *a good effect*, and was (in

itself) good. The 2d verse I consider only an affirmation of the 1st: that at the commencement of Christ's ministry, his preaching was with good effect. The conversion of so many to his doctrines, proves this position, and the pleasing hopes and prospects it inspires of a blissful immortality, to those who practise its precepts, are equally demonstrative of the fact.

LEICESTER, *March*, 1834. OBSERVER.

REVIEW.

CHRIST and the FATHER proved to be One in Essence, Power, and Glory: Two Sermons, by Rev. JOHN ALLAN, Aberdeen.

IF Mr. Allan has really redeemed the solemn pledge here given, and actually *proved* the position which he assumes, we shall readily acknowledge that he has done what no other man ever did; and we shall frankly own that he has not only *proved* our views of God and Christ to be totally wrong,—not only *proved* that there are at least two persons in the Godhead; but positively *proved* that God the Father is not "the only true God,"—that those who "worship the Father in spirit and in truth," are not "the true worshippers," that Jesus did not mean what he said when he declared, the "Father is greater than I;" and that Christ did not understand the grand object of his own mission.

Let us see, then, how Mr. Allan accomplishes this work of nullifying the Saviour's most explicit declarations, and disproving that the "Father is greater than all."

In his preface he says, that "strenuous efforts having been made in this City (Aberdeen) by a party of Unitarians, to propagate their pernicious tracts, the author considered it to be his duty, to direct the attention of his congregation to the nature of the proof which may be collected so abundantly from the Scriptures in support of the doctrine of our Saviour's divinity." His sermons are of course designed to put down Unitarianism. The text is, "I and my Father are one." But as Unitarians believe the great truth announced in these words, Mr. A. presents us with the following "orthodox version" of them:—"I and my Father are one—we are one in power, because we are one in substance—we are the same in nature, not less than in counsel and design—we are one and the same in essence, and therefore one and the same in

dignity of character, equal in power and glory." Is this proof? If so, then it is the easiest thing in the world for a reckless person to prove whatever he pleases. It is only to put your own sentiments into the mouth of Jesus, make him say that which just suits your own purpose, abuse those who dare to deny that what you have said for our Saviour is what he said for himself, and your position is proved, your opponents are defeated, truth is established, and heaven is secured. Upon this principle, Mr. Allan appears to have composed his sermons. He affirms—therefore he proves. He asserts—therefore what he says is true. He abuses and falsifies Unitarians—therefore they are wrong.

But we demur. First, because Mr. A. is fallible. Second, because he is angry and abusive. Third, because he contradicts himself. Fourth, because he contradicts both Christ and his Father. Of self-contradiction, take the following specimen:—"The difference between them (the persons in the Godhead) may be said to consist in personal qualities"—"they sustain different offices, and this shows that the Father is not in all respects the same as the Son, and that the Holy Ghost is not in all respects the same as either the Father or the Son." If Mr. A. does not here unequivocally assert that the persons have different personal qualities, different offices, and that the Father and Son are not in all respects the same, then words are without both meaning and use. After this, Mr. A. quotes Dr. Channing's charge against Trinitarians, that they view their persons as three intelligent agents, possessed of different perceptions, different consciousnesses, different wills, performing different acts, and sustaining different relations; and upon these words of the Doctor, Mr. A. remarks, "this is what they know we deny, for we do not assign to the Father, and to the Son, and to the Holy Ghost, different wills, and different perceptions." Yes, indeed, we do know, and regret to know, that Trinitarianism is a crooked system of asserting and denying the very same things, at the very same time; and Mr. A.'s sermons are a sample of this "saying and straight unsaying." Instead of their present title, they should, in order to have been truly designated, have borne the words, "Christ and the Father *asserted* and *denied* to be one in essence, power, and glory; and all those who assert or deny the contrary, condemned by the Rev. J. Allan."

A Letter to the Right Honourable Sir Chas. Manners Sutton, K. G. C. B. Speaker of the First House of Commons elected under the Reform Bills of 1832; on the Measures required for the immediate Relief and permanent Benefit of the United Kingdom. —London: Simpkin & Marshall.

This is a very respectable performance, somewhat oddly inscribed, however, to the Speaker of the House of Commons, the mere official, and not the real leader of the House, as the Chancellor of the Exchequer is. With the general opinions of the author, we cordially sympathise; and in the bold, frank, and manly manner in which he advocates them. Our limits will not permit us to go into a detailed examination. Its chief merits are bold and fearless thinking. The author stoutly maintains the just doctrine of Church property being the property of the nation; and he proposes to take it—the Crown lands, as they are called—the fund bequeathed for charitable purposes throughout the country—and the Suitors' fund in Chancery,—bring them all to the hammer, and sweep away with their proceeds, two hundred millions from the National Debt. It were a consummation devoutly to be wished; but, alas! faith must be kept with all but the people—they are the scape-goat which bears the sins of all the greater sinners into the political wilderness. This scheme is the grand feature of the work, and is introduced and supported with much ability, and with abundance of calculations for the lovers of figures. There are many other excellent points judiciously brought forward and temperately discussed; and we think this pamphlet, from the good sense and moderation with which it is written, not less than from the sound and enlightened opinions which it advocates, is well deserving of the public attention.

Illustrations of the Bible, from Original Paintings made expressly by Richard Westall, Esq. R. A. and John Martin, Esq. the Painter of Belshazzer's Feast. London: Bull & Churton.

And they are illustrations, not caricatures of Bible events; and they are as cheap as they are good. Eight engravings for the price which used to be charged for one! Here is another proof that this is the age of improvement. Cheap reading, cheap music, cheap engravings! This improvement must advance, till the people are supplied cheaply and efficiently with legislation and moral and religious instruction. Then there will be no Corn Laws, no commercial restrictions,

no monopolies of any one thing that was designed for general good; and trade, as well as thought, having obtained its natural freedom, there will be employment, food, raiment, and rational enjoyment for all the members of the community; and even the labouring classes will be enabled to drink pleasures at those sources called "The Fine Arts," which hitherto have been almost exclusively confined to the rich. And then the rich will become wise enough to know, and honest enough to own, that they can derive at least as great an amount of pleasure from good living, and comfortable clothing, from music, engravings, and the fine arts, and from intellectual acquirements, when the poor enjoy these things too, as when that class lay wallowing in ignorance, and writhing in the miseries of destitution. Yes, the time must be at hand, when the rich shall no more think it necessary to their own enjoyment of food and knowledge, that the poor shall be kept without them, than they shall deem it requisite to deprive the poor of air, and sunshine, and religion, in order that the rich may enjoy them.

Tritheism Exposed; a Letter "To the Church and Congregation assembling at Union Chapel, Abbey-Street, for the worship of the One Jehovah, Father, Son, and Holy Ghost;" from William Hamilton Drummond, a worshipper of the One, Only, Living, and True God; and a believer in Jesus Christ, whom he hath sent. Dublin, Shaw & Son; Hunter, London.

The Rev. D. Stuart, minister of the church and congregation assembling for the worship of a Being whose name, "the One Jehovah, Father, Son, and Holy Ghost," is not only unknown to the Bible, but opposed to every appellation given to the God of the Bible—has entered the list against the scriptural declaration, that the Father is the only true God. For this purpose, he employs, among other means equally *honest*, the plan of omitting the words "the Father," in quoting 1 Cor. viii. 6, and reads "To us there is one God." And then the one God may be Father, Son, and Holy Ghost; although the Apostle had declared that the one God is the Father. Dr. Drummond exposes both the fallacies, and the Tritheism of this doughty champion of boastful orthodoxy, in his usual happy and successful manner. Nothing but the continuance of numbers, and that long use of gross sophisms which has so familiarised the public mind to self-evident contradictions in matters of theology, as to render it inca-

pable, to a lamentable extent, of distinguishing between an absurdity and a heavenly truth, could possibly save such arguments as those of the Rev. D. Stuart from being overwhelmed and annihilated by such reasonings as those of Dr. Drummond. To be sure, a Vice-Chancellor of England has decreed that Trinitarians are right, and Unitarians are wrong; and Protestants, Dissenters, and Independents, are quite willing to receive his "judgment" as infallible, and thus far, at least, to acknowledge Sir Launcelot Shadwell their Pope; although, were he to give far better Greek criticisms in support of his "judgment," that the Episcopal Church to which he belongs is right, and the Dissenters are wrong, those very Dissenters who are now almost idolising him for his wisdom, would laugh at him for his folly; and those very Independents who are now ready to own that the Vice-Chancellor is another Daniel come to judgment, would ridicule him as a lawgiver who had forgotten his profession and duty, mistook his calling, and acted the partisan polemic, when he should have been performing the part of the equity judge. But the truth, "there is One God the Father," will remain, when the decision to the contrary, of ministers, bishops, vice-chancellors, and popes, shall be forgotten.

The Scripture Doctrine of the Unity of God, in a series of Letters on the Rev. D. Bagot's Defence of the Trinity; together with a Brief Reply to the same Writer's Arguments lately published in support of the Proper Deity of the Word.—By Rev. John Mitchell. Newry, R. Greer; Belfast, S. Archer.

According to what we learn from Mr. Bagot's publications, and his controversy with Mr. Porter, he would seem to be one who is saying to himself, Unitarianism was destroyed by Athanasius, at the Council of Nice in 325; and again, and again, by various councils, down to that of Trent, in the years 1541 to 1549; and by an innumerable host of writers from the second century, to the nineteenth! Horsley destroyed it, Magee destroyed it, Wardlaw destroyed it, and the Vice-Chancellor has destroyed it, and so I will destroy it too! How passing strange, that Unitarianism should have been so often destroyed, and yet continue to exist and spread! Unitarians are pronounced, from the press, the pulpit, and the bench, not to be Christians, and yet they persist in talking, worshipping, believing, and acting like Christians.

Mr. Mitchell's pamphlet is another proof, that although it is just as easy for the enemies of Unitarianism to affirm that they have destroyed it, as to assert that they have demonstrated that one is equivalent to three, and three no more than one; yet it is as far from easy to accomplish the work of destruction, as it is beyond the limits of possibility to make one and three the same. Christian Unitarianism cannot be destroyed, unless the Bible can be destroyed.

A Grammar of Elocution, by the Rev. Samuel Wood, B. A. Second Edition. London, John Taylor.

Every one likes to see those principles acted upon which he approves. This accounts at once for the pleasure we experienced, at seeing Mr. Wood's excellent little book in a second edition. When the first edition appeared, we cordially recommended it to students of elocution. And whether our advice was known to that class or not, we are quite satisfied to know that they have so far proceeded upon the spirit which dictated it, as to render a second edition necessary. And if all those young men who wish to acquire easily "a just and graceful manner of delivery," would do as we wish them, there would be so many purchasers of this "Grammar of Elocution" as to call forth another, and another edition.

MONTHLY RECORD.

June 1, 1834.

Belfast Controversy.—A discussion has just closed here, which, in whatever sense it be considered, is one of the most remarkable in the history of modern controversy. Has the time, then, arrived in which Unitarianism—despised and misrepresented as it has been—at length occupies the platform of discussion, asserts its claims in the face of its opponents, and in the hearing of assembled hundreds? Shades of departed martyrs! your principles are now thought worthy of controversial opposition. This discussion is an important sign of the times; it proves that the season of inquiry has not merely commenced, but has made rapid strides; and that liberty of opinion has acquired a might, which the accumulated force of spiritual despotism will be unable to crush. When, says our Saviour, "the branch is yet tender and putteth forth its leaves, ye say that the summer is nigh." Unitarianism is yet young, but young in the freshness of beauty, which not merely attracts

by its present loveliness, but promises in due time, its abundant fruits. Sir Edward Sugden, on Lady Hewley's Trust, asserted that it was much to be regretted that there was no law to prevent the teaching of Unitarianism! The sentiment was worthy of Sugden's understanding and system, it was the opinion of an inquisitor, and yet, considering the cause it was intended to favour, was only the dictate of prudence. But if it be unwise to permit Unitarianism to be taught, it is incomparably more so to allow its open discussion. The weapons of fire, faggot, pains, and penalties, are much more effective supporters of orthodoxy, than those of open argument. There is, however, a change in public feeling—force is no longer available, argument must at least be tried, and this must ultimately advance the principles of reason and liberty. Belfast has been the scene of one of the first public struggles; and the champion of Unitarianism, Mr. Scott Porter, deserves well of all the lovers of truth, liberty, and intellect. He has well maintained his cause, has steadily stood by his post, and has gloriously earned those laurels which should grace the brow of religion's champion. Never was the triumph of truth more apparent, where prejudice did not blind the intellectual vision—the triumph of candid reasoning, enlarged inquiry, ingenuous and scholar-like criticism and Scriptural exposition, over assumption, tortuitous inference, far-fetched conclusion, and noisy declamation. And yet in thus speaking, we should be sorry to attribute to the champion on the other side, any wilful moral perversion. What he said may, in general, have appeared quite natural to his own mind. When the intellect is distorted by prejudiced views, it is analogous to the disease of sight, which discerns all objects through an unnatural medium, and yet supposes that these false appearances are really inherent in the things themselves. The full report of this discussion, which will shortly appear, will evince the justice of these general remarks. Mr. Porter, throughout the whole argument, preserved a steady and straight-forward course, and did not permit a winding, and, it must be confessed in many points, an ingenious opponent, to lead him from his direct object. Neither Mr. Porter himself, nor the cause of which he was the able defender, will have any reason to regret this mode of proceeding. In some instances, it would only have lost time; in others, it would have been going out of the course proposed in discussion; and to have noted all the fallacies in the positions of the orthodox arguments, would have been an endless task. In this outline, there are some points of which, as lookers-on we took a few short notes, which Mr. Porter's object did not lead him to regard.

An intense degree of interest was evinced by all who were present. At half-past ten o'clock on the 14th of April, the debate was to open. As that period approached, every eye was directed to the platform. Two vacant chairs were placed for

the Chairmen; and seldom have two chairs been more attractive in drawing towards them a number of anxious looks, waiting for the moment of action. At length the moment arrives, the chairs are occupied; a man of neat appearance, and rather pleasing expression of countenance, is seen ascending the steps —this is Mr. Bagot. Next comes Mr. Porter, with his bold and strongly developed head and features, confident with conscious power and the persuasion of Scriptural truth. Mr. Porter's manner and that of Mr. Bagot, throughout the whole debate, were in perfect contrast. Mr. P.'s was strong, concise, deliberate, and argumentative; Mr. B.'s was winding, unsettled, occasionally ingenious, and always loudly declamatory. Mr. P. in his first address, detailed the circumstances which produced the discussion—gave a strong and powerful explanation of the opinions he proposed to defend, and the general line of proof by which he intended to maintain them. Mr. Bagot read a paper for nearly two hours, in an unequalled rapidity of voice, consisting of a great number of texts arranged in a particular order, and which *he* was pleased to call "proving his point;" but which, without this information, we should have been inclined to think, as well proved any other point. He need only change the heading, and they will serve a general purpose.

In the second day's speaking, Mr. B. impeached the authorised version, wherever it did not favour his own views, and eulogised it to the skies when its translation served his purpose. He endeavoured, but with little success, to undervalue Griesbach; but this great scholar had in Mr. Porter one that understood his value, and knew how to uphold his character. Mr. B. laboured hard to defend the genuineness of some of the disputed texts, especially θεος in 1 Tim. iii. 16. He laid great stress on the plural form of the word "Elohim," as favourable to his side of the question. He argued continually, as if Jehovah in the Old Testament, were synonymous with κυριος (Lord) in the New. Pressed on the application of the term *Father*, so as to exclude all others from Deity, he endeavoured to reply by saying, that the word Father in this case, did not mean a *personal* distinction, but the whole Godhead as creator and preserver of the universe. But was not this, besides begging the question, to involve even his own scheme in confusion worse confounded? For, if the term Father designate the Divine Being, it can be asserted of each person in the Trinitarian scheme:—then the Son is Father, the Father is Father, and the Holy Ghost is Father, and yet (to add another clause to the Athanasian creed, which this discovery supplies) they are not three Fathers, but one Father! This mode can be pursued until all the possible alterations of the number three are exhausted. A scheme might thus be constructed, as extended and complex as the ancient system of syllogism. Mr. P. had pushed

him, with peculiar force, on Mark xiii. 32, which limits Christ's knowledge. To meet this, he tortured cavil into all its writhings, and made a poor retreat through Rev. xix. 12, making *ουδείς* "*no one*," and defied Mr. P. to reconcile this with the Father's omniscience. It was a poor sophism; for, besides the inconclusiveness of the criticism, the speaker should have known, that belief in Revelation implies the existence and perfections of Deity. These may be declared or explained in Revelation, but without a previous belief in them, there could be no *idea* of a revelation. In this day's discussion, Mr. Porter pressed his antagonist strongly for his views of Deity. From this he shrank. Mr. Bagot, with a singular inconsistency, and we cannot help saying, with an appearance of puerile finesse unworthy of a scholar, endeavoured to make Mr. P.'s arguments support his first proposition, and, with an affected accuracy, as will be seen in the published Report, actually repeated Mr. Porter's texts. Now he must have known that though the first proposition of each asserted the Deity's unity, yet it was in a very different sense. Christ, he said, did not reveal his own Deity, because he knew that this would frustrate the counsel of God, and that the Jews, had they known it, would not have crucified him. He founded some arguments on the application of *προσκυνεω*; and on the assumed prayers of Stephen, Paul, and angels, quoting some texts from Heb. Acts, Isa. and Rev. Christ instructed his disciples, he said, to pray to the Father; but not to the Father only! If there were other objects of worship, was not such instruction imperfect? There was in this day's argument, on the orthodox side, a great deal of repetition, assumption, and some very odd assertions. For instance, the assumed distinction between official character and natural attributes, ran into every conclusion. He admitted, that Christ as human was *ignorant*, and maintaining as he did, that Christ was a *complex person*, it followed that one part of his *person* understood that of which the other part was ignorant! He spoke of knowledge, as if it were something that might be laid aside or assumed as the occasion required. He admitted that Christ shrank from suffering; and asserted that he shrank the more peculiarly, because it was suffering due to *sin*. This, he said, was the essential characteristic of a pure being. Mr. Porter enumerated a number of appropriate texts, with accurate and enlightened criticism, to prove the pure unity of God's nature—to show that the Father was distinguished in such a manner from Christ, as to exclude his alleged Deity—and that the Father is the only proper object of religious worship. Mr. Porter, on many occasions, during this day's discussion, exhibited considerable critical investigation. In Mark xiii. 32, he examined and exposed the various modes by which the orthodox have endeavoured to make the Saviour equivocate with a good conscience. Here he pointed out the dis-

tinction between γιγνωσκω and ειδω; the latter of which is the verb used in Mark xiii. 32, meaning positively "to know"—never "to make known"—a signification which the former might admit. He showed the impossibility of an unchangeable being laying aside his attributes, and exposed some of the quibbles founded on a double nature. There were some admirable criticisms of Mr. Porter's, to which we should like to allude; but are unwilling to do them injustice by a very imperfect abridgment. He made a capital use of Mr. Bagot's explanation of the term "Father" as "*Creator*," by applying it to the phrase "God and Father of our Lord Jesus Christ." Some remarks on the use of the Greek article, as supported by the authority of Eusebius, were peculiarly forcible. Mr. Porter made even orthodox critics, on many occasions, throw down their own systems, and Wardlaw, Pye Smith, Schleusner, and Stuart of Andover, have often done the work of Unitarianism in the course of this controversy.

Mr. Porter on the third day followed up his arguments, criticisms, and scriptural quotations on the subject of worship, and names attributed to Christ in Scripture. In the one case he proved, that in no instance could it be shown, that the word as applied to Christ meant religious adoration; in the other, he proved by a series of examples, that these names and titles were not exclusively applied to the Messiah. Mr. Porter next proceeded by a train of close and scriptural argumentation, to prove Christ's created and inferior nature in relation to the Father. Mr. Bagot in this day's discussion endeavoured to set aside the force of the term "Elohim" as applied to creatures. The judges, he said, were not called so, but God was intended, who possessed the government of the people; in Chronicles, "God and the King" meant the Divine Being; and in the Psalms, the Israelites were called Gods in a ludicrous sense. Mr. B. entered the controversy with the profession, that he would neither adopt nor follow metaphysical reasoning; yet in this day's discussion he took that course, and certainly showed how much blunder a single head can carry, without excluding any other sort of trash existing within the same precincts. When pressed on the ideas which the terms Father and Son evidently suggest, he made an attempt to grasp a handful of scholastic dust and blind the eyes of all around him. He told us there were two sorts of causes; one necessary—the other not necessary. In the one case, he said the cause and effect were *cotemporaneous;* in the other, the cause was prior and the effect subsequent. Here are a set of big words; but what do they mean? Mr. Porter in allusion to them, said that Mr. B. had made the discovery that a Son must be as old as his Father. A word or two may not, however, be thrown away on them. What can the gentleman understand by *cause*—and by one that is necessary, and one not necessary? It is plain that he con-

founded cause and effect with immutable relations. There are ideas which are always connected; but are never said to *produce* one another. Thus, the ideas of three angles must be necessarily associated with a triangle, and a circumference equidistant from a fixed point with a circle; but a triangle is not said to *produce* its angles, or a circle its circumference. But have we any other ideas of a cause than that which *produces* its effect? Do we not naturally associate with cause the idea of power, and of power exercised? Until it can be shown, that there is some other mode of reasoning than by our known apprehensions; or until it can be proved that we have some other notion than this about causation, we must infer that the cause is necessarily previous to its effect. So plainly is this the case, that the modern examination of the mental powers, proves that our knowledge of causation is altogether derived from the observation of events constantly conjoined in their order. But again, what is the force of the distinction, *necessary* and *not necessary* as applied to cause, or is it at all admissible? Now, it might be argued that every cause as such is necessary; but as this is a metaphysical nicety not appropriate to the present remarks, we dismiss it, and turn to what he called necessary. He seems to define it as that which *must always* have produced its effect. We quote from memory,—if we mistake, the printed report will do him justice;—but if he did not mean this, his remarks can have no force as applied to *eternal Sonship*. If that cause then only is *necessary* which has always produced its effect, either God is not the *necessary cause of creation*, or creation must *always* have existed. Creation co-existent with its Creator! Consistent logic! Thus, by the very principle on which this disputant makes the Son *eternal*, we make all creation eternal. In the ordinary meaning of words, the Son must have a limited existence; in the disputant's explanation of terms, the objects of nature must have an infinite duration; in either case, the Son equally takes his rank in creation. The disputant has only one alternative—to resign his theology or philosophy; unhappily they are irreconcileable. We do not pledge ourselves to have fully apprehended a very rapid speaker; but the statement will have served some purpose, if it stimulate the reader of the discussion to a watchful perusal of the arguments. Mr. Porter, in remarking on the word λογος, observed that many learned men considered it might be understood as *wisdom;* but did not himself take this as his own translation. Mr. Bagot argued as if it were Mr. Porter's translation. This Mr. B. asserted would be to make an attribute Deity. If one may be so, why not another? Thus, power can have the same claim as wisdom. The part would be here equal to the whole, or deities would be as numerous as attributes. The principle involved in this, bears powerfully against the Trinity. It appears to be this, that if the same

word be made the predicate in several propositions, containing *distinct* and *separate* subjects, the predicate becomes as multiplied as the subject, or as divided. The gentleman's argument could have no force except this be his meaning. Try the principle: and instead of "wisdom is God," power is God, justice is God—an extension suggested by the disputant's argument—let us say, the Father is God, the Son is God, the Holy Ghost is God. Now, surely, if in the one case Gods be multiplied, they are equally so in the other; or, to say that "wisdom is God," while other *qualities* are involved in the term, is no more making a part *equal to the whole*, than to say "the Father is God," while other *persons* are implied in the Trinitarian meaning of the word. Mr. B. asserted that when the work of mediation shall have been accomplished, Christ will then lay aside whatever was connected with that office. Will he resign his human nature? Will the divine and human nature become two beings? For on the orthodox principle, mediation was the purpose for which it was assumed. We shall suppress the expression which so great an absurdity suggests. The Father, he further said, did not wish to *crush* the Son. What is this but blunder? Arguing on the assertion that "all power" was given to Christ, the reception implied, he said, a co-extensive capacity; and here he made the sage announcement, that *a pint bottle could not hold a quart.* To speak thus to an audience, to whom on other occasions he spoke Greek! But what could he mean by a capacity to receive *unlimited power?* A being who did not possess this by inherent nature, could never receive it; and if he did possess it, how could he acquire as a gift what was involved in the constitution of his existence? Arguing against the subordinate action in the work of creation, he asserted that this left us without any means of proving the eternity and power of the Godhead. Here, he evidently confounded *instrumentality* with *agency.* The argument for the Deity's existence and attributes from creation, is a chain of reasoning up to a First Cause. The work of instrumentality is continually going forward; this is evident by actual fact, and is implied in the whole range of secondary causes.

Mr. Bagot opened, and Mr. Porter closed the debate on the fourth day. Mr. B. endeavoured by criticism, to overturn the texts which Mr. Porter on former days had quoted. Mr. Porter well occupied his closing hour; instead of wasting it in noisy declamation, as his antagonist had done, he completed his argument by strengthening his own positions, and bearing down on his adversary's by a demolishing criticism. Mr. B. had ventured the assertion, that the article never occurs in the predicate according to the Greek construction. Mr. P. exposed the falsehood of this by a great number of instances to the contrary. Mr. B. had also laid it down as

a critical canon, that the relative always refers to the last antecedent. Mr. P. was peculiarly happy and ingenious in exposing this. He especially quoted 2 John 7, where this principle would have proved the Saviour "a deceiver and an antichrist." And thus, said Mr. P. adopting a phrase with admirable point, which Mr. B. had used in reference to him frequently, "having taken a loan of your principle for a while, I return it you again." Mr. P. had in his previous speech, discussed the hypothesis of two natures with great clearness and force of reasoning. His definitions of *person* and *nature* were admirable. Mr. Porter's was the speech which closed the discussion; but we have a word or two to say on Mr. Bagot's last speech. It was a piece of as great rant as ever resounded in the wildest conventicle. It was a string of inflated phrases on the atonement, preached *at* the Unitarians. Their doctrine was branded as damnable, their crime as greater than Satan's, and by possibility he asserted they could have neither the love of the Father or the Son! And this was all founded on an assumed condescension in the Son, which he asserted was impossible on Unitarian principles; but which, when examined, is equally impossible on his view. The Son, as Deity, neither suffered nor was humiliated. In what then consisted the peculiar condescension? This paper is too long to enter into the subject; but to this as well as some other orthodox inconsistencies, we may return on some future opportunity. After Mr. Bagot retracted the term "blasphemy," which he had used in his closing address, in reference to Unitarians, the disputants shook hands, and the meeting separated.

The sixteenth half-yearly meeting of the Bolton District Unitarian Association, was held at Hindley, on Thursday, April 24. The Rev. Franklin Baker of Bolton, and the Rev. George Wells of Rivington, conducted the religious services. A useful discourse was preached by the latter gentleman, from the words in Luke iv. 22, on the striking peculiarities of Christ's character. After showing, at some length, that it differed from that of the most eminent among men, in its originality, the comprehensiveness of its benevolence, the universality of its intellectual and moral influences, and in the superior development of the gentler virtues, the preacher derived a strong and convincing argument from these facts, in favour of the divine authority and mission of our Saviour. A very numerous party of friends, upwards of sixty, afterwards dined together, and spent the afternoon in promoting the religious and benevolent purposes of the Association. C. J. Darbishire, Esq. was in the chair. A variety of interesting topics connected with the present state of parties and the prospects of Dissent, occupied the attention of the meeting. The prevailing sentiment of those present was strongly expressed

in favour of the establishment of a perfect religious equality among all denominations, the removal of tests from the statutes of the Universities, and the necessity of unrelaxing exertions for the advancement of Christian views and opinions. In reference to what was being done in different parts of the district, very encouraging statements were received. The congregations seem to be rather improving; and ministers appear to be directing their attention to the extension and efficiency of the Sunday schools, the formation of libraries, and the establishment of clothing and sick funds. It was mentioned, as a curious fact, that in a village where the chapel library had lost nearly all its readers, the attention of the congregation had been revived by the adoption of a regulation, that the use of it should be no longer gratuitous. A subscription of sixpence a quarter has brought an influx of seventy members. The autumn meeting of the Association will take place on Thursday, Sept. 18, at Park-Lane.

FRANKLIN BAKER, Secretary.

WITH no little pleasure did we read, in the "Report of the superintending committee to the fifth annual meeting of the supporters of the Lewin's Mead United Schools" (Bristol), the following abstract of their operations during the year:—"By the system pursued in the United Schools, daily instruction has been communicated to 215 children; Sunday instruction to 175; 3380 volumes have been lent to 169 juvenile readers; and 730 patients have received advice, medicines, and surgical assistance. In addition to this, clothing and Sunday dinners have been supplied to 21 girls. All this varied good has been effected by the expenditure (exclusive of the payments of the parents for children in the infant and intermediate schools) of £190 : 5*s*. ½*d*." The details of this excellent system of management pursued by our esteemed friends at Bristol, are such as cannot fail to furnish high and pure gratification to every lover of children, every friend of education, and every advocate of social exaltation, who reads the account of the "Charity Schools connected with the Lewin's Mead Chapel, Bristol." The judicious managers are evidently in earnest, both to understand well and apply efficiently, those principles of educating the poor, which stretch away beyond mere reading, writing, and verbal instruction, into the disciplining of the heart, the elevating of the intellect, and the ennobling of the morals. And as human beings have feelings to be properly excited, as well as understandings to be rightly informed, that only is a good education which disciplines the former while it enlightens the latter, and at once enlists the emotions of the bosom and the knowledge of the head into the services of goodness, greatness, happiness.

Died at Leicester, Feb. 17th, aged 28 years, Wm. Jackson. The subject of this obituary is one of those who have travelled through the labyrinth of theological controversy. He was early impressed with the importance of religion, and entered into church fellowship amongst the General Baptists, enjoying the full vigour of orthodox opinions. Having exhibited traits of considerable natural abilities, he was for some time engaged as a local preacher in that connexion, and destined to go to the academy, preparatory to entering on the Christian ministry. At this juncture, he was unable to reconcile the doctrine of the Trinity with the contents of the Bible, which induced him to forego that preparation, which promised to place him in so useful a station in society, and encounter those difficulties incident to a change of religious opinions. To his honour be it recorded, a love of truth stimulated him to study the Bible without any commentary, to settle the wavering of his mind, when, to the surprise of your correspondent, he became a decided Unitarian, as the letter to the pastor of the General Baptist church, containing his change of sentiments, demonstrates; a copy of which was received from him, within a few hours of his death. Having been often assailed by old associates, with a too prevalent objection to Unitarian sentiments, namely, that they are insufficient to support their adherents in a dying hour, he was indeed a "living epistle" to the contrary, even till death closed his eyes upon all terrestrial objects. It is pleasing to see instances of persons walking in a comfortable sphere in society, demonstrate the efficiency of religious principles; but when we descend into the lower ranks of life, where no external comforts can be enjoyed, save by the soothing hand of benevolence, there can be no question, but religious principles are displayed in their natural efficiency. Such was the situation of the individual, for whose fidelity to the convictions of his mind in pursuit of truth, this sketch is intended as a tribute of respect, by those who knew and enjoyed communion with him in the greatest difficulties to which human nature is liable. Often was he heard to declare the consolation Unitarian principles imparted in the prospect of his dissolution. While the serenity and cheerfulness of his mind, to the last minutes of his life, corroborated the expression of his lips. Hoping this will have a tendency

to soften the assertions of the ignorant and the bigoted, and afford comfort to those who have to contend with similar difficulties, by cultivating the same principles, and that they may enjoy the same heavenly composure which he enjoyed, is the object and desire of W. R.

" To Rev. S. Wigg.

" Rev. Sir,—The great difference of opinion upon religious subjects, that prevails amongst professing Christians, must be surprising to every reflecting mind. One thing is plain, namely, that all parties cannot be right, and while this is the case, it must be the duty of every person to bring all doctrines of importance to the New Testament, which are advanced by the advocates of conflicting opinions. Happy is it for us, that the time is gone by, when confiscation of property, imprisonment, and death, were the reward of free inquiry and the publication of religious truth. You, Sir, I have often heard with pleasure exhort people to examine the doctrines of religion by the New Testament, which is the Christian's only rule of faith and practice. Several years have elapsed since I first turned my attention to religion, and like many others, I did not as I ought, examine those doctrines by the New Testament, which I was in the habit of hearing advanced. It is now between two and three years since I began to study more closely the doctrines of Christianity. At that time I laid it down as a truth not to be departed from, that there can be only one Supreme Eternal, or self-existent Being. The doctrine of the Trinity, as commonly taught, appeared to me an objection to this truth. I endeavoured to form my notions of the Trinity, so as not to oppose the doctrine of one Supreme Being. The term Trinity appeared to me not warranted by the Scriptures. The idea of dividing the Divine Being into persons or parts, appeared to me absurd. Still being desirous of a Trinity, I concluded, that the distinction could be nothing more than nominal—a Trinity of modes; and that the Divine Being had assumed different characters. For some time I tried to content myself with these views of the Trinity; but not satisfied with my conclusions, I determined to search the New Testament, and after a careful investigation, assisted with fervent prayer, I have come to the following conclusions:—That God the Father and Jesus Christ are two distinct beings; and the inferiority of Jesus to the Father, is maintained, throughout the New Testament, by Christ and all the writers of that sacred Book. As respects the Holy Spirit, it appears to me nothing more than a gift, an operation, or an emanation from the Deity. As I proceeded in my inquiry by reading the Scriptures, I was surprised to find how little evidence there was, that appeared to favour the Deity of Jesus Christ. When reading the Gospels, I put down the passages for and

against the Deity of Christ; and had I not examined them myself, I could not have believed there had been so much against that doctrine. Even the Gospel of John, which some pretend was written to prove his Deity, maintains quite the opposite doctrine. If there is one book included in the New Testament of more importance than another, according to my opinion, it must be the Acts of the Apostles, containing as that book does the history of the first age of the church. When was the Gospel preached in its purity? If ever, surely it must be at the commencement of the Christian era. If the Deity of Christ was stated anywhere, we should find it in the Acts of the Apostles; but when perusing its contents, not one single passage could I find to prove that doctrine. The opposite doctrine runs throughout the book. There is one part of the history worthy our highest regard, namely, Peter's missionary tour to Cesarea, and the introduction of the Gospel to the Gentile world. If the doctrine of the Deity of Jesus Christ be true, it could not be forgotten by the Apostle on that occasion. Peter was able several years before his journey to Cesarea, to give a correct account of the person of his Master, and was even commended by him for the definition he gave of his person and character. If the Apostles believed in his Deity, I am at a loss to know when they embraced that doctrine. If people in general would take notice how those who assert and defend the Trinity contradict each other, and examine the Scriptures for themselves, they would reject the doctrine. Some assert that Christ is the Father's co-equal and co-eternal Son—a doctrine, Sir, I have heard you advocate. Others assert that Son is to be understood as meaning only the human nature of Christ. Here, Sir, we have some Trinitarians asserting that the Son is eternal, others that he is only human. In that collection of hymns which bears your name, there is a beautiful specimen of the Trinity, namely—

> 'The man who hung on Calvary's tree, and there expired in blood,
> Was one of the eternal three, in the all-glorious God.'

These words assert that the *man* who expired was one of the eternal three! There is one subject more to which I wish to allude, namely, the doctrine of the atonement. I presume that the meaning of the original word for atonement, signifies nothing more than a covering. The General Baptists of the new connexion, I expect, believe the doctrine in question to be this, namely, that Christ has suffered all the punishment which all mankind ever did or will deserve. Against this doctrine there are many objections. I cannot admit, that God will punish mankind for their errors, if Christ has made full satisfaction. This doctrine is sometimes illustrated by representing the Divine Being as creditor—mankind as debtors, owing a mighty sum—and that Jesus came forward and discharged that mighty *debt*. This doctrine represents

the Divine Being as an unmerciful creditor, "exacting payment to the last farthing." It destroys every lovely attribute of Deity, and does away with the mercy of God. If such a doctrine be true, there can be no mercy, no forgiveness; while justice demands that all should be freed from punishment. By reflecting upon the doctrine of satisfaction—upon the love and mercy of God—and upon the state of mankind respecting present and future punishment, I confess I cannot believe such a doctrine. Sir, it is now time I concluded this letter, hoping you will forgive the liberty I have taken in addressing you; and whatever may be your opinion of me, and the sentiments I have advanced, I hope you will have the charity to believe, that I am a sincere inquirer after truth. A little advice from you respecting these sentiments, or of continuing a member of the church, will be acceptable.

"I remain, a sincere inquirer after truth,

"Leicester, *April* 4, 1830. Wm. Jackson."

This letter was sent to Mr. Wigg, previously to the author attending the Unitarian Chapel; but no answer was ever returned by the party to whom it is addressed.

Died at Paisley, April 7th, in the 64th year of his age, Mr. Alex. Muir, after a protracted illness. He was a native of Coldstream, and was bred a barber. After his apprenticeship, he was strongly urged by the villagers to commence business, but as there was not employment for two, his amiable disposition and gratitude to his kind old master, determined him to move to Paisley. This benevolent trait was characteristic of his whole life. In early life he belonged to the Burgher persuasion; but free inquiry led him to the Independents, Baptists, Sabellians, and to the Unitarians, where he regularly attended the rest of his life. He was an ornament to each of these connexions, and he was respected by all who knew him of whatever denomination, and his universal charity knew no distinction of party. In politics, he was an ardent, consistent reformer, and ever ready to forward the public good. He was deeply versed in the Scriptures; his views of Christianity were philosophical and expansive—laying the main stress on good works. For a number of years his health has been on the decline, but he was confined the last six months. He bore his trouble not only with resignation, but with cheerfulness; and it was impossible to visit him without being benefited. His rea-

son remained to the end; and gratitude and submission to his heavenly Father, were the last breathings of his soul. Truly his deathbed was a practical refutation of the reiterated calumny, that Unitarian Christianity is devoid of consolation at death. Mr. M'Kean of Glasgow, kindly acceded to a request of the church, and on Sabbath the 20th, delivered an interesting and impressive discourse, from Psalm cxii. 6: "The righteous shall be in everlasting remembrance." The heartfelt eloquence of the preacher, rivetted the attention, and deeply affected the audience.

To Correspondents & Subscribers.

Communications have been received from William Crandell; Hibernicus; U. M.; J. D. T.; W. B.; and the Cork Southern Reporter, Manchester Times, Bristol Journal, Christian Advocate, and Northern Whig, newspapers.

☞ Communications, Books for Review, or Notices of Publications in the Press, all of which are respectfully solicited, sent to Mr. R. Hunter, 72 St. Paul's Church-Yard, London, before the last day of each month, will reach the Editor shortly afterwards.

Newspapers, containing accounts of labours for the improvement of mankind, the exposure of bigotry, the advancement of freedom, may be addressed directly to the Editor, and will be thankfully received.

THE

CHRISTIAN PIONEER.

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BIOGRAPHICAL NOTICES BY JARED SPARKS.—BISHOP HARE.

(Concluded from page 275.)

Utility is doubtless the proper end of all attainments. *Nisi utile est quod facimus, stulta est gloria.* But it must not be forgotten, that utility has its degrees, and that there are many ways of coming to the same end. It is a common weakness with men to clothe the objects in which they excel with a factitious importance; they do not know the power of intellect and the application required to arrive at high attainments in other branches, because they have not made the experiment; they judge by a false standard, and judge wrong. This prejudice can be corrected only by a general acquaintance with human pursuits; it will then be seen, that eminence is never attained without industry and talents, and that every man is to be valued and respected in proportion as he applies these with wisdom and to good purposes. Bentley was not to be censured because he was more fond of scanning the verses of Sophocles and Aristophanes, than of pondering on the categories of Aristotle, reading the stars, penetrating the subtilties of metaphysics, launching on the ocean of politics, expatiating in the fields of modern literature, or following the light of modern science into the recesses of nature; it was his weakness, that he could not see and allow, that the world was full of men devoted to some of these objects, who were as great and as wise as himself, and many of them destined to render higher benefits to society, and to contribute infinitely more to the progress of human improvement, although they might never read the shortest fragment of Menander, nor be able to resolve a single line of a Greek comedy into its metrical elements.

We shall hardly be disposed to charge Hare with undervaluing Bentley's peculiar attainments, when we know, that he laboured with equal assiduity in a kindred, but still more unpromising region. A work on which he bestowed more pains than on any other, perhaps, was his system of metres in Hebrew poetry, first published in connexion with the

Hebrew Psalms, divided in conformity with his notion of their measure.

Josephus and Philo maintained that the poetry of the Hebrews had metres similar to those of the classical poetry of other nations, and in this opinion they were followed by others among the ancients, particularly Origen and Jerom. The opinion made its way silently among the learned till the time of Joseph Scaliger, who set himself in earnest to confute it, alleging at the same time, that it had never been proved, that it rested on assertion, and only held its ground because it had never been opposed. His discussion awakened curiosity, and opened a new theatre on which were to be displayed the skill and talents of the orientalists. Many theories were started, and as many exploded; some critics found every imaginable perfection of art and taste in the poetical numbers of the Hebrews; others met with no success in this search, and zealously maintained, that the poets of Israel did not model their compositions after any principles like those of the classic metres, but were guided by such rules only as the judgment and taste of each writer might suggest. The magic of their poetry consists in sublimity of thought, beauty of imagery, force of sentiment, and accurate delineation of nature, rather than in regularity of measure, and harmony of numbers.

Gomar was one of the most successful metrical adventurers. He discovered both metre and rhyme; Buxtorf and Heinsius approved his work. Cappel and Pfeiffer wrote against it, and gave equal satisfaction to the opposite party. Le Clerc was for rhyme without metre; a scheme more untenable, in the opinion of Bishop Lowth, than any other. He had some followers, but was opposed by Calmet and Dacier.*

In England, Bishop Hare was the first who entered deeply into this subject; and after having examined it to the bottom, he proposed a new theory of Hebrew metres, which he fondly imagined would reconcile all differences, and restore the poetry of the Bible to its pristine dignity and perfection. When he published his Psalter, however, with a full exposition of his scheme, he had the mortification to find that it was coldly received by the public. In Psalmanazar's Memoirs

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* Jebb's Sacred Literature, sect. 1.

it is said, that five hundred copies only were printed. Two hundred and fifty of these were distributed by the author among his friends, and the remaining copies slowly deserted the shelves of the booksellers.* The work has not been republished in a separate form, although it is contained in the thirty-first volume of Ugolini's Thesaurus. It was reprinted in this country with selected notes, but without the scheme of metres.

Notwithstanding the little attention which Hare's hypothesis attracted at first, it was regarded with great respect by the learned, as is manifest from the testimony of Bishop Lowth, who deemed it worthy of a laboured confutation. "The arguments advanced in its favour," says Lowth, "appeared so conclusive to some persons of great erudition, as to persuade them, that the learned prelate had fortunately revived the knowledge of the true Hebrew versification, after an oblivion of more than two thousand years; and that he had established his opinion by such irresistible proofs, as to place it beyond the utmost efforts of controversy."† Lowth undertook to prove this a delusion, and to overthrow the scheme itself. Public sentiment has for the most part acquiesced in his arguments and decisions. Hare's hypothesis found a strenuous advocate in Dr. Edwards, who wrote a Latin treatise in its defence, to which Lowth replied in what he called his Larger Confutation.

Dr. Hare's most celebrated performance is a treatise entitled, "The Difficulties and Discouragements which attend the Study of the Scriptures, in the Way of Private Judgment." This was published without his name soon after his return from Holland, and took so well with the public, that it speedily ran through several editions. It was accounted the finest specimen of irony in the language; and, if we except Hoadly's Dedication to the Pope, which came out shortly after, no piece in its way has probably since appeared, which would not suffer by a comparison. Some persons affected not to understand him; they were disposed to take his irony in earnest, and forward to whisper suspicions and discontent

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* Jebb's Sacred Literature, sect. 1.

† See a Brief Confutation of Bishop Hare's System of Hebrew Metres, appended to Lowth's Lectures.

in the ears of the convocation. It is not known that any evils ensued to the author; he had clearly stated it to be his object, by showing the discouragements attending the study of the Scriptures, to impress on individuals and religious societies the important duty of removing these discouragements. His concluding remarks abundantly evince his sincerity, and are uttered in a tone of seriousness, and with a concern for the interests of religious knowledge, which it would seem impossible to misapprehend.

In the notice here given of Bishop Hare and his works, I have said nothing of his manner of life, his habits, or his peculiarities, which usually add so much interest to the delineation of a character. Concerning these I do not find that any thing has been transmitted. His writings seldom reveal a personal incident; they never betray his designs, nor acquaint you with his pursuits; you may converse with his mind, grow familiar with his thoughts, and trace his opinions; there you must stop; the man is invisible, and not to be approached. He died 1740; and his works were collected by Owen, the printer, and published 1746, in four volumes octavo.

He that shall judge Bishop Hare by his writings will heartily respond to the eulogy of Blackwall, who calls him a "sound critic, consummate scholar, and bright ornament of the church and nation."* It is presumed that there have been few better classical scholars, although he may not have towered to the height of his gigantic rival, Dr. Bentley. His Latinity claims the praise of elegance and purity, and if his Epistola Critica were not so much disfigured with hostile attacks and undignified personalities on his great antagonist, it would be a most honourable monument of his erudition and critical skill. His political tracts bear marks of a vigorous intellect, and an acuteness in some of the deeper principles of government. In controversy we have seen that he is less successful; we are oftener fatigued than convinced; verbal disquisitions come upon us in the guise of arguments; learning is expended to show the extent of learning; materials abound, knowledge, mental energy, force of language, but they are awkwardly applied.

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* Sacred Classics, vol. ii. p. 76.

Whiston intimates that Hare was sceptical, but seemingly without proper foundation. He speaks of his treating the Scriptures with levity, talking in a trifling manner about the fulfilment of prophecy, and manifesting a willingness to conceal that he was the author of the "Difficulties and Discouragements," when he found this circumstance was likely to be a bar in his way to preferment.* Whoever reads Hare's sermons, and his other theological writings, will not listen to the charge of scepticism from any quarter, if he regards his understanding and sense of justice. Whiston was the last man to report a thing which he did not believe; but, like many other good men, it was his foible, in the honesty, frankness, and simplicity of his heart, to tell all he had thought or heard, and, what was still more unfortunate, to believe it all. In the present instance, as in some others, it is fair to conclude that he was mistaken.

Hare was a professed friend of toleration and religious freedom in the protestant sense of the terms; but in defending the church he occasionally ran counter to his own principles. Silence and submission were essential requisites in his notion of religious liberty; that is, Christians are free to believe truth, but not to oppose error; free to live without molestation under a church establishment, but not to meditate any change merely because they are dissatisfied. Hoadly drove him from this ground; and it is not surprising that he should be embarrassed in attempting to reconcile the powers and immunities of a church established by law, with an unrestrained liberty of opinion, and the simplicity of scriptural order and discipline.

To the Editor of the Christian Pioneer.

Sir,—I took occasion, in your last volume (p. 445), to notice a Glasgow edition of the Greek Testament, which had retained "the spurious text" (1 John v. 7), though "professing generally to follow Griesbach."

I have since met with a Greek Testament, published at Leyden and Amsterdam, and described on the title-page, as edited for the use of schools, "secundum curam Leusdenii

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* Whiston's Memoirs, vol. i. p. 110–114.

et Griesbachii." The editor, Henry Arnold Aitton, in a short preface, dated from Leyden, "die 16 Maii, 1809," professes to have adopted Griesbach's emendations, with this reserve, "conservatâ, tamen, in nonnullis locis, receptâ lectione, quæ nobis Griesbachianæ anteferenda videbatur."

It would, however, be not unreasonable to expect, that the reading of Griesbach had been adopted, or at least the deviations acknowledged, as to those texts whose importance in theological controversy has been generally allowed, and that *in nonnulis locis* had referred to mere verbal variations of no doctrinal moment.

By the aid of Dr. White's *Synopsis* of Griesbach's critical emendations, I have compared three passages. In Acts xx. 28, "Church of God" is retained by the Leyden editor, though in Griesbach, "Church of the Lord" is described as "Lectio indubie genuina." In 1 Tim. iii. 16, "God was manifest" is the reading; while "which was manifest" is thus recommended by Griesbach, "Hæc lectio præferenda videtur: sed sunt tamen nonnulla, quæ, non sine specie aliqua, ad defendendam vulgarem lectionem afferri queant." In 1 John v. 7, "the heavenly witnesses" are fully retained, though Griesbach has decided against the passage, as "certissime delenda;" nor can I discover the slightest intimation of uncertainty, as to the perfect genuineness of the retained text, in either of these variations from the text of Griesbach.

Thus have learned editors allowed themselves to retard rather than to advance the progress of free and studious inquiry towards recovering the original phraseology of the Christian Scriptures. Under these circumstances, it is gratifying to expect, from a passage in the late report to the Unitarian Association, that the Greek Testament of Griesbach is about to re-appear from a London press, fully and fairly distinguishing his critical emendations, and easily accessible, from its unexpensive form, to biblical students of every description.

Give me leave to remark, on your quotation (p. 193) from Mr. Porter's sermon, that "Dr. Watts does not appear so much to have expressed a wish," in the spirit of solicitous inquiry, for "the arbitration of some Turk or Indian" on "the whole controversy," as an unhesitating confidence in the favourable award of such a referee on one branch of it.

The passage which Mr. Porter must have had in recollec-

tion, forms the last paragraph of Prop. xii. in the "Christian Doctrine of the Trinity." The author there cites a large number of texts to prove his proposition, that "though the Father, Son, and Spirit are but one God, yet there are such different properties, actions, characters, and circumstances ascribed to these three, as are usually ascribed to three distinct persons amongst men." He thus arrives at the following conclusion: "I think the plain and express Scripture contained in these citations, sufficiently distinguishes three personal agents, without any comment upon them. A Turk or an Indian, that reads them without any prepossession, would certainly understand most of them so."

This publication called forth, in 1722, "A Sober Appeal to a Turk or an Indian, concerning the plain sense of Scripture relating to the Trinity; being an Answer to Mr. I. Watts' Tale-book, entitled the Christian Doctrine of the Trinity." This anonymous *Appeal* was written by Mr. Martin Tomkins, who, in 1718, for his deviations from the common pulpit style of Trinitarians, had been rejected by his congregation at Stoke Newington.

Mr. Tomkins was a *high Arian*, maintaining with Socinus the worship of Christ, and, more consistently, ascribing to the Saviour a mediatorial office, almost, if not altogether, to the extent of *satisfaction*, and a pre-existent nature of ineffable dignity. Yet, perhaps, no later *Unitarian*, as he justly describes himself, has applied with more success the Scriptural arguments for the Divine Unity, in the strictest sense of the expression, or more fully asserted the derived and dependent character of "the divinity" (to quote his preface), which he there ascribes to the "two persons, the Son and the Spirit."

CIVIS RUSTICUS.

REMARKS ON SOME PASSAGES IN THE LIFE OF REV. ROBERT HALL, BY DR. OLINTHUS GREGORY.—LETTER III.

To the Editor of the Christian Pioneer.

SIR,—A short time before Mr. Hall entered on his criticisms on the New Testament, he had, at the suggestion of his medical advisers, taken his residence at a village, five miles from Cambridge, which withdrew him from that society with whom he used to spend many agreeable evenings. Here, "sitting closely at his reading, *or yet more intensely engaged*

in abstract thought, for more than twelve hours in the day," he was found by his friends who occasionally visited him, "in a state of great nervous excitement;" and at length "this noble mind lost its equilibrium." Recovering from this attack under the care of Dr. Arnold, but settling at a yet greater distance from the scene of his public labours, "he was left to feed more upon his thoughts, than in any preceding part of his life." His severe bodily pains, his sleepless nights, his habitual exclusion from society, a complete self-absorption, &c. produced "a recurrence of the same malady," though "he soon recovered the complete balance of his mental powers." My principal reason for this notice of "two visitations of so humiliating a calamity within the compass of a year," is on account of the very remarkable inference deduced from it by Mr. Hall himself, and which was viewed as at least probable by some of his friends, and seems to be left by Dr. Gregory as no improbable supposition. "His own decided persuasion was," says his biographer, "that, *however vivid his convictions of religious truth,* and the necessity of a consistent course of evangelical obedience had formerly been, and however correct his doctrinal sentiments during the last four or five years, yet that *he did not undergo a thorough transformation of character, a complete renewal of his heart and affections, until the first of these seizures.* Some of his friends who visited him at Shelford, previously to his removal to Dr. Arnold," (that is, when his mind was in its state of great nervous excitement, if his afflicting malady had not actually commenced,) "and witnessed his deep prostration of soul, while he read the fifty-first Psalm, and *made each verse the subject of penitent confession, and of a distinct prayer, were rather inclined to concur with him as to the correctness of the opinion.* Be this however as it may, there can be no question that from this period, he seemed more to live under the prevailing recollection of his entire dependance upon God," &c. That such awful visitations should, in the calm meditations of a mind which had recovered its "equilibrium," furnish many humiliating sentiments by which "the heart is made better," may easily be conceived; but that a strongly excited, or absolutely deranged state should operate as the immediate cause of "a complete renewal of the heart and the affections," is surely an opinion which,

however it might recommend itself to the unhappy victim of derangement, must appear preposterous in the view of all who regard "soundness of mind" as an essential of sound faith and enlightened devotion. Poor Mr. Hall was working up his imagination to a belief, that he was immured in a guilt like that of David, when seized with remorse under a consciousness of some great crime which he had committed; the very imagination, no doubt, affected so susceptible a mind with the keenest compunction; but how strangely deluded must both he and his cooler-minded companions have been, not to distinguish between the "blood-guiltiness" into which that half-civilised warrior occasionally fell, and the very different character of Mr. Hall, enlightened and softened by the mild genius of *true* Christianity, though alas! sadly led astray from its lessons of "sobriety," by the wild dogmas which have been mingled with, not to say substituted for it! Is there not too much reason to apprehend, that so dreadful an impression of personal depravity, with its supposed infinitely tremendous consequences, acting upon so vivid an imagination, operated not less as the *cause*, than proceeded as an effect of that loss of his mental equilibrium under which, in the long abstractions and self-absorption of his faculties, he repeatedly laboured. If this be regarded as a harsh reflection on Mr. Hall and his friends, I answer, that the occasion appears to require it, in vindication of the Supreme Being from the charge of producing a general derangement of the mind, in order to fill it with a permanent delusion altogether at variance with the wise and gracious purposes of his government. If my opinion, that an erroneous impression of extreme guilt overturned for a time the sanity of an understanding of great powers, and also of great ardour of sentiment and feeling, be only a supposition, so also is the persuasion to which it is opposed; and I leave the reader to determine whether the first supposition be not unspeakably more agreeable to the analogies of nature, and the honour of God, than the latter.

From this time he is believed to have made an annual dedication of himself to God, and we are presented with a copy of one of these effusions. It is, however, not easy to conceive how one who was under the persuasion, that he had undergone "a complete renewal of his heart and affec-

tions," could adopt such language as the following:—"I am an apostate guilty branch of an apostate guilty root; and my life has been a series of rebellions and transgressions, in which I have walked 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' How shall I express my transgressions before thee; what numbers can reach, what words can adequately express them! '*My iniquities have increased over my head, and my transgressions have grown up unto Heaven.*'" This language *appears* to express a vivid consciousness of continued and enormous criminality; but what instances of such guilt could Mr. Hall be sensible of having perpetrated, or who would suspect him of any approaches toward the actual perpetration of any such wickedness? But because the new converts from Paganism to Christianity had, "under their former ignorance," been addicted to the practice of sins, which as Christians they abandoned, and because Ezra, in great shame and humiliation, acknowledges the sins of the Israelites in conforming to gross idolatries, at a time when many of them had resolved to return to the obedience of the one God; Mr. Hall seems to have imagined that "*his* life must have been a series of rebellions and transgressions," of which he was bound to make the like large and humiliating acknowledgments. He had also, it is probable, an eye to the Apostle Paul, who in depicting the moral state of a Jew, unenlightened by the Gospel, devoid of its glorious hope of immortality, has made use of the first person, perhaps, as really applying to himself, prior to his receiving this great blessing. It is really surprising that men of talents and learning, well acquainted with the immense change which must have been effected in men's minds when quitting heathen idolatry and vice for the worship and obedience of the One true God—"the fear of death, by which" both Heathens and Jews in a great degree "were all their life-time subject to bondage," for the assured expectation of a resurrection to life and immortality—with the pure and exalted religion and morality which characterises the Christian code, and was exemplified so admirably in the life of our Lord and in those of his Apostles—should confound such an event with any change which can take place in minds regularly trained up under

the influence of certain uniform principles. When Paul had embraced Christianity, did he continue the slave of sin, and find in himself no ability to obey the law of God? The reverse was manifested, in the entire devotion of his powers, in his disinterested and most indefatigable exertions in so glorious and beneficent a cause. Nor does he scruple occasionally to state the fact, "how holily, and justly, and unblameably" he and his fellow-labourers "behaved" among the new converts. Mr. Hall also seems from his early years to have imbibed a considerable share of the true spirit of the Gospel, and to have made it his general aim to conform to its requisitions; but he had mingled its sober truths with so much superstition, that in his moments of religious "prostration," he appears to have been completely transported into scenes of imaginary criminality, which made great inroads on his peace of mind: It would be well if men, instead of working themselves up to a confession of imaginary crimes which they have certainly never committed, would judiciously remove the veils of self-partiality, and institute a faithful comparison between their actual conduct and characters, and the requisitions of Christianity, with a resolute endeavour to correct what is wrong, and improve what is good.

I shall notice but one more particular in the life of Mr. Hall. In a letter, written in 1826, to a young minister, who, it appears, had united himself to a congregation "with whom he felt no congeniality on the most interesting subjects of human contemplation," he utters the following sentiment: "Of all classes (the Antinomians excepted), the most untractable and unimpressible people to deal with, are those who are strongly tainted with either Unitarian or Deistical pravity. Cold, conceited, opinionative, they are of all persons at the farthest remove from religious conviction and true candour, to which however they make the most exclusive pretensions."

Had Mr. Hall forgotten his eloquent eulogium on Priestley, or was he unacquainted with his benign and successful assiduity, in forming many minds to a spirit and wisdom congenial with his own, by a course of familiar instruction and candid communication? Had he not witnessed its contrast with the machinations of a State religion, (which, however,

in his apprehension, included most of the essentials of evangelical Christianity,) in the barbarous expulsion of this great man from his seat of philosophical and moral usefulness, by a malignity which can only find its parallel in times such as those which concealed from a Calvin the atrocity of committing a Servetus to the flames? Could he discern no striking marks of difference between the right forward searcher after truth, the honest, intrepid, champion of her cause, wherever his single but eagle eye saw she most needed a defender, and the careless, desultory effusions of a Voltaire, directed to loosen every religious and moral tie, by confounding the richest treasures of sacred wisdom with the most worthless and absurd productions of the darkest ages, under one common stamp of odium and contumely? Would not the spirits of a Lardner, a Lindsey, a Jebb, and a Robinson, rise up in judgment against so indiscriminate a charge of "pravity" on the Unitarian name and profession? If "coldness and conceit" have happened to some minds, as a too natural consequence of abandoning the febrile heats and "prostration" of the understanding required by the followers of a Calvin, or a pseudo-Athanasius, it is surely not chargeable on those who, at the sacrifice of their worldly ease, reputation, property, and personal safety, have with all meekness and simplicity maintained what they firmly believe to be "the truth as it is in Jesus," stripped of the pompous trappings of mystery and pageantry with which it has been so long immured. If to hold the decided opinion, that since "Jehovah our God is one Jehovah" he cannot be three, and to maintain this very simple, but most momentous proposition with firmness, in opposition to numbers, headed by the authorities of Church and State, subject us to the charge of "opinionativeness," we glory in the charge. But what food for cherishing conceit can there be in the perception of so obvious a truth? Neither can it be calculated to cause coldness, the evident design of its disclosure being to unite men with one heart and one mind to the worship and service of their Maker, without difference or distraction. Yes, Unitarians are "untractable," "unimpressible" by dogmas against which common sense and common humanity revolt, and might well be expected to view with maddened astonishment and horror, did not strong incredulity and disgust irresistibly convert them into objects of ridicule or

pity! What *can* be more abhorrent from the eye of reason and humanity, what so infinitely removed from the mind of that God of light and Father of mercies, whom the Scriptures make known to us, as the Athanasian hell, fabricated for the purpose of tormenting us everlastingly for not conforming to its string of contradictions, too prominent to deserve the name of mysteries? If we cannot make any great pretensions to candour in the judgment we form of the strenuous advocates for such enormities, we have, however, no conception that they will be adjudged to any such fate as that to which they, in the creeds to which they adhere, condemn us. Many of them, with Mr. Hall himself, whenever an opportunity is afforded of viewing so interesting a *man* abstracted from the embittering influences of his *creed*, may be both honest and amiable, and these will be rewarded, not according to the errors they have imbibed, however gross and injurious to both God and man, but according to the characters and dispositions they have cultivated.

As Dr. Gregory has too justly concluded, that *his views* of the Gospel are "repulsive to the natural mind," and that accordingly its preaching is "foolishness"—a representation in which he probably thought himself authorized by an expression of Paul's, 1 Cor. ii. 14,—I beg to refer him and your readers for a *rational* and critical interpretation of that passage, to M. Le Clerc's excellent note; and to observe, that in verses 23 and 24 of the preceding chapter, it appears that "foolishness" was an epithet applied to it by the conceited Greeks, who, confiding in their system of demonology, ridiculed the doctrine of the resurrection of the dead; while, on the contrary, to those who built their hopes on the resurrection of a Messiah who had been crucified, it was felt to be "the power of God and the wisdom of God." Dr. G. following the common version, has adopted the *natural* for the *animal* man, as, according to our best interpreters, it would be more properly rendered; the Apostle here, as in chap. xv. 44, being comparing man as it respects his animal nature, having his views and pursuits confined to the present existence, with the same being, having his views and affections elevated and spiritualised by the anticipation of that spiritual and immortal existence, which was exemplified in the person of Christ himself. However intimately these two views of

man may seem to coalesce, in the minds of Christians trained up under the constant expectation of an hereafter, and anticipating with full assurance the resurrection, and even the immortality of their persons, they must have been very distinct in men's minds, when this "marvellous light" of heaven first shone upon a world previously "without hope, and without God." A clear line of distinction would then be manifest between "the animal and the spiritual man," the man devoting his energies wholly to the low gratifications which this transient existence can afford, and the man whose mind was supremely influenced by the assurance of future blessedness, as the reward of the diligent culture and improvement of all the higher and better principles of his nature.

I remain, Sir, respectfully yours,

THOMAS PINE.

THE MOURNER.

THE lark has tuned his matin lay,
The summer's sun is shining,
And every living thing is gay,
Whilst I alone am pining,
And like a mildew'd flower in spring,
'Mong blossoms—sadly withering.

Around me there are happy eyes,
With love and laughter lighted,
And hearts exchanging sympathies,
And all in joy united;
But I, unheeded, weep alone,
And sigh o'er sorrows all my own.

Yet once, a wild and gleeful thing,
I roam'd the sunny mountain,
Free as a bird upon the wing,
And playful as the fountain
That springs exulting high in air,
And shakes its silver tassels there.

Dear to my heart was evening's close,
And sweet was morning's breaking;
But evening now brings no repose,
Nor morning—joyful waking:—

The cares of day are mine by night,
Night's dismal dreams—when all is light.

The hum of gay and giddy bee,
From flower to floweret reeling,
The song of birds on every tree
Their happiness revealing,
To bosoms light, new joys impart,—
But what can cheer the mourner's heart?

Without a friend—for all are gone!—
A joy—for all have parted!—
Surrounded, I am yet alone—
Alone, and broken-hearted;
And every sound of mirth to me
Is but a very mockery.

One hope alone inspires my breast—
To feeble mortals given—
That for the weary there is rest,
And for the wretched—heaven!
Oh, may that hope my bosom fill,
That I may bear life's burden still.

GLASGOW, June 1834. J. H. JUN.

PHRENOLOGY—RAMMOHUN ROY AND CHRISTIAN UNITARIANISM.

THE 40th number of the "*Phrenological Journal*, published June 1, 1834," gives its readers an interesting article of twenty-six pages, "On the life, character, opinions, and cerebral development of Rajah Rammohun Roy." The sum total of that part of the article, which relates to the connexion between the cerebral development, and the character and opinions, is this:—that the intellectual powers, the benevolent feelings, the moral strength, and the sentiment of self-respect, had with him that complete control over the sentiments of veneration and wonder, that "the whole tendency of his mind was opposite to superstition. Wonder, the feeling which, when in excess, leads mankind to gloat upon, and swallow with peculiar avidity, the marvellous, the occult, the supernatural, and the astonishing, and so tends to produce credulity—had here, but little sway.

The mysterious and unintelligible had no charms for him: he submitted every thing to the test of consistency and reason."

Taking this statement as a legitimate deduction of phrenology, from the cerebral development of Rammohun Roy, it follows, that he was never designed by his Creator for believing in either thirty-three millions of Gods, or in three; crediting either nine incarnations of the Deity, or one; venerating either the almighty ferocity of Siva, or the implacable wrath of Calvin's Divine Justice; imagining either that God's regards are limited to the privileged castes of India, or confined to the self-elected few of Christendom; or having faith either in the efficacy of widow-burning and incantations to propitiate the Gods or the necessity of the death of a god-man to glut the ire, and allay the fury of that heavenly Father whose very essence is love. He could not gloat upon and swallow such mysterious, and unintelligible, and monstrous dogmas. His Maker had so composed his mind as to render it impossible. He could as easily have believed himself to be the Gods Brahma and Ram, merely because he bore their names. He was created with too much intellect for believing in the absurdities, with too much moral rectitude for acceding to the injustice, and with too much benevolence for approving of the cruelties, of either Hindooism or Trinitarianism.

But then, he was, according to phrenology, formed for "submitting every thing to the test of consistency and reason;" and, therefore, for determining that there can be but one God the Father—that He must be boundlessly good—that men are brethren—that "the true way of serving God, is to do good to man,"—and that "the precepts of Jesus are the guide to peace and happiness." Noble development! Would that such minds were common! What a world of goodness, greatness, true devotion, and sweet enjoyment, should we then behold!

But this same development, it is affirmed by the writer, indisposed Rammohun Roy for the belief of miracles. "It even appears," says he, "that he did not credit the miraculous origin of Christianity." Had this been the case, and disbelief arose from incapacity to believe, surely the inability must have been admitted as a ground of exculpation from

blame, firm as that which exempts the blind from blame for not seeing, the deaf for not hearing, and the dead for not breathing. But that it was not the case, let Rammohun Roy himself testify. And let it not be "the profession of faith," which, on the authority of Mr. Arnot, is said "to have been obtained from the Rajah in his latter days, while at Bristol, residing with and surrounded by Unitarians—a profession much at variance with the opinions he had always firmly maintained so many years, while his mind was in full vigour." No. But let the testimony be that profession of faith which the Rajah gave so long ago as 1823, in his "Final Appeal," when surely his mind *was* in full vigour. Here it is:—

"Why should we not deem it necessary to ascertain, whether the authority to judge men and reward them accordingly, as well as the power of *performing miracles*, were vested in Jesus by the Omnipotent God, or exercised by him independently of the Father of the Universe?" (p. 512.) "And Jesus (in *raising Lazarus from the dead*) lifted up his eyes and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always." (p. 439.) "It is plain, from comparing verse 15 and verse 18 of Col. i. that Christ is called the first-born of the whole creation, because he is the first who was *raised from the dead*, to an immortal life." (p. 448, note.) "How is it possible to think that a teacher, *a truly divine teacher*, who, by declaring himself publicly the Son of God and the King of the Jews, should have kept concealed the doctrine of the atonement, if such were the main source of salvation, from his own Apostles, even after his *resurrection*." (p. 413.) "Jesus, as the king of our faith, has a kingdom and a *throne*, and that kingdom can only be delivered up in the end of the world, that God may be all in all." (p. 456.) "Besides, we find in the Evangelical writings, that, notwithstanding the power of *performing miracles*, given by Jesus to his Apostles, they could not avail themselves of such a gift, until their faith in God was become firm and complete." (p. 558.) "I do not wonder at the idea of Christ's empowering his Apostles to work *miracles*, when we find other Prophets doing the same at their own choice, as I have often noticed." (p. 609.)

Here Rammohun Roy talks of the Author of Christianity

as a "truly divine teacher"—speaks of his power of "performing miracles," "raising Lazarus from the dead," giving power to his Apostles to perform "miracles"—recognises the fact of Christ's "resurrection," and of his having a "kingdom and a throne." And yet he is charged with not giving credit to the miraculous origin of Christianity! Was he then dishonest? The phrenologist informs us, that his organ of conscientiousness is 20, or very large; his firmness 20, or very large; his benevolence 18, or large; while his acquisitiveness is only 14, or full. Phrenology, then, does not allow us to question his honesty, to doubt his sincerity. The phrenologist must, therefore, on this part of the subject, either revoke his judgment, or renounce his system.

But this is not all. The testimony above adduced, taken in conjunction with facts now to be stated, will shake the accuracy of another part of the article. The writer having quoted from the *Asiatic Journal*, an asseveration, that the Rajah "maintained that the most ancient Hindoo works taught pure Theism, and that the Christian Scriptures, both Old and New Testaments, taught the leading doctrines of the Unitarians," he adds, "It appears, *nevertheless*, that in the conversation at Bristol, formerly alluded to, he (the Rajah) expressed his belief in the divine authority of Christ, in the reality of his miracles, and particularly in the resurrection, which he said was the foundation of the Christian faith, and the great fact on which he rested his own hopes of a resurrection." From these passages, what conclusion would readers unacquainted with the real state of the case be likely to draw, other than this:—that the leading doctrines of the Unitarians did not include the divine authority of Christ, the reality of his miracles, and his resurrection; and that Rammohun Roy did not, till his last illness, believe these doctrines? The quotations from the Rajah's writings, show that he wrote as if he believed that Christ was a truly divine teacher, who actually wrought miracles, and empowered his Apostles to do the same; and that he was really raised from the dead. And this profession of his faith, he did not make at Bristol in 1833, when he was hastening to the tomb; but at Calcutta in 1823, when contending for the truth against Dr. Marshman and his colleagues. That Christian Unitarianism is based upon, and composed of the strict unity, sole supremacy,

and paternal character of God; the divine authority, and the reality of the miracles and resurrection of Christ; the paramount importance of holiness, and a future righteous retribution,—almost any book or tract taken at random from among Unitarian publications, will suffice to prove. The simple truth, then, is, Rammohun Roy had first favoured Mahometan Unitarianism, then espoused Hindoo Unitarianism; but finally adopted, and ably and consistently advocated Christian Unitarianism. And in the profession of the same principles, as he had in his writings clearly avowed, and strenuously defended, he left a world which he had ever laboured to benefit, for a world where every virtuous exertion will meet its reward. And if the phrenological investigation of his head proves anything respecting his mind, it is this:—that his mental powers were in harmony with those principles; that he had too much conscientiousness to have penned passages recognising the divine authority, the miracles and resurrection of our Saviour, while he did not believe in those doctrines; and that in him at least, there was a clear instance of a highly gifted mind, so constituted as to preclude entirely the possibility of its ever receiving as true the doctrines of Trinitarianism. And, as far as respects those doctrines, there are numberless other minds similarly constituted. Among even nominal Trinitarians, there are minds not a few, so formed that they neither do nor can in reality believe the doctrines of their system. And will they perish everlastingly, for *doubting* that which they were by the very constitution of their minds rendered incapable of receiving as true? Yes, reply creeds. No, answers Christ. Whosoever will be saved, must believe the doctrines of the Church, says reputed orthodoxy. "If thou wilt enter into life, keep the commandments," says the Son of God. And he adds, "He that doeth the will of my Father which is in heaven, shall enter into the kingdom of heaven." Rammohun Roy sought to keep the commandments, and do the will of the Father, as made known by one whom he acknowledged to be the Messiah; and says, "We accordingly rejoice to confess, that Jesus Christ, who came in the flesh, is OF GOD." (Final Appeal, p. 671.) And if the Saviour may be trusted, such a confessor and follower of Christ must hereafter stand approved at his Lord's right hand. U. M.

THE DECLINE OF GENUINE CALVINISM.

(Concluded from page 281.)

Before I advert more particularly to the state of Calvinism in England, I would observe, that the decline of its influence has been repeatedly marked by various modifications, which have more and more softened down its asperity. Among these modifications, we may notice several schemes. By some, it has been maintained that God pre-ordained the elect to eternal happiness, because he foresaw, and out of regard to, their Christian profession and holy demeanour. Others have contended, that God did not pre-ordain, but permitted the fall of man and all its baneful results. A third modification of Calvinism, sets forth the elect as chosen, not to the exclusion, but for the benefit and salvation of others; and represents the servants of God in all ages—Moses, Christ, and the Apostles—as elected, that they might declare the tender mercy of God, his willingness to pardon and to save; and that they might, as ambassadors of God, beseech men to be reconciled, and accept the offered salvation. These and other modifications that might be named, have all marked the decline of Calvinism. They were changes, which the power of Scripture, the light of reason, and the heart of man, forced upon the advocates of system; and in some cases they have so modified the doctrines of the Genevese Reformer, that it is no small difficulty to find any essential agreement between them.

The Church of England at the time of, and long after its separation from the Church of Rome, took no great interest in the disputed points of Calvinistic theology. For the most part, in the early period of its history, it was a stranger to the doctrines of the Genevese Reformer. After a long period, however, these doctrines made inroads into this kingdom. As the Reformation advanced, those doctrines which were thought peculiar to it, gained ground in England, and their establishment in Scotland had no small influence in introducing them into England. Still opinions were much divided, and the Church was unable to go the whole length of the Calvinistic system. At length the present articles were framed and set forth by authority, which, though many have contended that they are of an Arminian complexion, approach, beyond a doubt, more nearly to the system of

Calvin than to any other. But while the Church has Calvinistic articles, it has an Arminian clergy; and it may be safely asserted, that at the present day, the learning, the talent, and the piety of the Church, are ranged against the genuine doctrines of Calvin.

For the Dissenters, I am aware, that the Assembly's Catechism is their professed standard. This work is unquestionably thorough Calvinism. In unison with it, are framed most of the creeds of those Churches amongst Dissenters, who term themselves orthodox. But how wide are profession and principle in this matter! Rarely is the doctrine of Calvin preached, except by a few eccentric ministers, who are disowned by their own communion, and cried down as Antinomians. There prevails a careful avoidance of the subject, in nine pulpits out of ten; and difficult often would it be, to point out wherein a professed Calvinistic and a Methodist preacher differed. And so great is the ignorance of the people on this subject, that the majority of those who attend on a minister who has signed his hand to a Calvinistic creed, accuse of misrepresentation those who set forth and oppose the true and only doctrines of Calvin. Calvinism in England is little more than a name—the substance has departed. From the living tablet of the heart it has been erased; and now it slumbers in creeds and confessions. If you look for the reality, you find a shadow—if you wish to have it expounded, you must resort not to the preacher of the Word, but to the keeper of the archives of the Dissenting meeting-house. It lies enrolled in musty parchments and perishing creeds—in documents, which, in their mouldering and dusty aspects, typify the fate to which the doctrines they set forth, are destined speedily to come.

Even in this country—the soil wherein Calvinism was most readily grafted and most luxuriantly spread—many circumstances authorise the indulgence of the hope, that a country noted for the rigour and the asperity of its religious spirit, is beginning to partake of the improved temper of the age. But the same progress has not been made here as in England. Unfortunately, Calvinism is still too powerful, and still exerts too great an influence in Scotland. Of the nature of that influence, the reader may in part judge from a fact that has come to my knowledge, and the truth of

which is beyond a question. There are now in India, thirty sons of Scottish ministers, who, through the excessive asperity of the system in which their fathers educated them, are become unbelievers of the Christian religion—having, under the influence of Calvinistic principles, renounced the hopes and privileges of Christians.

The Protestant Dissenters in Ireland are a small and a divided body. Among them are many, and those too of the greatest learning and most respectable character, who have adopted a mild and beneficent theology, more in unison with the spirit of the Gospel than the spirit of Calvinism. But the smallness of the friends of the doctrine of the Genevese Reformer, is compensated by the virulence of manner and the zealot-like spirit of the faithful few. The worst features of Calvinism, have lately been seen in Ireland. Ministers and churches that were bound only by the Word of God, have been shackled by the decisions of men and Calvinistic creeds, and Confessions have been forced upon the people. The love of domination has revived—the folly re-enacted of dictating another's creed, and the wickedness of persecution resumed. Good works have been denounced; and it has been expressly declared, that Thurtell the murderer would stand before God in a more enviable condition than men of purity of life and pre-eminence of talent. Yet I doubt not the doctrine of Calvinism is declining in Ireland. The violence of the party, reminds one of the struggles of a dying man; and by an open and a manly secession, the ranks of that party have been thinned and their weakness exposed.

But the most striking instance of the decline of Calvinism, I have yet to mention. Geneva, I have said, was the residence of Calvin, and the nursery and seed-bed of his doctrines. Yet Geneva has renounced the revolting and gloomy dogmas of the Reformer. And what is more strange still, yet pleasing as strange, the very city wherein the Unitarian Servetus was, at the instance of Calvin, barbarously burned to death, now maintains the doctrines of Unitarianism. Thus have we seen how Calvinism, almost from the time of its publication in Geneva, has been gradually declining and losing favour with the religious public. From the outline I have submitted to you, we may learn how futile all persecution proves for the maintenance of opinion. In vain did

Calvin consign Servetus to the flames—the very city of his triumph, is now the city of his shame. In vain did his adherents persecute the Arminians in Holland—the only consequence after a few years, was the increase of the obnoxious sect. Equally futile, we learn, are creeds and confessions. They cannot arrest the progress of knowledge—they cannot eradicate the natural sentiments of the bosom—they cannot erase, though for a time they may mystify and dim, the revealed will of God. Superior to all human bonds, the power of truth and the power of nature will vindicate their just ascendancy, and triumphing over every impediment of man's formation, will leave creeds and catechisms that are contrary to the Word of God, to be subjects of wonder, or of amusement to the enlightened minds of later ages. There was a time when the bull of a Pope made monarchs tremble, and struck their subjects with alarm. Now, what so harmless? Of the creed of Calvin, a similar history might be penned; and so of all creeds that Scripture does not authorise and nature warrant, their prevalence is but for a time; darkness has its hour, but the light of day fails not to return. Let those who are sincere lovers of truth, rejoice in these facts; it is mighty and must prevail; such is the dictate of reason—such is the lesson of the past. Its progress may be checked, it cannot be arrested—onward it marches through cloud and through sunshine; and like the light of the glorious sun, its progress, though for a time scarcely discernible, will be seen and gloried in, when it looks forth through the mist, and falls on the dial, and points out the journey it has run.

From the details into which we have entered, we also learn, that principles are more readily abandoned than names; for Calvinism is given up, while the profession of it, at least in creeds and articles, is retained. This is the ordinary manner of reformation. Men relinquish their principles, long before they change their sectarian appellations. The reason is, that party-spirit too much prevails. The name is the badge of the party; to it, on one side all that is agreeable—and on the other, all that is discreditable, is attached. And both the favour of friends and the violence of enemies, alike bind the sectarist to the badge of his profession. His principles he may change, and yet retain his party—his

opinions may wear away, and no disgrace ensue. But the relinquishment of his name, his friends will denounce as apostacy, and his enemies proclaim as a triumph. The last surrender, therefore, that error makes, is the surrender of its designation. And long before this takes place, all reality and all power to injure, will have passed away. The last reflection that I shall make, as arising out of our subject, relates to the manner in which error gains prevalence in the world. Persons who have not studied the history of opinion, may feel some difficulty in imagining it possible for gross and palpable error to take a permanent possession of the human mind. But error insinuates itself into the mass of society in alliance with truth. Thus, it was the correct principles and the noble conduct of Calvin, in promoting the Reformation, that enabled him to gain acceptance for his theological absurdities. The one was associated and blended with the other—and the error acquired by its connection with truth, a fictitious importance and a borrowed excellence. Thus, what would have revolted the mind, if proposed alone, was gladly received as part of a system, which in many features, on the whole, were unquestionably good. Discrimination is amongst the rarest of our mental powers. Men are wont to take things in the gross, and to judge of their acceptableness by their general appearance, rather than by the merits of the elements of which they are composed; and so they often receive much that is false and injurious, together with a portion of truth. And so powerful is the operation of the causes to which I have now alluded, that not unfrequently a little leaven leaveneth the whole lump—a small particle of truth will render a whole system of error acceptable to the mind. Certainly a higher eulogium on truth it would not be easy to devise—when, like an excellence in one we love, though single, it is so powerful, so engaging, so beneficent, that it conceals a multitude of faults, and gives acceptance to a character which otherwise we should studiously avoid.

But let it be the aim of our lives to separate the pure grains of gold from the base materials with which they are too often united. Let us try all things by the Word of God, the power of reason, and the monitor of the heart. Let us pursue truth invariably and unceasingly, discarding every

error with which it may be blended, unshackled by system, undeterred by calumny, subject only to God and the word of his grace, and feeling ourselves accountable to him alone.

J. R. B.

INQUIRY INTO THE NATURE OF THE GIFT OF TONGUES.

(Continued from page 259.)

I trust I have not very unsuccessfully attempted the proof of my first position—that the *gift of tongues*, whatever it may signify, was never intended to afford means of communication between men; but that it was merely designed to be a *sign* to those who possessed it, that their newly received faith was of divine authority. And when we reflect on the situation of the disciples at this particular juncture, we must acknowledge that this miraculous assurance was peculiarly important. The Apostles had recently witnessed the final departure of their Lord and Master, from that scene of trials on which they were still to perform their perilous and laborious parts. In the extraordinary facts therefore of his resurrection and ascension, they possessed hopes and consolations sufficient to keep their own minds firm and confiding. But how could they give extension to their faith, among a multitude who knew Jesus in no other character, than that of a zealous and amiable, but unsuccessful reformer of his nation's morals and religion; to all whose benevolent projects, a public execution had brought a lamentable and final close? Some divine assistance was therefore essential, to enable Christianity to survive its author and his immediate associates; and this, not imparted to the latter exclusively, but to the multitude generally. Indeed, there is no just reason to believe, that the influences of the Spirit were in the first day of outpouring confined to the Apostles. We learn in the first chapter of Acts, that the number of disciples assembled together, amounted to a hundred and twenty; and in the second chapter, on the memorable day of Pentecost, we are told that they were *all* with one accord in one place. This establishes the fact, that *the gift* was designed to be a sign to all—to advance the Christian cause amongst unbelievers, as well as to yield edification and confidence to those who, during the earthly career of Jesus, had exhibited attachment to his person or character.

The principal difficulty I have to encounter, lies in the second chapter of Acts, and here I must admit, that if the text be genuine the difficulty is insuperable. My success depends not on giving new light, or a new interpretation to the passage, but in removing it altogether. Censurable as it may appear to many to do so, I beg to remind my readers that I keep within the bounds prescribed by Michaelis, in his "chapter on conjectural emendations," as there is no point purely *theological*, likely to be affected by my proposed alteration; and indeed, Westein has most truly remarked, "that however inimical the clergy (orthodox) may be to the use of critical conjecture, they have not themselves been able to refrain from alterations in the sacred text, which are supported by no authority."

"Cum ventum ad verum est, ratio moresque repugnant."

I trust, however, in what I shall propose, though my opinion has not the sanction of a single manuscript, that I shall not use the knife with too licentious a hand, nor transgress the laws of fair and legitimate criticism. The difficulty commences with the third, and ends with the eleventh verse; I shall take each verse separately, and for the present, briefly consider its signification or genuineness. In verse 3d, we read Και ωφθησαν αυτοις διαμεριζομεναι γλωσσαι ωσει πυρος, of which sentence, our best translations are not sufficiently accurate. Wakefield's appears to me nearest to truth, "And they saw like tongues of fire, distributing themselves, and settling upon each of them:" αυτοις, however, belongs not to ωφθησαν, but to διαμεριζομεναι; see Luke xxii. 27, λαβετε τουτο και διαμερισατε εαυτοις. It would seem that when the disciples were assembled together, they were affected by the discharge of electric matter, attended by phenomena not unknown to electric philosophy, flame and violent wind; the former being directed (by the gracious designs of Him, who in all his works, ordinary or miraculous, doubtless uses the same agencies,) to settle on the heads of those assembled. The common translation, "cloven tongues," is erroneous and vulgar, though not deficient of some respectable and ancient supporters. The correct interpretation of the passage, I apprehend, is, *and there were observed as it were, tongues of fire, distributed amongst them, and it* (*the fire*) *rested on*, &c. In the following verse, we meet a phrase, which accord-

ing to Kninoel, "mirifice exercuit interpretum industriam," this is, λαλειν ετεραις γλωσσαις.

Without now embarrassing my inquiry, by noticing the numerous and dissentient opinions of others, I shall only bring together a few of such auxiliary passages as may ultimately afford the means of arriving at its true meaning. The words are no doubt of the same import with those which, according to Mark, Jesus used, when giving his last commission to his Apostles immediately before his ascension; Mark xvi. 17. There, however, the words are not ετεραις, but καιναις; these words would therefore seem in their application in those two places to be synonymous. The circumstance is also referred to in Matt. iii. 10, in John's reference to the baptism *by fire*. The peculiar name, *tongues*, given to the flame, like the passage in Isaiah v. 24 (margin), is taken from its ordinary conical shape, because, as Vatables remarks, "flamma linquæ sperieim præ se fert: rubet, et in acutiem tendit." The same word, by a natural association, became afterwards connected in idea with the results produced in those, who were acted on by the spiritual influence or θεοπνευσια—when the disciples became more familiarised to the phenomena of *the tongues*, they ceased to use either ετερχις or καιναις, and the form of speaking then became λαλειν γλωσσαις or γλωσση; we are therefore fully justified in considering all these different modes of phrase to be synonymous. Paul, in reference to the subject, quotes Isaiah xxviii. 11, wherein God says, "with other tongues and other lips will I speak unto this people; and yet, for all that they will not hear me." It is evident, that in this quotation, *other tongues* does not signify *other languages;* and with respect to its kindred word καινος, it is to be remarked, that it is one of a peculiar religious sense, and its meaning may be surmised in such phrases as καινη διαθηκη—καινη κτισις—καινος ανθρωπος (see Schleusner in verb). Though I intend to make an examination into, and translation of, the 14th of 1 Corinthians the subject of a future letter, yet there are passages in it, to which I am induced now briefly to refer, as they tend to throw light on my present point. In 6th verse, we read, "If I come unto you speaking *in tongues*, what shall I profit you, *except I shall speak to you either by revelation*, or by *knowledge*, or by *prophecy*, or by *doctrine*." Now, if

γλωσσαις λαλων signify here, speaking in foreign languages, I cannot conceive how the difficulty is to be removed in the way indicated in the latter clause of the verse. We find an instance of similar opposition in the Greek, between the 13th and 14th verses, though this is removed in all translations by a harmony of errors, but particularly by rendering διερμηνευω *to interpret*, whose proper Greek is μεθερμηνευω: the former verb signifies to explain or expound, and is thus correctly used in Luke xxiv. 27, "And beginning at Moses and all the Prophets, he expounded διηρμηνευον unto them, in all the Scriptures, the things concerning himself." Whenever this verb is used in the sense of *to interpret*, in the New Testament, it is worthy of notice, that there is internal evidence accompanying such use, and that, in accordance with Griesbach's rules of criticism, affording strong grounds of belief that it is *glossema in textum invectum*. I would also here remark, that in the phrases λαλων γλωσσαις ετεραις—γλωσσις καιναις and γλωσσις *alone*, if the word signify *languages*, we have an instance of ellipsis that is unparalleled, and an interchange of words of such different signification, as to manifest an abuse of language that we cannot attribute to the New Testament writers. In the 6th verse, we meet ηκουον εις εκαστος τη ιδια διαλεκτω λαλουντων αυτων. This reading is universally received; and if it be genuine, I am met by an insurmountable obstacle. There is, however, one MS. that presents us with a different reading, ηκουεν εις εκαστος λαλουντας ταις γλωσσις. In this reading of Codex Bezæ, there are two circumstances calculated to arrest the attention of the transcriber, and to cause him to alter it to the former no doubt fancied improvement; the first, is the less usual connexion of ηκουον with an accusative; the second, because the words could not, in his opinion, sufficiently express the cause of the astonishment produced in the spectators. I can imagine no reason for changing the latter reading to the former. But I prefer the latter reading, not on these grounds merely, but on the authority of the Codex that contains it. This is the MS. that Mills denominates "venerandæ vetustatis Codex," and of which Griesbach extols the "tot tamque notabiles lectiones;" and among other commendations as to its value, given in Marsh's Michaelis, it is remarked, that "the uncial letters, with the

want of accents, of marks of aspiration, and of intervals between the words, discover a high antiquity; and perhaps of all the manuscripts now extant, this is the most ancient." I therefore feel myself fully justified in a passage like that under consideration, in giving a decided preference to that reading which from its obscurity savours least of the amendments of transcribers, when supported in my choice by the evidence of so estimable a manuscript. The corruption of the text now noticed, is but trifling and of small consequence compared with that which follows. My firm conviction is, that the entire passage, from the seventh to the eleventh verse inclusive, is an interpolation. The common version gives the passage to the beginning of the 12th verse, as follows:—"And they were all amazed, and marvelled, saying one to another, behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God." Now it is to be observed, that the 7th verse, from which I suppose the interpolation to commence, and the 12th to which it extends, both begin with the same words εξισταν το δε παντες. It is well known, that one great source of the corruptions of ancient manuscripts, was the introduction into the text of explanatory notes or passages from lectionaries. These from their position (being always written in the margin), were ever present to the eye of the transcriber. In manuscripts of the anagnosmata, or reading lessons taken from the Testament, such passages are often found, generally at the commencement or termination of the lesson, being added sometimes to explain a difficulty, at others to point out subjects for reflection. In some New Testament manuscripts, these passages are found situated in the text, but indicated by parentheses. No doubt the ancients esteemed manuscripts thus furnished, above others containing only the simple text; and as there was this prejudice in favour of them on the part of the readers, their gradual adoption and incorporation into the text by transcribers, is easily accounted for. It is in reference

to this subject that Origen complains, that all the manuscripts in his time were in some places erroneous. And even before his time, we find Tertullian accusing Marcion and his followers of embodying in the Scripture text, gross and extensive interpolations. And Westein hazards the opinion, that most of the readings which commentators now find it difficult to explain, are nothing more than critical conjectures, advanced either by the ancient fathers, or the modern editors of the Greek Testament. Indeed such tampering with the text was common in all ages, since the promulgation of Christianity; and even Colinæus and Beza are convicted by Westein of having inserted in the text of their editions, readings which they found in no manuscript. Now, when we recollect that we have no manuscript written within the first five centuries, and very few in the first ten, it must be acknowledged that it is exceedingly probable, that there are many passages found in all, and yet interpolated or corrupted. Among some excellent rules given by Griesbach for detecting the presence of such corruptions, he remarks, that it is suspicious when two consecutive chapters or sections *begin with the same words.* In urging caution relative to too free a use of his canon for rejecting lections, he says, "Quæ enim in anagnosmatis initio erant necessario supplenda, eadem utpote perspicuitati inservientia, antiquioribus jam librariis in mentem venire, et abhis, textui continuo interseri potuerant, præsertim si *ab iis verbis, quibus anagnosua incipit novum quoque* κεφελαιον, *sem nova pericopa inchoaret.*" On the principle stated in this observation, a rule is established of more general application than the cautious mind of Griesbach would be disposed to admit. It bears directly on the passage in question, as I expect to be able to prove, that "the probable causes" for suspecting its genuineness are at hand, and also the succeeding pericopa begins with the same words as the corrupted passage εξισταντο δε παντες: but of this hereafter.

Dudley, *June* 15. J. P.

OBSERVATIONS ON DR. WARDLAW'S "CHRISTIAN ETHICS."—NO. I.

This work comprises nine lectures delivered by Doctor Wardlaw in London, and sometime since published. The

author, fortunately for his popularity, is on that side where zeal for a system is sufficient to ensure celebrity. Here, the severity of criticism which lacerates an opponent with unmitigated rancour, softens towards the ally into the blandness of unqualified approbation. The first lecture is a ranting piece of declamation against ethical science—in which its looseness of argument is equalled only by its inconsistency. The author is highly indignant, that moral science should be separated from divinity; and would have nothing of this sort ventured, unless in connection with Scripture; and yet, extraordinary to say, the Doctor attempts to throw down the various systems, in a great measure, by arguments which pretend to be philosophical. He has, besides, endeavoured to build up a system of his own, the scriptural character of which, we certainly were unable to discern; and as to the philosophy, it is of that character "falsely so called." The phrase "Scriptural principles," is repeated with frequent and ostentatious confidence in the course of these lectures. When a painting least resembles nature, the name of the object is written beneath: we must say, that had not Doctor Wardlaw taken a similar precaution, we should have been slow to trace any likeness between the principles of his book and those of Scripture. "Scriptural principles" may imply either distinct literal announcements of revelation, or that which accords with its general spirit. Truth is the same, wherever it is found. If the moral philosopher be right in his conclusions, is he not Scriptural? If he be in error, he pretends to no infallibility, and does not propose his reasonings as dogmas: he enters into no contest with the Bible—he does not profess that his views are to set aside its authority. The Doctor does not limit himself to the exact words of Scripture, for he says, "I do not mean that I am to confine myself to the simple statements of Holy Scripture." He therefore decides *what* is Scriptural principle. On the one side, he would blot out moral philosophy from the mass of human knowledge; and on the other, circumscribe revelation within the bounds of his own sectarian theology. We, for our own part, have the purest reverence for Scripture; but our feelings towards moral philosophy are neither those of antipathy nor apprehension. Truth discovered by one process, strengthens and corroborates the communications which

convey it in other forms. One does not exclude the other. The Bible contains first principles and facts; but principles are immutable, and precede revelation. Granting the principles were *discovered* by revelation, still it can never be wrong to exercise our powers in exploring the reasons on which they rest. If revelation makes discoveries, philosophy teaches the general application of principles and the foundations of evidence. There are many facts mentioned in the Bible connected with the external creation; but these will not be made the boundary of the physical sciences. It is not consistent with reason, that man should be precluded from the inquiry into his own nature—into the mental powers which constitute its dignity—and into the moral faculties and susceptibilities by which it is distinguished. This point would admit of enlargement beyond our space: we must limit ourselves to a few hints. Man is a moral creature, independently of revelation; and this position is implied even in its bestowment. On what grounds he is such, becomes therefore a fair subject of inquiry. Many millions of men have never seen the Bible; are they under no moral obligation? Doctor Wardlaw wrote a book to prove the responsibility of the Heathen. Their moral obligation, to whatever degree extended, must be ascertainable on grounds distinct from revelation. The idea of a revelation, in itself implies the existence and perfections of God. These primary moral apprehensions, are correct subjects of examination, as to the ideas they include, and the mode of their acquirement. And not only are these elements involved in the supposition of a revelation, but constitute a legitimate and important department of its evidence. They must be supposed, previous to and independent of Scripture; otherwise to make them an evidence of its truth, would be arguing in a circle. The author was aware of this vital objection to his reasoning, and thus he endeavours to evade its force: "I am aware," he says, "that *the nature of its lessons* comes to a certain extent, amongst the previous proofs for or against its authority; but I am not now considering the process of argument, by which the point of authority has been settled. I am proceeding on the *assumption*, that by a harmony of external, internal, and experimental evidence, *that point* has been brought to a satisfactory decision." If argument were to

proceed at this easy rate, it would be rather a pleasing pastime than a severe exertion. Let a man take as assumption what would otherwise overturn his position, or what he is unable to prove, and the path of controversy becomes indeed a path of roses. But we cannot allow Doctor Wardlaw to pass thus unquestioned. How are we to determine *the nature of the lessons*, which would consist with a revelation from Deity? Must not this be decided on other grounds than the statements of the document which assumes the title of a revelation? If so, why should we not be permitted to pursue such inquiries? should they not form a part in every education? The pursuit therefore of ethical science, so far from weakening our attachment to revelation, will rather strengthen our belief by rendering it more intelligent, and enlarge our charity by expanding our views.

It is not proposed in these observations to examine the lectures "seriatim;" but merely to consider some of their statements and principles, in connection with the general nature of virtue, and the foundation of moral responsibility. About many things, in their palpable exhibition, mankind decide almost with unanimous consent; whilst the theories proposed as the grounds of judgment, are nearly as various as the conclusion itself is uniform. The nature and foundation of virtue, stand very much in this position. The exemplification of virtue seems, in almost all circumstances, to be admitted as excellent and desirable; and vice as strongly condemned as injurious. Men of all countries, ages, parties, and opinions, agree in commending integrity, purity, and benevolence; and as regards their general judgment, they have branded falsehood, injustice, and malignity, with merited opprobrium. Let these opposite courses of action be exhibited in contrasted characters, and there exists scarcely a mind so brutalised as to hesitate in its preference. Put, at any time, a Nero in opposition to a Howard—confront Julius Cæsar triumphant on the ruins of freedom, with Washington retiring amidst the blessings of emancipated millions,—and mankind will vindicate their character by a strong indignation of the one, and a heartfelt approbation of the other. Select any general combination of virtuous actions, and place them near the opposite vices, and the result will be the same as in the preceding case. Let them not even be such as

dazzle men's minds, or provoke their public abhorrence, such as cover their agents with peculiar glory, or undying infamy —let them be sought in the shades of retired scenes, amidst the social relations, the intercourse of home, the charities of life, or the engagement of business; and the pulse of strong emotion, which beats against the domestic tyrant or the designing knave—and the feeling of complacent approval, which follows the man of kindness and honour, will bear witness as our testimony to virtue. So far, then, are we generally agreed. We unanimously call these good or bad. But why? This question many great minds have attempted to answer, and although replying without actual contradictions, yet with considerable differences.

Why is such an action good—why is another bad? Because, says Dr. Clarke, it accords with, or contradicts the eternal fitness of things; because, says Bishop Butler, it is consistent or not with our *whole nature;* because, says Adam Smith, it produces agreeable or painful emotions; because, says Paley, and all the Utilitarians, it advances or retards the *general good.* These, I should conceive, include the general theories on the subject. Why, it may be inquired, do they thus disagree? A slight attention to the subject, will, I conceive, give the reason. In examining the theories and writings of these eminent men, it will be found that each man's system bears the impress of his particular mind, and is in close accordance with his other speculations. The eternal fitnesses was consistent with the abstract logic of the writer "on the attributes"—the accordance with our nature was a principle which might be reasonably expected from the author of the "analogy" and "sermons" on the passions—and the matter-of-fact mind of Paley as consistently discerned the excellency of virtue through the medium of utility. The gentle and amiable Adam Smith experienced the delightfulness of virtue in his own benevolent bosom, with its deep, its kindly, and its thrilling emotions. Dr. Clarke was a naked intellect, that lived amidst abstractions, an atmosphere so subtle as to afford no support to mental constitutions less attenuated; unless he had seen it in connexion with some general principle, and could have deduced it as a matter of pure reason by concatenated proofs, he could not have otherwise discerned it. Butler's genius was perhaps as subtle,

and more vigorous; it was, as it were, more *incarnate;* it expatiated more amidst the realities of creation; its spirit penetrated deeply into principles, but saw them with their varied effects and combinations. He was, it is true, abstrusely and profoundly metaphysical; but his were the metaphysics of *reality;* whilst Clarke's were those of *hypothesis* and *possibility.* The results in each case correspond with the respective systems; the one analyses *what is*, the other supposes what *might be*; the one, by considering the parts in their several relations, deduces the reason of any given effect or particular combination; the other having assumed his general law, infers his conclusion, as if by demonstration. Paley, without the acuteness or comprehensiveness of either, had more shrewdness, and a clearer view of profit and loss. Taking these circumstances into consideration, it is not remarkable that minds so differently constituted, should mould their systems into a correspondent variety of forms. Instead of considering the views of any one as including the whole range of morals, perhaps each is partially correct; and that the truth, in its fulness, exists in their combined systems. The same object observed by separate individuals, from different positions, and in varied lights, would appear to each with a distinct aspect—the report of each might be perfectly correct; but the complete delineation of the whole could be given only from their collected views. We may suppose an illustration still more analagous. Let three persons of different habits and pursuits, inspect a piece of mechanism. The one, a mathematician, admires it because he conceives its construction and operations accord with certain abstract laws of science; another approves of it from the harmony of its parts, and the beauty of their arrangement, which he discovers by internal examination; and the third, of practical habits, considers it valuable because he perceives its adaptation to mercantile and manufacturing purposes. This, I conceive, illustrates the different theories of virtue, as it is examined in different bearings.

In this point of view, it seems capable of a three-fold division:—first, as to its abstract principles; secondly, as to its practical exhibition; and thirdly, as to its general results. I am not sure whether all systems might not be ranged under one or other of these general divisions; and I am not sure,

whether within the subject all might not properly be comprehended, and consistently united. We could thus harmonise moralists, instead of putting them at variance or in opposition. Virtue, as to its principles, is eternal and immutable, and so far Clarke and Cudworth are consistent in its exemplification; it accords with our nature, and harmonises our several faculties, and so sustains the system of Butler; it is productive of refined and pleasurable emotion, and this includes the theory of Smith; and in its general effect, it advances universal happiness, and thus involves the principle of utility. These remarks would lead us to the conclusion, that the error in each of these systems is the pushing of it beyond its due bounds, or endeavouring to make it account for more than it properly involves. To say that the pleasurable sentiment connected with virtue depends on the perception of its utility, is as if one should assert, that the vital influence of the circulation of the blood rests on the discoveries of dissection. To make too much of one principle is the greatest injury to moral or physical science. On these different views, I shall make more particular remarks, in connection with the views of the writer under consideration.

HIBERNICUS.

REVIEW.

I. An HISTORICAL DEFENCE of the TRUSTEES of LADY HEWLEY'S FOUNDATIONS, and of the Claims upon them of the Presbyterian Ministry of England.—By the Rev. JOSEPH HUNTER, F. S. A. R. Hunter, London.

II. A PLAIN STATEMENT of the TRUSTS and RECENT ADMINISTRATION of LADY HEWLEY'S CHARITIES, as now in proof in the suit of the Attorney-General *v.* Shore, Esq. and others; with remarks on efforts now making to effect "a total disconnexion between Church and State."—By THOMAS WILLIAM TOTTIE. R. Hunter, London.

III. An APPEAL to the PUBLIC against the IMPUTATIONS of Mr. KNIGHT, in a Speech delivered by him as one of the Counsel, in the cause, "The Attorney-General *v.* Shore and others, Trustees of Lady Hewley's Charities."—By WILLIAM HINCKS, F. L. S. R. Hunter, London.

THESE pamphlets carry the mind out to the contemplation of subjects, which, in real importance and immediate interest, yield to few on which the thoughts can be employed. Religious liberty, civil disabilities, the intricacies and defects of legal proceedings, the tendencies of imposing human creeds, and the question of Church Establishments; these are the matters of deep concern which rise upon the mind, as we

accompany the writers in their research. And what vivid emotions do they enkindle. They call up our slumbering ideas, quicken our latent associations, stimulate our imaginings, and make us feel that we are sentient and responsible beings, and have a portion of social labour to perform. There are errors to be removed, and truths to be promulgated; there are wrongs to be redressed, and rights to be secured; there are evils to be averted, and good to be realised. Manners and institutions still need much reforming and refining. And this work, if done at all, is to be done by human instrumentality. Each one is made to be an instrument for good, and if each one did the good for which he is designed, the general happiness must be secured.

But how is that possible, while some are vice-bound, others creed-bound, many wealth-bound, and almost every one prejudice-bound? How can he do his share of good, who is the grovelling slave of his mere animal propensities? How can he do his share of good, who sees no object worthy of his regard beyond the boundaries of his own sect? How can he do his share of good, who deems all enjoyments the exclusive rights of the rich and great? How can he do his share of good, who holds every opinion he entertains to be a self-evident truth, and hates the man who doubts it? Of course they cannot do their share of good, who being both creed and prejudice-bound, think that none can be honest here, and happy hereafter, but those who take the Assembly's Catechism first, and learn it and believe it; and then afterwards take the Bible, and compel it to agree in every part with the Westminster Divines. This is evidently the case with the prosecutors and persecutors of Lady Hewley's Trustees. And Sir Lancelot Shadwell has thought fit to pronounce them right. He thinks that Lady Hewley must have been a Trinitarian and a Calvinist, because he was sure that she would not have sanctioned the "Improved Version of the New Testament," circulated by the "British and Foreign Unitarian Association," had she been living. And yet the "improved version" of a catechism made by Mr. Bowles, and sanctioned and adopted by her, is so totally different from the Assembly's Catechism, as Mr. Tottie shows in his pamphlet, that the doctrines of Trinitarianism are omitted, and passages of Scripture substituted for them. If Lady Hewley believed the Assembly's Catechism, why did she prefer another and dissimilar one? The conclusion is inevitable. She rejected the Catechism, because she rejected its doctrines of Calvinism and Trinitarianism. And her adoption of a new and highly improved version of the Catechism, is proof that could she have lived till now, she would have sanctioned and adopted the "Improved Version of the New Testament," and subscribed to the Society that circulates it. She was in no way bound up from doing good. She was a

real "English Presbyterian." And Mr. Hunter has ably and clearly shown, that the English Presbyterians were strenuous advocates of liberality, open communion, free inquiry, and the rights of conscience; and that "Lady Hewley and the whole body of the Presbyterian ministers of her time, were set with a united effort" against the doctrine of election. He has proved that the trustees were the regular and legal successors of the original trustees; and that they had distributed the funds of the charity in strict accordance with the intention of the donor. Mr. Tottie corroborates this proof. And even shows that the "Improved Version," on which the chief stress was laid, was not part of the evidence before the court, against any one of the defendants. Only four of the thirteen defendants belonged to the Association by which the Improved Version is circulated; so that if the monstrous position, that a subscriber to a society which circulates books, is accountable to the law for every sentence in every book so circulated, be entertained as a sound principle of equity; and if the "Improved Version of the New Testament," and Bowles' improved version of the catechism, were as much opposed to each other as they are in unison; and if Lady Hewley had been a bigoted Calvinistic Trinitarian, instead of a liberal Presbyterian; and if Lady Hewley's present heir-at-law, had been a rigid Trinitarian, instead of being Thomas Wolrich Stansfield, Esq. of Leeds, a Presbyterian holding Unitarian sentiments;—even then, only these four trustees ought to have been deprived of their trust.

But while these pamphlets contain so fine an exposition, and so complete a refutation of the fallacies on which the proceedings were based and the "judgment" was given, they also show us that both Mr. Tottie and Mr. Hunter, oppose the disconnexion of Church and State, and vindicate an establishment. "I observe," says Mr. Hunter, "with shame and concern some ministers of that very denomination (English Presbyterian) which these people (the Calvinists) are engaged in persecuting, assisting them in that other design (the separation of Church and State), not perceiving that the war is now become a war of ignorance against knowledge, of that which is ignoble, with that which is generous, of men in thick and muddy darkness, with those amongst whom the light of science and truth is diffused abroad." "Whether the Church will be able to protect herself, and with herself all the higher interests of English society, is, from the present aspect of affairs, a question not easily to be determined." If the question be merely one of *time*, then it may be difficult to determine. But if it be, whether the Church will be able to protect herself and her interests, against the interests and rights of the people forever, no question can be more easy of solution. If the Church, with knowledge, with all that is generous, and with the light

of science and truth, warred only with ignorance, that which is ignoble, and with men in thick and muddy darkness—then her victory would be sure, her triumph glorious and lasting. But the weapons of her warfare are far different, and less potent, and her enemies are neither so weak, so blind, nor so despicable. They have some light, some science and truth, and some generosity too. They are generous enough not to wish to tax and brand Churchmen; and they have science enough to count, light enough to see, and truth enough to affirm, that Churchmen ought not first to tax, and then to brand Dissenters.

The whole controversy about a Church established by law, and wedded to the State, may be reduced to a few very plain questions. Did Christ set up such a Church? Is Christianity incapable of sustaining itself? Can some men force other men to be really religious? Has any Established Church ever been able to prevent diversities of opinion, fanaticism, and unbelief within itself, or dissent from itself? Does Christianity authorise some men to compel others to pay to the support of a religious system which they disapprove? Is each one accountable to God only for his religious opinions? Now, as Christ did not set up a State Church; as Christianity can sustain itself; as no man has authority over his brother's faith and conscience; and as each one is accountable to God only for his views on theology; a State Church is antichristian. As such a Church cannot prevent diversity of opinion, fanaticism, unbelief, and dissent, it is useless. As such a Church cannot exist without caressing and favouring its members, and stigmatizing and oppressing dissentients, it is unjust. And an antichristian, useless, and unjust Church ought not to exist. Every consistent Christian must use the liberty wherewith Christ has made him free, to assail this citadel of error and wrong, and recapture the human rights which its troops have pillaged from the people, and divest them of their ill-begotten wealth; and employ these rights and that wealth, as means for removing ignorance, bringing men out of "thick and muddy darkness," placing them under the influence of "the light of science and truth," that they may be purged from that which is ignoble, and exalted, refined, and made Christians indeed.

There are two other points we cannot pass over in Mr. Hunter's pamphlet. We think him in error in his statement, p. 33, of the number of congregations raised on the ground of belief in the Unity of God. The actual number, we are persuaded, thus founded, is at least treble that he states them to be.

We think that the grant to the minister of Newchurch, Rossendale, is justified by the whole spirit and scope of Lady Hewley's bequest. If there be one man more than another who has indefatigably laboured in the sphere of use-

fulness in which God has placed him—if there be one man more than another who merits the designation of a "godly preacher of Christ's holy Gospel," it is JOHN ASHWORTH. As a preacher in Rossendale—as minister to the poor in Manchester, he has proved himself a disciple whom Jesus would have loved.

AUTHENTIC REPORT of the DISCUSSION on the UNITARIAN CONTROVERSY, between the Rev. JOHN SCOTT PORTER and the Rev. DANIEL BAGOT, A. M. held on April 14, and three following days, in the Meeting-House of the First Presbyterian Congregation, Belfast.

HAD Mr. Bagot come fairly and openly out upon the Trinitarian question, and gone regularly over that doctrine and its concomitants with Mr. Porter, then the report of the discussion, attested as it is by both parties, would have been a book which has long been a desideratum. Trinitarians do not so generally purchase Unitarian publications, as Unitarians buy the works of their opponents. The consequence is, that multitudes of Trinitarians think that the works of their favourite authors, such as Fuller, Magee, Wardlaw, Dwight, Stuart, &c. have never been answered. Even Mr. Bagot labours under this mistake. But in this joint publication, each speaks for himself; and pitiably bigoted, and criminally unjust must he be, who can take up this joint publication to read one side and pass over the other.

It is most true, that if a reader go through the whole discussion, impressed with the idea, that he who talks fastest and most positively is therefore right, he will pronounce Mr. Bagot right. He has managed to fill about 112 pages of the report, while Mr. Porter occupies only about 88. One speaker had just the same time as the other; and yet Mr. Bagot's speeches swell out 24 pages more than those of Mr. Porter. That is, he said five words for every four of his opponent. There was, therefore, good ground for the complaint that Mr. Porter made; namely, that Mr. Bagot "parroted over his texts of Scripture," for the purpose of making a show of them in the report.

After this piece of management, and after all the tact, and cunning, and reserve, and skilful shifting of ground to save an hypothesis, and great keenness to display logic, and critical acumen, and rhetoric on the part of Mr. Bagot, it was surely sadly inconsistent, if not actually dishonest, in him to exclaim, "where is the disputer of this world?" and flourish away against determining truth by the exercise of superior mental powers, and in favour of receiving with the simplicity of a child, those very doctrines which he was employing all these extra arts to form and defend. The assertion, that the Gospel is to be received with the uninquiring, unobjecting, undoubting simplicity of a little child, as it is made and meant

by him, and Trinitarians generally, is both a subterfuge and a delusion. It is a subterfuge, because all kinds of mental power, every species of ingenuity, all possible human learning, and every sort of natural, or as it is sometimes called carnal reasoning are admitted as perfectly legitimate, when employed in favour of Trinitarianism, and are constantly used for that purpose; and it is only when these are made to bear against Trinitarianism, that recourse is had to this false position, that the doctrines are to be received as little children are perceived to accept of whatever is told them. It is a delusion, because Trinitarians neither do, nor can act upon it themselves, and because the Scripture doctrine on this subject is not the requirement of child-like simplicity of understanding or reasoning, but the very reverse: "Be not children in understanding, in malice be children, in *understanding* be men," and "judge even of yourselves what is right." And to show the necessity of this Bible requirement, and the absurdity of this subterfuge and delusion of self-styled orthodoxy, let us make the supposition, that all Unitarian and Trinitarian books were destroyed, all creeds annihilated, and the recollection of every theological dogma effaced from every human memory; and then a Bible were put into the hand of every one. How must mankind proceed to ascertain its contents? Must they read without using their reason? In this case, were it a possible one, they could never know any thing whatever about the doctrines of the Bible. Should they read with only the amount of understanding or reason which children under eight or ten years of age possess? In this case, were it a possible one, they could know no more about the doctrines of the Bible than such children wholly unassisted by adults could know. And will even the most zealous Trinitarian affirm, that children of such an age, would, by reading the Bible alone, without ever having heard or read one word upon the subject elsewhere, become Trinitarians? would they not be Unitarians every one? And so must the adults in the case above supposed; and all of them must remain Unitarians too, till some one of their number, possessed of a more fertile imagination than the rest, a second Plato, invented a Trinity. Then with a Platonic invention, others also possessing sufficient fancy, metaphysics, and natural reason, might come to the Bible to make it agree with this new hypothesis; hunt out passages of Scripture to suit the object in view, string them together according to certain rules of human invention framed for this especial purpose; and fabricate a key called the two natures of Christ, wherewith to unlock all difficulties; and compose creeds, catechisms, and articles of faith; and then, after the lapse of centuries, Trinitarianism might be presented by a Mr. Bagot, as something which the Bible teaches, but as something too sacred to be reasoned about, except the reasoning

be in its favour. And would reason, after all this, have had nothing to do with the matter? When Mr. Bagot seemed to be reasoning so hard, was he in reality not reasoning at all? Or, if he was actually employing his reason to establish Trinitarianism, in exactly the same way and as fairly and honestly too as Mr. Porter was employing his reason to defend Unitarianism, did the difference of aim render Mr. Bagot's reason spiritual, and Mr. Porter's carnal?

The truth is, that Mr. Bagot stood in need of the relinquishment, both of the understanding of men, and the careful searching of Scripture to see if these things were so, in order to obtain the acknowledgment from others, that his monstrous absurdities were the beautiful offspring of right reason and Holy Scripture. The following may serve as a specimen. "Methinks," says he, "if I could look back upon that important epoch in eternity, when God in the council chambers of heaven devised the atonement; when the eternal *three* sat down as it were to constitute and plan the scheme of redemption; the axiom they assumed, the postulate they adopted, the principle they considered it essentially necessary to be at all hazards maintained, was this: that God's justice must be satisfied, before he could become the justifier of the ungodly; that his holiness and truth must be vindicated by a satisfactory compensation, before his mercy could be dispensed to the fallen family of man; and that the law must be vindicated by the fulfilment of its precepts, and the endurance of its penalties, before the sinner could be freed from its condemnation, and justified freely by the grace of God. To meet these requirements, the Saviour became incarnate, and achieved a work which constitutes the basis of justification —which meets the demands of God and the necessities of man."

Could a little unassisted child find this in the Bible? If so, then it must be able to find that *they*, the *three*, sat down to plan and scheme like feeble mortals? If so, then it must be able to find, that *they*, the *three*, sat down to assume axioms, adopt postulates, and to hazard the maintaining of certain principles, like perplexed metaphysicians. If so, then it must be able to find that *they*, the *three*, sat down in the council chambers of heaven, to consult how they might first involve themselves in great difficulties, and then best display their wisdom in getting out of them. And that child must be able to find in the Bible, that back at an important epoch in eternity, before time began, *they*, the *three*, resolved to create this world, and place man upon it, under laws which they foresaw he would break, and under threatened penalties which they did not mean actually to inflict upon him, in order to lay themselves under the stern necessity of satisfying their own justice, and vindicating their own truth, holiness, and law;—and to accomplish this, *they*, the *three*, agreed,

that as they were all of the same substance, equal in power and glory, one of them should demand satisfaction, and another should give it, by going down from the council chambers of heaven, to the earth which *they*, the *three*, had cursed, and there unite himself to a human being, and give that human being strength to bear all the fury of him whose part it was to demand the satisfaction; and this suffering of the human being should be accepted as an infinite atonement for sin—as a full satisfactory compensation or payment to the justice of the *three*, and be called the merits and righteousness achieved for the sinner, and as such placed to his account; and then it should be said that fallen man had both had his debt fully paid, and had been freely forgiven. Oh! what a nice docile, humble, and yet extraordinary little child it must be to find all this in the Bible, even after Mr. Bagot had told it, that these are the doctrines that must be found there, or the Bible can never be made consistent, and worthy of being received—Christ cannot be believed—God cannot be trusted—heaven cannot be attained.

Whatever readers of the report may think of all this; whatever they may think of Mr. Bagot's disingenuousness in slipping away from Mr. Porter's serious remarks on Mr. Bagot's reading the Athanasian Creed thirteen times a-year, and refusing to defend it; whatever they may think of his constantly affecting to consider the passages which Mr. Porter quoted, as all teaching the Deity of Christ, and laying down modes of interpreting those passages which might be made to prove the Deity of Christ from any of Priestley's or Belsham's or any Unitarian's works, or even made to prove that doctrine from the Koran of Mahomet; whatever they may think of the novel system for which he contended, and however much they may be puzzled to find a name for it, and even to determine whether he is a Trinitarian or a Dualitarian, or a Unitarian of that class who maintain that there is no other God, no other person in the Godhead but Jesus Christ; one thing is certain, and that is, that all readers who regard truth and justice, will say that Mr. Porter went straight forward, with an evident desire to conduct the controversy like a gentleman, a scholar, and a Christian. They will say, that he was clearly far less anxious to gain a victory, than to find evangelical truth. They will say, that he manifestly relied, not on his tact and management, but on the strength, simplicity, consistency, and scripturality of the views which he advocated. And they will say, that if those views are to be preferred—are to be deemed the truths of the Gospel, to which even little children can attach ideas, then those which Mr. Porter so well advocated, must be so preferred.

MONTHLY RECORD.

July 1, 1834.

On Sunday, 27th April, a novel and most interesting event took place in Strand-Street Meeting-house, Dublin—the baptism of Joel Nathan Levi, a Jew, of the tribe of Judah, a native of Plutzk, on the Vistula, in Poland. The Rev. J. Armstrong delivered a discourse on the rite of baptism, taking for his text Matt. xxviii. 18–20. The sermon being concluded, the preacher proceeded to give a memoir of the convert; stated the reasons why he and his colleague had so long delayed to admit him to baptism, namely, that they thought it due not only to themselves, but also to Mr. Nathan, to make a strict investigation of his moral character; which having been done, and every satisfaction obtained on the subject, no farther obstacle remained to his admission into the Church of Christ. He gave us a little sketch of his (Mr. Nathan's) mind, in its progress from Judaism to Christianity; or, as we take leave to express it, in its journey from Mount Sinai to the Mount of Olives. Disapproving entirely of the Trinitarian views, and finding, by the study of the Scriptures, that Christianity itself is not accountable for such doctrines, he embraced it in its purity, being ignorant at that time of the existence of any sect professing Unitarian Christianity. Of this important circumstance he was informed in Prussia by Friedlander, who told him such were to be found in England; and this induced him, like Nathanael, to come and see. He also supplied him with the writings of Moses Mendelsohn, who treats of this faith, and had a controversy on the subject with the celebrated Lavater. Mr. Armstrong having concluded his statement, proceeded to put some questions to Mr. Levi, bearing on the leading truths of Christianity, all of which he having answered in the affirmative, was called on to speak for himself, and much interested the audience by his solemn and feeling manner. He spoke forcibly against Trinitarianism, assuring us that his brethren could never be made to believe in a Triune God. "What!" said he, "if Trinitarianism be true, why did Christ, when he prayed in his agony, say, Not *my* will, but *thine* be done? Why not say, Not *mine*, but *ours* be done?" He assured us, he could show many letters from Trinitarian Christians earnestly inviting him into their church, and offering him many advantages, which invitations he had rejected, from the conviction that *Unitarian Christianity alone* is the truth of Scripture; and protested that he had no sinister or mercenary motives in what he was about to do. He then called on all present to join with him in prayer, which he delivered with equal propriety and fervour, imploring the grace of God for his brethren, and praying

that the afflicted might be comforted by the contemplation of the sufferings and patience of our divine Master; thus affectionately alluding to the recent trial of one of our much respected pastors. The prayer being ended, the Rev. Dr. Drummond performed the ceremony of baptism. Immediately on its conclusion, that beautiful anthem was struck up,

"Glory, honour, praise and power,
Be unto the Lamb for ever:
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!"

This had a touching and powerful effect. We know not how others felt; but to us it seemed as the hymning of angels. Dr. Drummond then proceeded to address the new disciple, which he did with even more than his usual eloquence and strength, taking occasion to reprobate in forcible terms that persecuting spirit which the Christians through so many ages had manifested, and still continue to manifest, towards the Jews; which spirit, united with the corruptions heaped upon Christianity, has rendered that odious in their eyes which, had it been permitted to wear its own lovely garb, would, long ere this, have incited the sons of Israel to take down their harps from the willows, and tune them to the high praises of the Redeemer.

The whole service lasted about three hours. The house was well filled; there were present a great number of Christians of various denominations, and, we are informed, several Jewish families.—*Christian Reformer.*

Christian Tract Society.—The Twenty-fifth Annual Meeting of this Society was held in the Worship-Street Chapel, London, on Thursday, May 8. The Rev. D. Davison presided. From the balance sheet it appeared that the amount of subscriptions during the past year had been £70 : 0*s.* 6*d.* and tracts sold to the amount of £34. A life subscription of five guineas had been received from S. Hennel, Esq. of Coventry, and donations to the amount of £15. The report of the Committee was then read; from which it appeared, that five tracts had been reprinted, and one, "The Howards and the Astleys," added to the series. The report thus proceeded:—"Agreeably to the instructions given to your Committee, at the last Annual Meeting, they immediately took measures for the accomplishment of the wish then expressed, relating to a series of Cottage Sermons—the result of their labours has been the publication of Three Parts, containing sermons, in their opinion, well calculated to promote the objects of this Society. The Committee after duly considering the subject of admitting into the Catalogue, tracts published by other Societies, have thought it advisable so to do; by this means they hope the subscribers may obtain a greater variety, and the usefulness of the Society be enlarged." The Committee, after men-

tioning the various grants they had made during the last year, and adverting to the present state of the funds, concluded by calling on the friends of the institution for continued exertion. "A voluntary association such as this," they remark, "is necessarily fluctuating. By death, during the past year, several of our supporters have been taken away, particularly the late Rev. R. Scott, who ever warmly advocated the interests of this Society. Towards the expense incurred by the publication of the Cottage Sermons, he forwarded the sum above-mentioned—£5 as a donation from himself, and £10 from a friend. The decrease in our number can be repaired only by the zeal of the remaining subscribers. On this zeal the Committee confidently rely, firmly believing in the utility and Christian purposes of your Society, and praying that all your labours of charity and love may be crowned with the blessing of Him, who hath declared himself well-pleased with the sacrifices of Christian benevolence." The following gentlemen were chosen into office for the ensuing year:—Treasurer, J. Esdaile, Esq.; Secretary, Mr. J E. Clennell; Committee, Revds. J.C. Means, R.K. Philp, and S. Wood —Messrs. Bracher, J. Hart, Hennell, Dixon, Green, and Smallfield.

Died, on 22d May, Layfaette, aged 74.—There would, in any circumstances, have been something solemn and affecting in the separation of the last link which connected us with the dawn of American Independence and the youthful enthusiasm of French liberty—in the extinction of the sole survivor among the great names of the last age. But this feeling must assume a deeper character when he who has departed from us, was the one man who stood before our eyes, and might, it so seemed, have stood for many years longer, the living representative of whatever was best and purest in the spirit, and truest in the traditions of his age. Lafayette not only had lived for mankind, but every year of his existence was precious to them, and greivously will he be missed. His was not the influence of genius, nor even of talents; it was the influence of a heroic character: it was the influence of one who, in every situation, and throughout a long life, had done and suffered every thing which opportunity had presented itself of doing and suffering for the right, and who was ready to repeat the same course of doing and suffering, or a severer one, whenever called upon by duty. Such an example, in so conspicuous a station, is ever most valuable, seldom more needful than now.

If a life made up of the most extraordinary vicissitudes, and a soul on which prosperity and adversity vainly exerted all their most corrupting influences, be the materials of an inspiring biography, the life of Lafayette would be one of the noblest subjects for a writer of genius. Even in the

simplest narrative, it is in itself a herioc poem. The different epochs of his existence would afford the finest scope to a biographer. There would be, first, the opening period, when, at twenty years of age, he left the attractive and brilliant life of the French Court, to serve as a volunteer in the apparently desperate cause of the revolted colonies of America; and when, having seen the efforts of the noble constellation of patriots, with whom he had associated himself, successful, almost against all hope, and not without having materially contributed to that success, he returned, and we see him first the idol of the people, heading the enfranchisement of his own countrymen, but strenuously, and at all personal hazard, opposing himself to every excess; and three years later deliberately staking life, liberty, fortune, and the love of his countrymen, and losing all except the first, to arrest the precipitate course of the revolution. We next follow him to the dungeon of Olmutz, where for five years, the vengeance of an infuriated despot retained him in secret captivity, without communication by word or writing with any who loved him, or tidings from that external world where so tremendous a drama was then acting. Here he remained, and remained with spirit unbroken, until, by the treaty of Leoben, his release was made by his country part of the price of her mercy to his unrelenting oppressor. But his country then fell upon evil days: he could in nothing serve her, and he retired into the obscurest private life. He reappeared at the restoration, stood once more at the head of the friends of liberty, and was revered as their patriarch. He saw America once more, on the fiftieth Anniversary of her liberation, and his presence was, from one end of the Union to the other, a national jubilee. He saw the infant people which he had nursed in the cradle, grown into one of the mightiest empires of the earth: he lived to taste all the enjoyment which the heartfelt gratitude and love of ten millions of human beings could bestow. He returned to preside at another revolution; gave a king to his own country; withdrew from that king when he abandoned the principles which had raised him to the throne; bore up, even against the bitterness of disappointment; and died with his hopes deferred, but not extinguished.

Honour be to his name, while the records of human worth shall be preserved among us! It will be long ere we see his equal, long ere there shall arise such a union of character and circumstances as shall enable any other human being to live such a life.—*Monthly Repository.*

Died at Dudley, in the prime of life, and under circumstances peculiarly afflictive, Louisa Maria, second daughter of John Twamley, Esq. possessed of every excellence that could render life desirable, and virtue happy. Unsearchable are thy ways, O thou King of Kings!

"Unitarians reject the name of Socinian; and they and the Neologists employ the *most orthodox language*, both of *the Bible* and of sound divines, in conveying their *most pernicious* heresies. For proof, see Rose's Protestantism in Germany; or read any Unitarian production." (*Church of Scotland Magazine, June*, p. 169.)

The words "most pernicious heresies," of course, mean the doctrines of Unitarians. These doctrines, the *Church of Scotland Magazine* asserts, are conveyed in the most orthodox language of the Bible. And in this it tells truth. But it could not with truth say, that Trinitarians can convey their doctrines in even the most orthodox language of the Bible. This is in reality granted in this same number. Here is the concession. "If he," George Faithful, Esq. M. P. "will subscribe to the following: 'There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory;' we shall apologise for considering him as heretical;"—that is, George Faithful must employ language *not found in the Bible*, to convey those religious views which the *Church of Scotland Magazine* calls evangelical. The language of the Bible, the very words of the Evangelists, even the most orthodox, will not prove him who employs that language and those words, to be orthodox. The reason is obvious. No language of the Bible will convey the doctrine to which Mr. Faithful is required to subscribe. The "most pernicious heresies" of Unitarians can be conveyed in the most orthodox language of the Bible; but what are termed the grand doctrines of orthodoxy cannot be conveyed but by language of man's devising! The conclusion is inevitable. Orthodoxy is from men, Unitarianism is from God. The *Church of Scotland Magazine* has said it. There is no method of unsaying it, but by maintaining that doctrines which are inferred, and to express which language not to be found in the Bible must be employed, are more likely to be true than those which are asserted in the Bible and conveyed in Scriptural language. What a different Bible should we have had, if it had been composed by Trinitarians, instead of being written by persons every one of whom were Unitarians! This is the reason Unitarians can convey their doctrines in its most orthodox language. This is the reason why every one is compelled, either actually to renounce orthodoxy or virtually reject the Bible.

It gives us much satisfaction to record, that another Unitarian Chapel (being the *third*), with all sittings free, has been opened in Birmingham. This Chapel was opened on Wednesday, May 21, when an interesting and impressive discourse, suitable to the occasion, was delivered by the Rev. Hugh Hutton, to a numerous and attentive audience.

THE

CHRISTIAN PIONEER.

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OBSERVATIONS ON DR. WARDLAW'S "CHRISTIAN ETHICS."—NO. II.

In the author's statements as to what constitutes the moral excellency or turpitude of action, there is much vagueness, and a looseness of expression inconsistent with vigorous conception or philosophical clearness. In his second lecture, he says, "There is nothing in the actions themselves that can be called *moral* or *immoral*, considered abstractedly from the principles of the agents" (33); "the amount of moral good or moral evil in the action being neither more nor less than the amount of good or evil principle in exercise in the doing of it," (34). This position, applied to the individual conscience, is limited—to the general views is undeterminate: if the principal terms have an admitted and common meaning, it is a truism; if their signification be neither obvious nor settled, the question is only involved in a mist of words. Individual moral agency does not always issue in action, beyond originating and cherishing intentions or desires; and then, it is evident, there must be an exact coincidence between the fact and principle of personal virtue and personal depravity. In such cases, how can the action be considered *abstractedly* from the principle? But is not the rational being in these a moral agent? But there are some overt actions which cannot by any process of abstraction, be separated from ideas of moral good or evil. To despise or strike a parent; to pluck the gray hairs from a father's brow, or mock the failings of a mother's weakness; to raise the hand in blasphemous imprecation, and curse the God of the universe, are *actions* which, if any one can consider them *abstractedly* from an evil principle in a moral agent, he has a power of nice distinction which we neither possess nor envy. It is to be remembered that *the actions* under review are the actions of moral agents; to consider them in any other sense in relation to virtue, would be as great a waste of language as to talk of virtue in the sailing of a ship or the roaring of a lion. To say then that an action is morally good or morally evil—involves or

evinces a good or evil principle, is little more than to say, that a good action is a good action, and an evil action is an evil action. In such a case, the writer is as much beyond the reach of contradiction, as the readers are from definite information. What is this good principle? What is this evil principle? This is the great question. What is its test—what its standard? To render an action evil, is it required that the *intention* shall be formally and deliberately evil? If so, then are the irregularities of rushing, thoughtless passion justified. But Dr. Wardlaw defines this evil principle to be *enmity* against God; and this enmity implanted in the constitution of a nature which has been transmitted to the *agent*, and over which he has *no control*. But more of this in our subsequent remarks.

But again, what is the *principle* which may be called morally good? Is it acting in accordance with the conscience? Then is the blaze which burns the Hindoo widow kindled with holy hands; and the mother who, on the banks of the Ganges, casts her tender infant to the crocodile's jaws, performs an act of estimable sacrifice. No, no, says Dr. Wardlaw, the good principle is the love of God in the soul—which to a being inherently corrupted, is as impossible in the moral world, as that rivers should flow back to their sources, in the physical, or, as it was illustrated by an orthodox preacher, "that dead fishes should swim against the current of a stream." Thus we see its inadequacy as a test of personal virtue; and as to the more general systems of morals, it is sufficiently expansive to comprehend them all. Hypothesis and great words are but too often made to supply the place of sound principles and intelligible argument. Thus says Dr. Wardlaw, speaking of virtue, "instead of its *conduciveness to good* constituting its *essential nature*, from its essential nature may arise its conduciveness to good," (108). These truly are great words! But what do they mean? What distinction of ideas did the author attach to the terms "nature," "the essential nature" of virtue, and its "conduciveness to good;" and what were the definite thoughts which he intended they should convey to the reader's mind? Did he mean indeed that *virtue* is a *being?* If not, what are we to understand by its *essential* nature? for I take essence to mean substance, being, or that which has an independent existence. If he does not

mean this, but rather that it is the distinction or exhibition of an *intelligent being's* moral constitution, how does he distinguish between its nature and "conduciveness to good"? A feeling of respect for the writer and the subject, induces us to suppress the ludicrous illustrations of which this position is susceptible; but we will by-and-by offer some further elucidation of its general bearing.

Dr. Wardlaw makes no distinction between a state of mind as yet untried by temptation, and thence free from moral guilt, and that distinguished by virtue which has been formed amidst danger, and expanded by the development and exercise of the active faculties. His words are as follows: "Man at the time of his formation was not only capable of being brought to that dignity of character which a *proficiency in virtue* confers, but was in *actual possession of it.*" Again, "If in the character of an intelligent creature, we find a proficiency in virtue still *to be acquired*, we may be certain that that creature is in a *state of degeneracy* from its original rectitude," (204). How does this follow? Where is the sequence in this assertion? This position is not merely gratuitous, it is false, it is contrary to all the known laws by which we estimate the value of obedience or the exercise of principle. On this ground, there could be no such state as advanced virtue; or if so, it would be of no value, as it could not shed a single ray of additional lustre on the character. All must in this case stand still; repeated exertion confers no pleasure in performance, or gives no addition to the sum of happiness; to withstand does not confirm the moral habits; to overcome difficulties entitles to no triumph; the moral universe thus becomes paralysed, and like the petrified inhabitants of the enchanted city mentioned in the "Arabian Nights," remains unmoved through the rolling ages of eternity. Does Dr. Wardlaw mean to say, that no proficiency in virtue is still to be acquired by a pure, but untried, unexercised moral creature? On his own principle, did Adam evince *proficiency in virtue*, by his fall, not only in the first but even a confessedly small temptation? Would not Adam have evinced a greater strength of principle by having remained obedient? And would not this be an advance from passive innocence? A moment before either catastrophe, on our author's principle, he is equally perfect. It would be

rather a remarkable mode of judgment in any other concerns, and would be found, I conceive, an unsafe standard. To conclude that the virtue of honesty, for instance, was perfect in a person, so as to admit of *no proficiency*, who stole a penny as soon as it was placed within his reach, might be reconcileable with the principles of Dr. Wardlaw's philosophy, but would not be admitted by the less subtle perception of common experience. As far as facts and circumstances enable us to judge, the trial of Adam bore no comparison to that of Abraham; yet the one fell with a nature of confirmed holiness, as it is said; whilst the other remained faithful, with one of *inherent depravity*. In the position, on which we have ventured to comment, there appears a two-fold confusion. The possession of certain unabused faculties, is confounded with the sustained and well directed application of them; and a state of untainted purity, with proved and hardy excellence. We can conceive of an Omnipotent Being conferring by creation an unsullied moral constitution, to a creature whom he at the same time endows with faculties adapted to sublime and holy pursuits. What might be done beyond this—whether, consistent with this creature's own happiness as an intelligent being, he could be placed in *necessary* blessedness—we will not presume to say; but of this we are confident, that in such a condition there would be no proof of virtue, and no exercise of moral agency.

Virtue necessarily implies *something* personal. The moral excellency of the Deity is *necessary* and *personal* at the same time; because he is in himself perfect, and derives nothing from any other source. But the *necessary* continuance of an unfailing state in the creature, would imply the overpowering compulsion of an external influence, completely inconsistent with the *personal* liberty which constitutes intelligent freedom. Between the two states, we do not in *the abstract* pretend to judge; but these we perceive to be their distinctive characteristics; and that the latter is the more excellent, we infer because it is that which *in fact* God has appointed. On these principles it follows clearly, that virtue does imply the free and personal *exercise* of those faculties with which the agent is entrusted; and that a necessary constitution in a creature does not in itself infer either vice or virtue. Take any number of illustrations, and they all

tend to the same point. Thus, to love God, to seek his character, to admire, to venerate, and to adore his unbounded perfection, and to expand our affections through our brethren in creation—all imply the actual exercise of our faculties. But this is not included in mere formation. To possess riches or genius, confers no title to moral approbation; but to make an elevated application of them, constitutes the only ground of praise. Now it is a consequence of a limited nature, to go forward in succession, and to enlarge the development of its powers by repeated acts. Is not this principle obvious enough as regards knowledge? Man, in his original formation, received all the faculties which were necessary to the acquirement of knowledge; will Dr. Wardlaw say that there was no room for *proficiency* here, and that all he could ever attain, he had at once communicated to his mind? Might we not as rationally apply the observation of Dr. Wardlaw to knowledge as to virtue, and say, with a slight change of expression, "if in the constitution of an intelligent creature, we find *a proficiency in knowledge still to be acquired*, we may be certain that that creature is in a state of *degenerated idiotism?*" One conclusion, we conceive, is as logically deduced as the other. Let candid intelligence decide. If knowledge can be increased by successive exertions, why should not *virtue* be subject to the same general law of our nature? The evidence of character is not only given, but its hardihood and power are acquired amidst difficulties. All qualities are proved by their results, and measured by their degrees of effect. Ease, prosperity, and undisturbed repose are not the elements which prove unbending integrity, or heroic self-devotion. Shall we say that there is no more glory around his brow, who stood amid the battle's danger, or bore the rushing storm, than he who slumbered in the peaceful vale, or basked in the genial sunshine? Why then do we venerate with the deepest feelings of our nature, the benevolence which sacrifices personal pleasure to general good—the moral determination, which holds its principle when every fibre trembles? Why does Howard's name raise quicker pulses in our bosoms; and why does the martyr's flame seem as a radiance of glory? Because, that the one is but another name for benevolence, exhibited in action and endurance; and because the other was the test, which proved that sub-

lime integrity can so steel the will, that the writhings of agonised sensation have no power to move its unbending purpose. Are there not even in domestic life, and sometimes in the concealments of the individual bosom, exertions of holy principle, and conquests gained with exercise of no slight fortitude of soul? Is there not a greater evidence of virtue in the refusal of multiplied and soliciting desires, in the conquest of tumultuous passions, and in the rejection of worldly inducements, than if the bosom never felt a roaming wish, nor was ruffled in its passive gentleness by a breathing of emotion? This, we think, is clearly in consistency with our most simple apprehensions, and consequently with the foundation of right reasoning.

The author enters into an examination of several ethical systems. This was scarcely consistent on his own principles. If he rejects moral philosophy, except on distinct Biblical proof, then he should not enter the arena of speculative discussion. For this at once admits the principle against which he contends; because, if he attacks ethical science with general arguments, the moralists, in all fairness, must be allowed to use them in their own defence. Similarity of weapons is a law of combat, whether in physical or intellectual contention. The systems which he more particularly discusses, are those of the Utilitarians and of Bishop Butler. In this he was right; they are the most tangible—the nearest to our apprehensions—the most capable of proof, if true—the most open to contradiction, if false. As for Cudworth and Clarke, they soar to regions too sublime for mortal gaze; few can trace their windings, none can dispute their positions; they reign in an unbounded empire, and are only confined by the mist which circumscribes their vision. The following quotation may serve to show the author's views of the doctrine of Utility. "According to this system," he says, "there is nothing in *virtue* that renders it *virtue* beyond its experienced conduciveness to human happiness. Instead of virtue being something independently, and in its own nature *good*, from which effects follow in correspondence with *its nature*, its goodness is sought in the effects themselves." Lec. 2. In this passage, there is the looseness and confusion of language, of which we have before complained. To say "that there is nothing in virtue that renders it virtue," is an

odd combination of terms, conveying no definite meaning, or expressing it in a very confused manner. Virtue is the term, the precise meaning of which is the subject of inquiry; and this, it is plain, cannot be apprehended by making it both attribute and subject in the proposition. The obscurity is increased by the accumulation of words still more comprehensive and remote in their signification. Let us give a few short observations on the subject. Before passing on, we must, however, do Dr. Wardlaw the justice of giving a clearer view of his principle, from another part of his work. In his sixth lecture, on "the origin of moral obligation," he traces moral relations to the Deity's moral nature, even as all created being is to be traced to His self-existence; and from thence he concludes, that moral rectitude as thus traced, is not right because it produces happiness, but produces happiness because it is right. Yet even in this statement of the position there is much that is doubtful or gratuitous, and which, did our time or space permit, we could obstinately contest. We could say for instance, that the last part of the conclusion is arguing in a circle; and we could say, that the former part fails in the parallel. If moral relations are to be traced in a line co-ordinate with creation, it is true, they will both terminate in the same point; but then the former cannot be proved to be eternal, because it is admitted the latter is not so. We will not, however, dwell on this point, but take up our other line of remark. Dr. Wardlaw seems extremely fond of the distinction between the "essential nature of virtue," and "its conduciveness to *good*," of which we before took notice, but which we desire now more particularly to examine. Virtue, as we said, is here spoken of, as if it were an independent being. But virtue is not in itself a being, but a distinction or manifestation of *character*. Virtue cannot, therefore, be the subject of independent affirmation. It is itself but the attribute of existence, and to speak of it otherwise is the most absurd confusion of language. A being may be "something independently, and in its own nature good;" but how are we to discover this? In the manifestation of its powers and dispositions. Such manifestation we esteem the being's character. When this tends to promote happiness, we say such a character is "benevolent;" or if it delights in evil, we denominate it "malevolent."

HIBERNICUS.

BIOGRAPHICAL NOTICES BY JARED SPARKS.—SIR ISAAC NEWTON.

In the annals of the human race are recorded the names of a few men, who have shone as the ornament and the boast of their species, whose wisdom has multiplied the triumphs and hastened the progress of intellect, and whose genius has thrown a splendour over the world. Of this fortunate number, Newton stands at the head. To give a full account of this extraordinary man, of his life and character, his discoveries and their influence, would be to analyse all that is wonderful in the human mind, to reveal the deep things of nature, unfold the mechanism of the universe, and enumerate the achievements of science during the last century. No such arduous and venturesome task will here be undertaken, nor any thing more than the outlines of a subject, whose compass is so vast, and whose objects are so elevated.

Sir Isaac Newton was born at Woolsthorpe, near Grantham, Lincolnshire, on the 25th of December, 1642. In his early infancy he was extremely feeble, and little hope of his life was entertained. His father died three months before he was born, and accordingly the charge of the son devolved wholly on the mother. She spared no pains with his education, and kept him under her own eye till he was twelve years old, when she sent him to the public school at Grantham. He was boarded in the house of an apothecary, whose brother was usher of the school.

It was here that he first began to display the peculiar bent of his genius, and to give a presage of what its future versatility and power would accomplish. It is recorded of him, while at this school, that his thoughts ran more on practical mechanics, than on his regular exercises, and that during the hours of recreation, which the other boys devoted to play, he was busy with hammers, saws, and hatchets, constructing miniature models and machines of wood. Among his first efforts was a wooden clock, kept in motion by water, and telling the hours on a dial-plate at the top. He made kites, to which were attached paper lanterns, and one of his favourite amusements was flying them in the night, to the consternation of the neighbouring inhabitants. He fabricated tables and other articles of furniture for his school-

fellows, and is said to have invented and executed a vehicle with four wheels, on which he could transport himself from one place to another by turning a windlass. The motions of the heavenly bodies did not escape his notice even at this period; for he formed a dial of a curious construction, by fastening pegs in the walls of the house, which indicated the hours and half-hours of the day. At first his fondness for these occupations caused him to neglect his regular studies; but he had too much spirit quietly to look on while other boys were gaining places above him, and he at length maintained not only a reputable, but a distinguished standing in the school.

In the meantime, his mother's second husband died, and as she needed the assistance of her son, she took him home to manage the affairs of the farm. To this business he was devoted for a year or two, but with so little interest in the pursuit, that his mother soon found her agricultural concerns were not likely to flourish in his hands. It was one part of his business to go to Grantham market, and dispose of the produce of the farm, but in executing this charge, he is neither to be applauded for his diligence, nor admired for a love of his duties. The important task of finding a purchaser and making a bargain, he usually entrusted to the enterprise of a servant, and his own time was passed in his early haunts at the apothecary's house, reading books, or planning machines, till it was announced that the time of his return had arrived. At home, the farm itself was managed much in the same way as the sale of its produce at the market. It was neglected, or left to the care of others, while the mind of its nominal superintendent was invoking the genius of invention, roaming the fields of philosophy, or exploring the regions of hidden nature.

So unpromising were the prospects of making him a farmer, that his mother resolved to yield to his propensities, and put him in the way of being a scholar. To this end, he was again sent to Grantham school. At Grantham he resided nine months, and was then entered at Trinity College, Cambridge, on the 5th of June, 1660, in the eighteenth year of his age. In this situation, so favourable for drawing out and improving his peculiar talents, his success was equal to his advantages. It was not among the least fortunate cir-

cumstances to Newton, that Dr. Barrow was at that time fellow of Trinity College. With mathematical powers of the highest order, and a strong predilection for the natural sciences, this great man would not be long in discovering so bright a genius as that which then began to dawn in his college; and, with a modesty and good temper equal to his greatness, he would not be slow to encourage the ardour with which the young student was animated, nor to lend assistance where it could advance his attainments. Barrow became not only his adviser and teacher, but his sincere friend; and few were the men of his time who were better able to teach, or whose friendship was more to be desired.

Newton's mind soon turned into the channel of his favourite studies; and he read with avidity the works of the modern geometers then in vogue, especially Kepler, Descartes, Saunderson, and Wallis. It is remarked of him, that he gave no time to the more elementary books usually put into the hands of beginners. Euclid himself he studied but partially, for, by a glance of the eye at the enunciation and diagram, he saw at once the process and result of the demonstration. The wide distance, which others are forced to traverse with slow and painful steps, in their entrance to the profound sciences of numbers and geometry, he passed over at a single stride. Propositions which required elaborate demonstrations to bring them out of the mists of doubt, and make them evident to other minds, were to him self-evident truths. With these endowments from nature, and with the aids in his reach, we ought not to be surprised that his progress in mathematical attainments was unexampled; but with all these on his side, we can hardly realise the fact, that while yet an undergraduate at the university he should conceive one of the sublimest inventions of human genius. It was during the last year of this period that he first detected the principles of the Fluxional Analysis, of which more will hereafter be said.

He took the degree of bachelor of arts in the year 1664, at which time, and for some months after, he appears to have been engaged in optical researches. His attention was particularly occupied in attempting to devise some method of improving telescopes; and it is known, that at this time he had purchased a prism, with the design of making experi-

ments to try Descartes' theory of colours. The next year after he was graduated, these inquiries were interrupted, and he was compelled to leave Cambridge on account of the plague, and take refuge at his own home in the country.

In this retirement, he spent nearly two years; and it is natural to suppose, that a mind like his, with the world of unexplored nature before him, would not be idle. It was during this season of seclusion, that he caught the dawning hints of his great discovery of gravitation, the origin of which is among the most striking illustrations of the force of accident, in developing the genius and swaying the opinions of men. Newton was one day passing a solitary hour in a garden, occupied in philosophical musings, when an apple fell from a tree near him. Trifling as was this incident, it quickened the inquiring spirit of Newton, and immediately called out his mind to search for the cause. Why should an apple fall to the earth? Why should any other body fall? By what power is it impelled, by what laws directed? These were the questions which he asked himself; and, although he could not answer them, he was led into a train of reflections, which ultimately carried him to the highest of human attainments.

The fact had been well established, that on every part of the earth's surface there is a tendency in bodies to fall to its centre, and that this tendency is not perceptibly diminished by ascending to different elevations, as the tops of lofty buildings, and the summits of high mountains. Why then should not the power, which causes this gravitating tendency, reach beyond the remotest points of the earth's surface? Why not to the moon, and the other celestial bodies? And if so, why may not their motions be in some way influenced by this power, as well as the motions of bodies less distant from the centre of the earth? Not that it is necessary, that the tendency, or force, should everywhere be the same; for although it is not sensibly diminished on any part of the earth's surface, yet at a point so far distant as the moon, it may possibly become weaker. Pursuing this train of thought, he instituted a calculation. By comparing the periods of the planets, with their several distances from the sun, he ascertained, that if they were actually held in their orbits by a power like that of gravitation on the earth's surface, this

power must act by a fixed law, and decrease in proportion as the squares of the distances of the gravitating bodies increase.

It only remained to determine, whether a power, acting by such a law, would keep the moon in its orbit, and produce its several motions. He went through a rigorous computation, but it was unsuccessful; the results did not correspond with observation; it did not appear that the moon was actuated by such a power; and he was not encouraged to prosecute his labours. Hereafter it will be seen, however, that he was deceived, and that he had already discovered the great law of the universe.

In the year 1667, Newton took his degree of master of arts, and was elected fellow of his college. About the same time he returned to Cambridge. For two years he had been more or less engaged in his optical experiments, although only at intervals during his retirement. His primary object was to improve the telescope; and to accomplish this, he employed himself in grinding lenses of elliptical and parabolical forms, hoping thus to correct the indistinctness of figure produced by the aberration of rays in passing through a spherical lens. His attempts proved abortive, for, whatever figure he gave to his lens, the image was still defective. Wearied with ill success, he desisted from the labour of grinding lenses, and betook himself to experiments with his prism. In these experiments he was struck with the oblong form of the spectrum, and the brilliancy of the colours which it exhibited. He took for granted, that the rays of light, in passing through the prism, were equally refracted, in which case the spectrum ought to be circular. It was, nevertheless, invariably oblong. He observed, moreover, that the colours were regularly arranged, the red uniformly appearing at one end, and the violet at the other. From these appearances he drew the conclusion, that the rays in passing through the prism are not equally refracted, but those composing each colour are refracted in a different angle from those of any other colour, and are thus separated. It hence followed, that light is composed of rays of as many different colours, as there are distinct colours in the spectrum, and that the rays of each colour are refracted in a certain uniform angle. This is called the *refrangibility* of light.

Newton soon perceived this great discovery to be susceptible of the most extensive application, since it is intimately concerned with all the phenomena of lights and colours. He discovered the mistake under which he had laboured respecting the cause of the imperfection of telescopes; for he found by computation, that the different refrangibility of light contributed several hundred times more to produce this effect, than refraction through a spherical lens. Hence, if a figure could be so formed as to correct the errors of refraction, the different refrangibility would still remain, and the image would scarcely be more distinct. He despaired of conquering this double difficulty, and resorted for the most convenient remedy to the principle of reflection. He applied himself to forming and polishing metallic concave mirrors with his own hands, and finally constructed two telescopes of this description, the first of which is now in the possession of the Royal Society. This kind of instrument received the name of the Newtonian telescope, and was the foundation of all the great improvements which have since been made. In a letter to Oldenburg, a plan of a refracting telescope was suggested by Newton, in which the errors of refrangibility might be corrected by passing the rays of light through substances possessing different dispersive powers, so that the refraction of one should be counteracted by the opposite refraction of another. But there is no evidence that he carried this plan into execution. The hint was not lost; it has been so far improved, that refracting telescopes have been made perfectly achromatic.

One of the most remarkable results of Newton's discovery in light, was his explanation of the phenomena of colours. He analyzed the rainbow. He laid open, in a most ingenious manner, the causes of various colours in all natural objects. By a series of curious experiments and philosophical deductions, he was led to the conclusion, that there is a thin, transparent covering on the surfaces of bodies, in which light is both refracted and reflected, producing by this process different colours. One colour prevails over another, because the configuration of the particles on which light falls, is such as to absorb nearly all the rays except of one kind. In almost all the fixed colours of opaque bodies, the three principal properties of light, refraction, reflection, and inflection,

are concerned. There is no colour where there is no light, and this shows that colour is an accident, and not a property inherent in matter. Newton has explained its cause and its nature. In the language of a poet, he "untwisted all the shining robe of day," and in the words of a philosopher, who happily pursued the figure so beautifully started, "he made known the texture of the magic garment, which nature has so kindly spread over the surface of the visible world."* In short, the science of optics was so completely renovated by Newton, and established on the principles of truth and reason, that he may be considered as having been its author.

While thus successfully going forward in the march of discovery, his patron, Dr. Barrow, had been appointed professor of mathematics at Cambridge. But in 1669, he concluded to resign his professorship, as he wished to devote himself more exclusively to theology. By his desire Newton was made his successor. The duties of his new office encroached so much on his leisure, that he was forced to relax in some degree the intenseness with which he had prosecuted his researches. That he might, however, complete what he had so successfuly begun, he caused his optical inquiries to be the chief subject of his lectures during the first three years after he was raised to the professor's chair, and thus gradually matured his new discoveries into a system.

(To be Continued.)

A RELIGION TO DIE BY.

Sir,—Should you allot space in your next *Pioneer*, for that part of a letter from an esteemed friend, which I herewith send you, I may be induced to transcribe some other portions of that friend's correspondence, for future numbers of your excellent periodical. U. M.

..... So you think my life has been an eventful one, and you are curious to know something about it. Had your good lady expressed a similar desire, I might have deemed myself laid under an imperious obligation by her many acts of kindness, to gratify that curiosity; for although some senseless persons affect to ridicule me, I constantly

* Playfair's Second Dissertation, Part II. Sec. 3.

affirm, that I am so far from censuring, or even lamenting female curiosity, as always to be pleased to witness it, and delighted to be able to gratify it. Oh! how it kindles up the female eye, brightens the countenance, and animates the tone. Never does a female interest you more, than when her curiosity is let loose upon all her mental powers, with unlimited authority to tax their strength, and command their service. I remember as though it were but an hour ago (alas! it is many years since), when I used to be at times under the influences of the searching curiosity of my own young and affectionate wife. Ay, those were "the looks that breathed, and the words that burned." It was as if a sort of fiery intelligence darted from her eye, and pierced into my heart, and enabled her to see all my thoughts, as clearly as a watchmaker sees the movements of a watch, when he minutely examines it with his best magnifier. Ah, there is the rub! Your own kind "better-half" wants to know more about that early blighted flower of mine, than I could ever summon self-possession enough to give her *viva voce*.

However, to gratify both her curiosity and yours, and at the same time to gratify my own imaginings, which like now and then to take a daring leap backwards over the frosts and snows, and dark days of a score or so of winters, and the heat and light, and landscapes of as many summers, to fix themselves in the midst of some particular circumstances, which took place on a particular day, in a particular year,—I will try to give you on paper, a small portion of my history.

Come then, and instead of imitating Byron, by beginning at the beginning, let us like Milton, drive at once into the midst of things, and begin in the middle. I imagine a man of thirty, quite healthy, wholly bent on making the most of the good, and the best of the bad—having a comfortable income, a handsome, accomplished, and warm-hearted wife, and two interesting little boys, and a charming little girl, passing daily through a round of the sweetest and purest enjoyments; looking upon his partner and offspring as among heaven's best gifts, and sending his grateful thanks up to the gracious Donor, not only every night and morning, but often through each day; joining his fellow-worshippers before the

altar of public worship every Sunday, and uniting with them around the Lord's table every time the Saviour's love was celebrated—rejoicing greatly in the present, hoping strongly for the future, and seeing God in every thing, and every thing in God;—and when you have full before your mental eye this happy man, and have pronounced his condition enviable, then lend your ear to me for one moment, while I whisper—I was once that man. Yes, indeed I was. And it seems but yesterday; and yet the little boys are now men —the little girl is a woman; and the mother's spirit, instead of sending forth its influences over a little circle on earth, is ranging with the freedom of a beam of solar light, through the illimitable plains of heaven. Never can I forget the manner in which that spirit took leave of the body, this world, and me. Never can the scene of that morning be withdrawn from my view. It was an awful shock, but it was a lesson that can never slip from my memory. I still see her looks, hear her words, and feel the cold circling my heart, and the spinning dizziness leaping to my brain, as I bend over the bed to catch another look, and find that the spirit is no longer there!

For one dread moment, I found it difficult, almost impossible, to reconcile the tremendous visitation (and the more tremendous, because so unexpected, so sudden) with the position, that all such dispensations are for the best. But if you keep firm hold of the maxim—God is too good to be unkind, and too wise to err, nothing can move you except for the passing moment. You may suffer every conceivable pain, and experience every possible loss; but if you only possess this confidence in Divine wisdom, Almighty power, and Heavenly love, you can still rejoice exceedingly, and feel that you are inestimably rich.

I do not sport this assertion in flourish, like some newly made Bishop, who has now accomplished the objects towards which he had for twenty anxious years been directing all his energies, his talents and powers of body and mind, and has just thrust his arms into lawn sleeves, his head into a mitre, and his own dear person into the possession of ten thousand pounds per annum; and in his first visitation sermon, charges the Ministers of his Diocese to enforce upon their flocks, the duty of despising wealth, esteeming poverty

a blessing, cherishing contentment, and looking upon a thirst for worldly possessions, worldly pomps, and worldly power, as highly iniquitous, most displeasing to God, and impiously antichristian.

No, no; I speak experimentally, in good earnest, and what I firmly believe. I give you, not an oratorical flourish, but sober facts which I have learned in the school of real life. I have luxuriated in health, and languished in sickness. I have had abundance and to spare, and I have been a destitute dependant on the bounty of others. I have lolled on the splendid sofa, and I have stretched my weary limbs on the bare ground. I have ridden at ease in the cushioned and padded chariot; and I have walked painfully with bruised feet, and exhausted strength, through the dust and heat of summer, and the dirt and snows and storms of winter. I have laughed at the festive board; and I have wept at the bedside of the afflicted, and by the grave of child and wife. I have bounded along the gay vale of life, and as I gazed on its countless beauties, concluded that it would surely be long ere I arrived at its end; and I have several times stood motionless at the very entrance of the dark valley of the shadow of death, not doubting that I was taking a last look at the scenes of time, and passing the next step into eternity. And yet I have ever found, that the sum of positive suffering, and real enjoyment, is determined incalculably less by the state of things around, than by the state of things within. I can assure you, that the exquisite happiness which I experienced during the few years that I possessed that invaluable treasure, a good wife, arose not so much from the mere possession, as from the constantly recurring thought of its being connected with the boundless goodness of God. I and my partner were accustomed to dwell much upon the wisdom and love of the Deity; and it was this that heightened every pleasure, and softened every pain, and preserved our happiness from degeneracy and decay. And as she lived rejoicing in heavenly benignity, and cultivating a religion, not of gloom, but gladness; not of severity, but sweetness; not of pain, but pleasure; not of despondency, but delight; so she died with serenity and smiles seated on her countenance, and accents of gratitude to God, and comfort to survivors, dropping from her tongue.

Am I asked what were the religious sentiments which gave her mind that elevation, and her soul that hope? I answer, those taught and exemplified by Christ. Into the hands of that Father to whom Jesus commended his spirit, did she commend hers. Shall I be told that in this she did wrong, and that she ought to have commended her spirit into the hands of Jesus, because Stephen did? I reply, she believed that Jesus was a perfect example to his followers, both how to live and how to die, and she had no idea that Stephen was a better example. And no doubt, Jesus will pronounce her right. He cannot in the day of judgment, condemn any one for not using Stephen's words, because he not only never commanded the use of those words, but taught by his own conduct the use of others. And if I am told that no one can die full of peace and hope, who does not use Stephen's words rather than the Saviour's—who does not rely on the infinite atonement made for sin by Christ, rather than on the unpurchased infinite mercy of the Father—and who does not trust in Christ rather than in the Father,—I am compelled to say that this is a falsification of facts. I have witnessed the death-bed scene of many a disciple of Christ, who like myself had renounced, as not only anti-scriptural, but as dishonourable to God and injurious to man, those Trinitarian dogmas which are by some erroneously supposed to be the essential ingredients in the cordial which soothes the anxious spirit in that moment, when it is about to quit the body, and gives it strength to urge onward its journey to the portals of heaven; and I have invariably seen, that a cordial compounded of the promises of Christ, and the love of God, is infinitely preferable.

Have I not also, again and again, been as I supposed a dying man, and tried the cordial myself? To say that the religious views with which my wife died, cannot give all possible comfort in death, is really to tell an untruth. And if it should be said that those who die comforted and rejoiced by such views, die deluded, that will be tantamount to affirming that the effects of religious opinions upon the dying behaviour and hopes of those who adopt them, are no tests whatever of their truth. Then it is utterly useless, to appeal to the comfort and hope afforded by religious sentiments on a death-bed, in proof of their value and orthodoxy. But if the

salutary tendency and truth of religious opinions are demonstrated by their sustaining the mind, cheering the heart, strengthening the hope, and sending the anticipations bounding forward from the bed of death through the long vista of futurity, then the religious opinions which I thank my God I have accepted, in exchange for stern and hard-featured Calvinism, are demonstrated to be most salutary in their tendency, and in their nature most evangelical and true. They have been attested by the dying testimony of witnesses innumerable. One of these said to me, as he was departing, "They say that our opinions will do to live by, but they will not do to die by; but now I am dying, I know that they will do to die by, if you only live by them." "Yes," I replied, "I have frequently tried them in seasons of direst affliction, and found them a never-failing antidote, a universal panacea; and I have not the shadow of a doubt, that they will retain their value and power, if employed on the bed of death." "Yes, yes," rejoined he, as eagerly as his shortening breathings would permit, "I am now putting them to that test, and experiencing their power and worth; and I feel as sure as that I am dying, that I shall find no Trinity in heaven, but shall there see Jesus as he is, face to face, and know to all eternity, that there is One God even the Father, and that he is love." * * * * * *

REV. C. COLTON'S MISREPRESENTATIONS OF UNITARIANISM IN AMERICA.

(From the Christian Reformer.)

A friend having called my attention to some statements made by the Rev. Calvin Colton, an American clergyman, and repeated in the various periodicals, asserting the decline of Unitarianism in the United States, I feel happy in being able to state a few facts, as examples which may guide those who, having the American Unitarian documents, wish to pursue the subject through its details and proofs. As this is the first time the name of the reverend gentleman has been known to me, I am wholly unable to say how elevated his standing is, or how extensive credit is usually given to his assertions. As his statements may have some weight here, I feel bound to correct them, and this without imputing to their author any intentional misrepresentation. He says,

"In Boston and Massachusetts Unitarianism did once obtain a footing and an ascendancy of influence—all this before the people had become awake to its advances. Andover Theological Seminary was established and Amherst College since." Then, speaking of Unitarian congregations, he says, "They are comparatively few and greatly on the decline—they are thoroughly checked in all parts of the country, and are rarely able to set up a new congregation, while the orthodox sects are multiplying in all directions." This writer dates back to the establishment of the Andover Seminary, and asserts that this, with other helps, has caused Unitarianism "greatly to decline," and that Unitarians "are thoroughly checked in all parts of the country!"

As I have not with me a single Unitarian document, by which I can state exact numbers and dates, I shall confine myself to a few well-known cases, and those of very recent origin compared with the period above noticed. I believe that my impression accords with all the Unitarians of America, that Unitarianism instead of being "greatly on the decline," and instead of being "thoroughly checked in all parts of the country," was never advancing more steadily and hopefully than at the present time. We are not so narrow as to suppose that names are of much consequence. If we can see men receiving correct views of Christianity, correct views of God and of Christ, of human duty and human hope, we joyfully hail all such as accessions to our ranks, and count them among the opposers of Calvinism and Trinitarianism. That there have been rapid and numerous accessions of this kind, and some of them very recent, is most true.

We have a large and highly respectable class of Christians who call themselves *Lutherans*. They have published, under the authority and sanction of their whole church, a prayer-book and hymn-book. These books are now in use throughout their church. If this extensive and peaceful sect had been Trinitarians and Calvinists, they surely would not have omitted these tenets in such publications. Yet these doctrines are carefully avoided in both books. Now their congregations are far from being "on the decline;" very far from being "thoroughly checked." And what is true of the numerous and enlightened sect called *Quakers?* Have there been no recent changes of opinion? Look at the

pamphlets and volumes, pro and con, issued in connexion with the eventful history of Elias Hickes! You will hear their accusers asserting that all the Quakers are turning Unitarians. This is not true: but it is true that, out of many thousands, vast majorities have come over to the ranks of the liberal Christians—including the most highly cultivated and influential. And what is true of that zealous and efficient sect called *Christians?* The last reports which I saw, announce conversions throughout the Western States in numbers which, if Mr. Colton had but once read, would have saved him and me some writing. This sect has a faith as firm as Abraham's; an industry as untiring as Paul's; and a love as warm as John's. They are Unitarians, and they make their views of Christianity perfectly comprehensible to the poor and unlettered. We regard them as the most devoted and blessed pioneers, and always greet them as beloved fellow-labourers. The wonderful success of this sect does not seem as if Unitarianism was "thoroughly checked *in all parts* of the country."

While Mr. Colton asserts, that Unitarianism is everywhere so *greatly* declining, he seems to take great pleasure in naming Boston and Massachusetts. Now, is it possible that he can know anything of the real religious history of Unitarianism in Boston and its vicinity, and, in the face of all the facts, gravely assert that Unitarianism is "*greatly on the decline*"? This statement is heaven-wide from accuracy. What Unitarian society in Boston has died out, closed its doors, and gone over to orthodoxy? What congregation is dwindling and ready to dissolve? I should greatly like to have the reverend historian state his facts. He says, moreover, that the Unitarians "are rarely able to get up a new congregation." Without going half-way back to this writer's dates, does he not know that not less than *five* "new congregations" of Unitarians (without reckoning Dr. Tuckerman's) have been just gathered, and five large and elegant meeting-houses have been built and filled by them? With such facts before his eyes, how could a man say that Unitarianism was "*greatly* on the decline" in Boston?—The increase of liberal Christians in the country has been quite as great as in the city. Without the authentic documents before me, I will not say how many societies have exchanged Tri-

nitarian for Unitarian ministers, since Andover and Amherst were established, but this I know, that they are many. I will state a few examples of recent origin; and that I may be fully accurate, I will take my native town (Medford, five miles from Boston) and its immediate vicinity. For many years Medford enjoyed the preaching of an able, eloquent, and pious minister of the Trinitarian faith. After his death the parish settled an Unitarian, and is now a large, most respectable and flourishing society. An adjoining town (West Cambridge) had for many years a Trinitarian pastor. The increase of liberal Christians was so great, that he was obliged to resign and give place to an Unitarian. Another adjoining town (Cambridge) had for many years a Trinitarian minister. For the same reasons above stated, he was obliged to resign; and now a numerous and growing society enjoy the ministrations of an Unitarian. A second flourishing Unitarian society has also been established recently in this town. Another adjoining town (Charlestown) had for many years a Trinitarian minister. The increase of enlightened and liberal views was so great, that a number of the most intelligent and worthy of his parish dissolved their connexion with him, "got up a new congregation," settled an Unitarian pastor, and are now numerous enough to fill their new church, which is one of the largest in the country.

I have stated these facts because they belong to the region with which I am most familiar. Similar statements concerning other places may be made. But these are enough as examples, and they do not look as though Unitarianism was *very* "*greatly* declining." Orthodox societies exist in these towns, but whether they are increasing or not I do not know. I certainly shall not say they "are greatly on the decline," until I can obtain authentic documents proving this assertion.*

Having named these facts as indices, I gladly refer the reader to our Unitarian records, well knowing that an examination of them will greatly increase his amazement, that any respectable man should hazard the assertion that Unita-

* In the last annual report of the American Unitarian Association, we find this statement, that the number of congregations in the United States, which deny the doctrine of the Trinity, is more than two thousand. We were sure, that the statements in this letter would be thus corroborated by a reference to the official documents.

rianism is "greatly on the decline," and that we "are rarely able to get up a new congregation"! There have been cases where several Unitarians have been connected with orthodox congregations, and, filled with holy zeal, have separated themselves, and yet have not been able to struggle up into a settled independence. There may have been a temporary loss or suspension of such societies occasionally; but my impression is, that if we occasionally lose one, we as often gain three.

Perhaps Mr. Colton may mean that Unitarians are greatly declining in zeal. That more zeal would benefit them and their cause, may be true; yet they and the reverend gentleman would judge of zeal by very differing standards. They have not that wild, fiery, spasmodic zeal which some persons exhibit. They are not a fever-and-ague sect. Neither the precepts nor conduct of Christ warrant such exhibitions. They have "the zeal which is according to knowledge;" and I firmly believe, that at no time previous was there a more deep and thrilling concern for Christ's cause than exists now. In proof of which, I point to the efforts just made for the support of a general agent; to the steady attendance on public worship; to the wide and increased circulation of tracts; to the many new editions of books illustrating the great truths of pure Christianity; to the extending diffusion of the Christian Examiner, the Christian Register, &c.; and to the deep interest so recently excited by the appearance of Professor Norton's "Statement of Reasons," a book which has not, to my knowledge, received any answer—nor can it, as I think, be refuted. If Mr. Colton means that Unitarians are declining in vital piety and devotional feeling, I must, while I bar all human decisions on this point, remind him of our reprints and wide circulation of Enfield's, Merivale's, Hartley's, and Wellbeloved's Prayers; together with five or six American collections for Unitarian Christians:—and here I happen to know that the sale of Unitarian prayer-books has increased beyond all expectation, within the last four years.

Now I ask the considerate and impartial reader to put all these facts together, and judge whether Unitarianism is "greatly on the decline," and whether it is "thoroughly checked in all parts of the country"? It is my firm convic-

tion, that those great and eternal principles of faith and duty, which are advocated by the liberal Christians of the United States, were never advancing in the minds and affections of enlightened and pious citizens more steadily and securely than at this hour. Unitarianism has called the strongest minds to profound reflection. They are meditating by the fountains of heavenly truth, and are drinking of the pure rills that flow from the mount of Zion. For their convictions and hopes they are willing to labour, to suffer, and, if need be, to die.—Unitarianism "declining" in America! I shall believe this when I believe that yonder sun is losing his power of shining, or the seasons are forgetting their rotation. —Yours most truly, CHARLES BROOKS.

35 *Bedford-Street, Covent Garden, June* 24, 1834.

SOCIETY—ITS EVILS, AND PROPOSED REMEDIES.

THE present state of society peculiarly calls for moral culture and moral renovation. I wish to look upon society, and I wish you, my readers, to look upon it with the eye and with the feelings of the Christian, accompanied by a sacred desire to know the truth, a deep conviction of the evil of sin, and an ardent desire to devote every energy in assisting to raise the character of society, and preparing the people for judgment and eternity.

And what does society present? All virtue, or all vice? Neither. I am happy in the assurance that thousands of our fellow Christians live worthily of the sacred name they bear—in deep and constant piety to their Creator, in unfeigned love to the creatures he has formed—in purity, meekness, integrity, and every grace that can adorn humanity. But, on the other hand, there is a fearful mass of evil spreading around us. Amongst many of the great and titled in our land, religion is but a scoff, or at best but a decent form; its laws are unheeded, its sanctions set at nought; integrity is sacrificed to profligacy; debts of justice give place to debts of honour; in other words, the honest and industrious are robbed in order to pay the idle and the dishonest; and this is that sacred principle yclept "the honour of a gentleman." The endearments of social love and confidence, and the sacred law of God, which enjoins, "Thou shalt not commit

adultery," are violated by a loose and disgusting morality, pretty generally understood and connived at. Many of the clergy (and particularly in Ireland) even those who ought more especially to be mindful of their high and holy responsibilities, as followers of the humble, meek, disinterested, and devout Saviour of man, are addicted to the fashionable crimes of the day, engaged in a course of profligacy and vice, evincing, by their rapacity after tithes and pluralities, and their unblushing exhibitions of worldly-mindedness and iniquity, that their end in godliness is gain, and the object of their idolatrous worship is mammon. It is but due to the present race of clergy, however, to acknowledge, that at no period, we believe, has their profession been honoured with a greater number of truly estimable pastors. In the *legal* profession, too, how little are the great principles of truth and justice regarded! How often are the claims of equity overruled by the arts of sophistry, or the bribes of wealth! And shall I not be borne out by fact when I state, that in the transactions of trade there is that overreaching eagerness of competition and gain that often opposes upright principle, and will obtain its ends at the expense of *truth* and an honourable integrity, to say nothing of open treachery and fraud, and of bankruptcies of convenience? Even among the middle classes in society, is there not a foolish and extravagant ambition to be and to appear better than their means will sanction, an aping of the great which leads them into debt, embarrassment, and poverty? An eager desire to become speedily and immensely rich is the rock on which thousands make shipwreck of faith and a good conscience. It induces a selfishness and hardness of heart truly pitiable; causes men to grind the poor, and deprive them of the fruit of their labour, by withholding the wages due to their honest industry, and to use every means in their power to aggrandise themselves whatever may become of the comforts of others. Then, among the poor themselves what do we behold? Are not the factories in which they daily and nightly assemble hotbeds of vice? With what unblushing effrontery do individuals of that sex which was wont to be justly admired for its modesty and delicacy, come forward to prove cases of affiliation before the magistrates! And is there not a mournful prevalence of intoxication, sensuality, theft, gaming, and depravity

in every form? Are not our jails becoming too small for the numbers that are constantly sent from every town, village, and hamlet? Go to the back streets of our towns, and to our smaller villages, and to straggling clusters of houses in by-lanes, and observe how the Lord's day is spent; and the scenes of filth, indolence, sensuality, and drunkenness, which will meet you on every hand, will tell a mournful tale of the morals of the poor.

Thus, then, it appears, that from the highest to the lowest grades of society, in every trade and every profession, there are the loudest calls on the Christian for the exertion of all his moral energies, in order that truth and righteousness, virtue, piety, and peace may flourish among us. And in what direction should these exertions be made? I reply, in inculcating the great truths and principles of religion and morality on the minds of old and young. But knowledge and religion, some one will perhaps object, have been tried, and are found inadequate: have we not had Sunday schools, and pulpit services, and Mechanics' Institutes, and cheap publications, and yet vice seems to be vastly on the increase? To this we reply by a question. There is much vice at present, but were it not for the influence of knowledge and religion, should we not have vastly more? Or will you seriously maintain, that knowledge is the friend of crime, and religion the source of wickedness? Observe, we connect *religion* with knowledge; for without her directing and purifying influence, we grant that additional knowledge may serve only to extend the influence of a wicked mind. It is religious principle alone that can renovate the social system. Knowledge may tend to civilise, but it is true religion which must moralise the community. As yet, the influence of religious principle, on a scale commensurate with the demands of society, has never been tried. And therefore, to allege that religion has been brought to the test and found wanting, is, to say the least, premature. True, we have had Sunday schools, and churches, and chapels, and religious meeting-rooms; and in these different places religious instructions have been delivered, and they have doubtless been beneficial; but *we want something more;* we want a mission that shall carry the great truths of religion to the camp of the enemy, into the very heart of the evil, to those abodes of vice and wretch-

edness, where parents corrupt their children by their daily example. It is for want of spreading religion and knowledge here, not in consequence of their promulgation elsewhere, that sin and its attendant misery desolate the moral beauty of the land. There must be an awakening of Christian benevolence in the hearts of all the well-wishers of man, a compassionate and heart-stirring conviction that all these workers of iniquity are yet our brethren; that they possess, like ourselves, the elements and capacities of exalted virtue; and, like ourselves, have immortal souls to save. When religion is presented before their minds with earnestness and affection, and unfolds its solemn and awakening truths, accompanied with its awful sanctions of rewards and punishment, at once arousing the fears, elevating the hopes, and drawing forth the holy affections of the heart, *then*, and *not till then*, shall we have a virtuous and happy community. You cannot, by any human laws, however rigorous or however strictly enforced, compel men to be virtuous. You may, in some cases, regulate the outward conduct; you may make individuals cunning in the secrecy of their evil practices: but as long as the principle of wickedness exists, it will, in some way or other, in spite of all human vigilance and human punishment, be in action. Besides, it is impossible to legislate for all the wickedness of society. To effect a radical cure, you must root out the principle within; and this, I maintain, can only be done, under the blessing of God, by the power of moral and religious suasion. The delusive expectation, that the ministers of religion or the teachers of Sunday schools can, of themselves, effect a moral change in society, must give way to a deep, heart-felt conviction that every man, whatever his profession or calling, is to a certain degree responsible for the conduct of those with whom he is more immediately connected. We all are, or ought to be, ministers of Christ, ministers of truth, of virtue, and of happiness. We all are, or ought to be, sowers of peace and righteousness. The world is our field. Are we at the head of large companies of men, who depend upon us for employment? It is our duty, by the influence of our example, by an affectionate interest in the moral and spiritual wellbeing of those we employ, to check and discountenance vice, to promote and reward virtue. Are any of your dependants sick, or infirm

or widowed, or fatherless? Let your Christian charity lead you to their abodes as the ministers of necessary aid and spiritual comfort. Your moral power over all your men, would thus be rendered mighty; and the disorderly and profane would not unfrequently yield to its purifying influence; and the blessings of many reformed, of many virtuous and happy families would ever attend you. How pure the pleasure you would enjoy in the consciousness that you had, in this and in that instance, been instrumental, by your kind and persevering exhortation, in turning the idle, the intemperate, or the dishonest into the path of industry, sobriety, and religion; and that thus you had rendered to your fellow-creatures a greater and more enduring benefit that when your charity administered relief to bodily sickness and want.

(To be concluded in our next.)

PHRENOLOGY—RAMMOHUN ROY—AND CHRISTIAN UNITARIANISM.

To the Editor of the Christian Pioneer.

Sir,—I am happy that the spirit of your Periodical, tires not of liberality, having admitted a phrenological criticism on the cerebral developement of the Rajah Rammohun Roy. The writer of that article appears to me to have greatly misapplied the principles of that infant science; and therefore I trust to admission also, that what I think important mistakes, may be rectified; because I believe phrenology injured, which I am sorry for—believing it so far as I understand it, as agreeable to observation and in harmony with Scripture.

It appears to me, that Rammohun Roy *did credit* the miraculous origin of Christianity, and I differ, of course, from the phrenological journalist who thinks otherwise, yet is so fair as to state, that the Rajah spoke respectfully of the wonders of that event, and quotes, that "he has never placed the miracles of the New Testament on a footing with the extravagant tales of his countrymen." Indeed his article, in general, is fraught with admiration of the character of the departed, and is a noble memorial of his virtues.

Dr. Charles Caldwell, Professor of the Institutes of Medicine and Clinical Practice, in the Transylvania University, says, "The most important organ of the human system is the brain, of which it may be said, that it makes man what

he is, good or evil. If well developed, *and correspondingly trained*, it confers on him knowledge and virtue; and under circumstances the reverse of these, it entails on him ignorance, and gives him a proneness to vice. According, therefore, to its native character *and cultivation*, it is the source of human exaltation or debasement."

This is phrenology. But U. M. has placed all to account of organization, and nothing to circumstances; all to size, without any reference to education. Rammohun Roy, says he, "was created with too much intellect, for believing in the absurdities" of various religions mentioned. No such thing. The form of faith "designed by his Creator" for him, arose from *the cultivation of intellect*, combined with a very superior organization; and although he could not gloat upon and swallow the mysterious and unintelligible, yet neither his mind, nor the mind of any other man, was ever composed in such a manner by nature, as to "render it impossible." There is no better established doctrine of phrenology than this:—that from circumstances, a man's heart may wax gross, and his ears dull of hearing, and that his eyes he may close, least he should see with his eyes and hear with his ears, and be converted. But says U. M. "he was, according to phrenology, formed for 'submitting every thing to the test of consistency and reason;' and, therefore, for determining that there can be but One God the Father." Every phrenologist will refuse the "therefore," and what follows it, as false; because, it is no more true, than that my hands which may be trained to work, determine me naturally to make shoes, or weave cloth, or arrange the types for printing this letter. Yet was it "a noble developement," and "would that such minds were common." But without training, there may be all the organs of a noble mind, and very little of mind after all. Rammohun Roy studied languages, searched the Scriptures, associated with the learned; and by these and other means, acquired knowledge, of which his capacious brain was a fit receptacle; and hence his belief in One God the Father, and the other opinions which adorned him in life, and make his memory dear to the humane.

There was no incapacity in that great man to believe the miracles of the New Testament, nor has the journalist said or insinuated that there was. There was no incapacity

whatever. Except the organs of Number and Tune, which were moderate, 10; all were full, rather large, large, and very large. Why, then, does U. M. erect a fabric that he may overturn it, of which the journalist provided no part of the materials? And why does he speak of "exculpation from blame, firm as that which exempts the blind from blame for not seeing, the deaf for not hearing, and the dead for not breathing"? Phrenology does not lower down man from moral accountability, deprive him of intelligence, and form his character by uncontrollable laws, independently of himself. Rammohun Roy, with well developed intellectual organs, in healthy action till near the close of his life, combined with *extensive cultivation*, was in excellent condition for the appreciation of evidence; and the consequence was, that he repudiated the pretended miracles of Hindooism; but according to the journalist, "he never placed the miracles of the New Testament on a footing with the extravagant tales of his countrymen."

Yet, with whatever respect the journalist believes that Rammohun Roy spoke of the miracles of the New Testament, he does not think that it amounted *to conviction* of the miraculous nature of the origin of Christianity. But that writer did not form his judgment from cerebral developement, but from external information. He knew well that upon this, the formation of the head *taught nothing;* but upon some passages from his writings, and information from other sources, he has come to a different conclusion from mine. After various quotations from the "Final Appeal," U. M. endeavours to make phrenology overturn the phrenologist, yet he fails; because he has confined the science to mere formation of organs. He ought to know, that although "conscientiousness and firmness were very large, and acquisitiveness only full," phrenology *does allow* us to question the honesty and doubt the sincerity of even Rammohun Roy, if detected in an overt act; and the largeness of these organs does not exclude him from being controlled by circumstances. The whole of his natural tendencies might be toward the abhorrence of dishonesty and insincerity, and yet he might be trained to their perpetration; as the palate and nasal membranes may be gratified with tobacco and snuff, although naturally averse to them. In like manner, although the or-

ganization of Rammohun Roy was favourable, it did not *necessitate* him to be honest and sincere; for, says Dr. Carpenter, "sometimes that acquiescence which eastern politeness requires, and which his own kindness of heart contributed to strengthen, was known to place him in circumstances, and lead him to expressions, which *made his sincerity questioned.*" "It appears," says the journalist, "that the fear of offending, occasionally led him to give an apparent assent to opinions which he was far from holding. There can be little doubt however, that the rules of eastern politeness had here a powerful influence on his conduct; and that *had his manners been formed in Britain,* love of approbation would not have carried him to such an extreme in his anxiety to please." As, therefore, the journalist is not a craniologist, but a phrenologist, which includes education and organization, U. M. will see, I hope, that that gentleman is under no necessity whatever, "on this part of the subject, either to revoke his judgment, or to renounce his system."

U. M. extracts meanings from the phrenological article, which, to me, are altogether invisible. "From these passages," says he, "what conclusion would readers, unacquainted with the real state of the case, be likely to draw, other than this:—that the leading doctrines of the Unitarians did not include the divine authority of Christ, the reality of his miracles, and his resurrection; and that Rammohun Roy did not, till his last illness, believe these doctrines." Although I had not seen the original article at all (which insinuates nothing of the kind), I would draw from U. M.'s own article the very reverse; namely, that the journalist's opinion was, that Rammohun Roy did not believe the miraculous origin for a considerable part of his life, but towards its conclusion, he got among people at Bristol (Unitarians) *who did believe it;* and they so impressed his mind with their belief, that he confessed its divine origin like themselves. U. M.'s inferences will not "shake the accuracy of the article; because, in my opinion, he thrusts upon the journalist, meanings which he neither uttered, nor had any apparent intention of conveying to his readers.

The original article throughout, I think, does great credit to the head and heart of the writer, although we differ upon the single point referred to. The developement of the brain

of Rammohun Roy, adds another proof to the reality of the science. The journalist remarks, that "the force of character resulting from his large head, as well as the effect of self-esteem on his carriage, is described by D'Acosta as finely contrasted with the meanness and feebleness of mind characteristic of the generality of the small-headed Hindoos. Had the brain of Rammohun Roy been of diminutive size, the circumstance would have done more to extinguish phrenology, than the whole amount of misrepresentation and abuse it has been doomed to endure."

With most fervent desires for the improvement of science and of man,—I remain, yours very respectfully,

GLASGOW, *7th July*, 1834. M. A. C.

DR. CHALMERS' EULOGY ON NEWTON.

"Change the heading, and it will suit a different purpose."
Christian Pioneer.

To the Editor of the Christian Pioneer.

SIR,—Allow me to offer to your notice, thoughts suggested by a late perusal of Dr. Chalmers' "Discourses on Revelation, in connection with modern Astronomy." On their first publication, directed by the general voice of praise, I read them; but found my judgment not in accord with the majority. They presented no ideas (*to me*) beyond those already suggested by Paley's masterly Natural Theology; and, appearing on the whole more ornate than logical, they left but a faint trace on memory. High eulogium has induced me to give them a second perusal, when twenty years have (it is to be hoped) improved the reader's intellect. Their effect now is—How completely is all this reasoning superseded by the humanitarian scheme of Christianity! How beautifully, under that aspect, does every accession to the treasures of natural knowledge harmonise with, and strengthen the divine simplicity of revealed knowledge!

The Reverend Author could not possibly intend his work as a developement of the unassailable strength of Unitarian Christianity, denounced by him as "a sect or system, that has now nearly dwindled away from public observation"! Yet so deep was this impression on my mind, that I must be persuaded it might operate similarly on others. The eulogy on Newton is so strikingly applicable to Priestley, that, with

the sole change of terms, from astronomical to theological investigation, it would be as suitable to the latter as to the former. To illustrate this position, I have copied the eulogy (in all its verbosity), as it extends from page 61 to page 70, making the above-named alterations *only;* and take the liberty of submitting it to your judgment, in the hope that, if you think it may be useful, you will allow it a place in the *Christian Pioneer.*—I am, Sir, with respect,

Your most obedient Servant,

London, 23*d June*, 1834. VERITA.

" Those who see the result of Priestley's labours, are often utterly in the dark, as to what that is which confers its chief merit on his theology. They look on the edifice he has reared, but they know not what he had to do in settling the foundation which gives it all its stability. Nor are they aware what painful encounters he had to make, both with the natural predilections of his own heart, and with the prejudices of others, while employed in the work of laying together its unperishing materials. Nor have they accompanied him through the laborious investigations, by which he drew together all the enlightening declarations and consoling promises of Scripture, as it were into one focus, and cast their scattered rays, in the undivided effulgence of truth, over the central doctrine of Christianity—the Unity of God. They need to be told what that is, in which the main distinction of his theology lies; that, when labouring in other fields of investigation, they may know how to borrow his safe example, and how to profit by that superior wisdom which marked the whole conduct of his understanding. It was the property of his mind, that it kept a tenacious hold of every one position which had truth to substantiate it; but it forms a property equally characteristic, and which, in fact, gives its leading peculiarity to the whole style and spirit of his investigations, that he put a most determined exclusion on every one position that was destitute of such proof. He would not admit the Trinitarian theories, because they had no proof. He could not give into the Calvinistic doctrines of the original depravity of human nature, of arbitrary decrees, of election and reprobation, because he did not see this depravity —he had no proof of the existence of these decrees; and

even supposing such to exist, they would not have impressed such feelings on the heart, nor permitted such doctrines in the Gospel, as met his observation. He would not submit his judgment to the reigning systems of the day, for though they had authority to recommend them, they had no proof; and he evinced the strength and soundness of his theology, as much by his decisions on those superadded doctrines of false science which he rejected, as by his steadfast adherence to that great Christian truth, from which he nobly rent the obscuring veil of miscalled Orthodoxy, and revealed its unsullied lustre to the eye of posterity. The strength of his theology lay as much in his refusing admittance to that which wanted evidence, as in giving a place and an occupancy to that which possessed it. In the march of intellect which led him onwards, he pondered every step, and while he advanced with a firm and assured movement, wherever the light of evidence carried him, he never suffered any glare of imagination or of prejudice to seduce him from his path. He might have given wing to his imagination, done what other theologians have done, been carried away by some meteor of his own forming, found amusement in his own intellectual pictures, or palmed loose and confident plausibilities of his own on the world. But Priestley stood true to his principle, that he would take up with nothing that wanted evidence; and he kept by his investigations, and his arguments, and his proofs, and won, in the solitude of his chamber, repeated victories in the cause of truth. One of the maxims of true philosophy is, never to shrink from a doctrine which has evidence on its side; another maxim equally essential is, never to harbour any doctrine when this evidence is wanting. These two maxims, more than any other, characterise and ennoble the theology of Priestley. I allude to the combination of its strength and its modesty. It was by walking in the light of sound and competent evidence, that his enterprise was accomplished; by the patient, the strenuous, the unfaltering application of legitimate argument; by touching that which is tangible, and looking to that which is visible, and computing that which is measurable, and, in one word, by making a right and reasonable use of all that proof which the Deity, both in the field of nature and in the volume of the Gospel, has brought within the

limits and offered to the exercise of our observation.—But go beyond the limits of human observation, and from that moment, this genuine disciple of Truth cast away all his confidence and intrepidity. He chose neither to know, nor to believe, nor to assert, where evidence was wanting; but sate, with all the patience of a scholar, to his task, till he had found it. He was an utter stranger to that haughty confidence, with which some theologians sport the plausibilities of unauthorised speculation, and by which, unmindful of the limit that separates the region of legitimate induction from the region of conjecture, they make blind and impetuous inroads into a province which does not belong to them. There is no one object to which the exercised mind of a real inquirer for truth is more familiarised than to this limit; and it serves as a boundary by which he shapes, and bounds, and regulates all the enterprises of his theology. All the space that lies within this limit, he cultivates to the uttermost; and it is by such successive labours, that every year which rolls over the world, is witnessing some new contribution to Biblical elucidation, and some added light cast on the immutable solidity of genuine Christianity."

"WHAT OUGHT TO BE DONE, CAN BE DONE."
American Temperance Society motto.

THE celebrated Edmund Burke has remarked, "It is common for men to say, that such and such things are perfectly right, very desirable; but that unfortunately they are not practicable. Oh, no, no! those things which are not practicable are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and a well-directed pursuit. There is nothing that God has judged good for us that he has not given us the means to accomplish, both in the natural and moral world."

The person who admits therefore, that any thing is *right* in point of fact, gives up the question in dispute, for as a matter of moral principle, this necessarily involves its practicability. How could it be otherwise? Stern necessity admits no change, and natural impossibilities can be subject to no rule. These may be matters of regret, but cannot be considered as within the sphere of moral government. Let

me explain my meaning by a simple illustration. A fellow-creature wants the sense of sight from his birth. I may sympathise deeply in his privation, and regret with heart-felt sincerity—that a channel of the greatest variety of perceptions is closed—that an impenetrable veil shrouds alike the sublimity and loveliness of creation, the mighty ocean or the blushing flower. All this, it is plain, I may regret, but cannot remedy. As respects this privation, in either its origin or continuance, I have no concern, can have no control; and for this very reason, am not morally accountable. But whence this? Evidently because it is *impracticable*. But let me suppose another case. An individual's senses are perfect, but ignorance closes his mind. His faculties are perfect, but uncultivated. Yet such a person's senses are comparatively circumscribed; these are only valuable as the instruments of mind. Such a person as this looks on a page of some book—it appears a chaos, disjointed and meaningless. Open his mind by knowledge, and here his intellect traces series of connected thoughts, or his fancy wanders amidst scenes of beauty, or his heart burns with the raptures of eloquence. Now for such a privation as this, I might be accountable, because it might be removed by proper exertion. As distinguished from the other case, the moral of this plainly rests on its practicability. I might not be able to remove the gloom that hangs on the mind of a melancholy maniac; but I might by a timely and judicious interference, prevent a sane man from a career of intemperance, which would terminate in his total ruin, and of those connected with him. But again, I would ask, what is the nature of that which is called *right* in a moral sense? Is it not that which so harmonises with our nature and relations, as to promote the happiness of ourselves and fellow-creatures? The opposite of this in a moral sense is wrong. Thus, moral right is such, that every one acting so—individual and universal good would be the consequence. Now, this consistency with our nature, is also only another way of saying that it is *practicable*, for it is in effect asserting that this is the way in which our faculties *ought* to be employed, if rightly directed. Now, no absurdity can be more palpably gross, than to say that our faculties *ought* to be uprightly directed where they cannot act. An exchange of terms will,

I think, make this appear not merely simple absurdity, but direct contradiction. Thus, that is *right* which a *proper application* of our powers can accomplish; which, consequently, *can be done*. To say therefore, that a thing is right, but cannot be done, is in effect to say, that it *can* and *cannot* be done at the same time. Whether this is not contradiction, I leave to more logical heads than mine; and I leave the reconciliation of it to those who have more ingenuity. But this right is also the result of our own actions. Two results may be the same in *fact*, yet bear very different aspects as considered in a moral point of view. Take an instance. The trees in a man's garden are bare, or his fields destitute of crops; another's are in a condition precisely similar; but in the former case a blight withered his blossoms, or a mildew blasted his corn; in the latter, idleness permitted goats to nip the early buds, and left his fields unsown or improperly cultivated. The moral application of this is perceptible without a comment. Moral right or wrong, is thence founded in the nature or consequence of our own actions. But this would still leave the analysis imperfect; and it must also be added of *actions* within our power. The moral of the same *action* or *result*, would in this case also bear a very different moral construction. Let me suppose a man sporting with a pistol; and by accident it goes off and shoots him. On the other side, suppose he does it deliberately. In the one case, the consequence was beyond his *power;* in the other case, it was the actual result of his power. In the one case, it had no moral wrong; in the other it had. And this brings me to the last step—moral action supposes *individual determination*, as is evident in the preceding case. This brings me to a distinction—the over-looking of which has, I conceive, introduced much confusion into all subjects which involve the question of morals. Morality, in other words rectitude, or right, must in its very nature, as a rule of action, be an *individual* application. It can never be fully applied, until each individual acts as if the *whole result* depended on his single conduct. The force of this principle is felt in all but morals. A single soldier in battle, a single voter at an election, acts perfectly on this principle. If *each soldier* and *each elector* said, the victory is *impossible by my* exertions, it would indeed become impossible. This needs no

farther enlargement. Thus there is a sort of resignation, and yet retaining, of individuality. There is a unity of principle, but yet a singleness of energy; and this, in its pervading influences, is what produces the mass of power which, exhibited in stupendous effects, strikes the individual observer with awe at the grandeur and the majesty of nature. Let each individual therefore consider, that though *he* cannot produce the whole, he can contribute his part. Let him consider, that though the whole is not possible by his single exertions, yet it may be also impossible without his co-operation. This view gives dignity to individual action, and secures the aggregate good. Thus our reasoning has tended to show, that, as moral right is that which consists with our nature and depends on *action*—free, determinate, and individual—it involves in each step of the analysis, the idea of practicability. If you should say, that this does not bear on the Temperance Society, I shall only request you to remember that the motto involves a general and not a particular position. If an opponent says, the Temperance Society is *right* in its object, but impracticable in accomplishment—then it is a particular case of the general principle, and the reasoning on the *one* necessarily includes the other. But perhaps there is no object to which the observations on the last principle I alluded to, is more applicable than to the Temperance Society. Persons are continually saying, what influence can my abstinence have on the mass of drunkenness, that presses with fearful gloom and thickness on society—can I move the mountain, or stop the tempest? There is no need that I should repeat the principle, but it does particularly apply to this objection; and I would only say, that mountains have been moved greater than this, and what has been done once may be done again.

REVIEW.

1. I AM NOT A CHURCHMAN. Being a Reply to some desultory Remarks by the Rev. H. STOWELL, M.A. entitled "I am a Churchman."—By One who wishes for no other Title than that of "A Christian." Forest, Manchester.

2. THE EMANCIPATION of the CHRISTIAN CHURCH from the Trammels of Human Creeds, essential to its Harmony and Prosperity: a Sermon by JOHN OMER SQUIER. Hunter, and Eaton, London.

THE titles of these productions declare what is their aim. For a knowledge of the spirit, style, and force of the writers,

they must be read. The first gives some dozen reasons why he is not a Churchman, which the Rev. H. Stowell, or any other advocate of a Church established by Parliament, would find it a severe tasking of his invention, his ingenuity, and his logic, to convert into proofs that the writer ought to be a Churchman. And if any conscientious Dissenter can give a good reason why he is not and cannot be a Churchman, that reason followed out to its legitimate consequences, will become a good reason why there should be no State Church. The sum of the reasons may be thus expressed:—I am *not* a Churchman, because if antiquity be the plea, I must belong to the Church of Rome; because the Church of England is dissimilar to the Church of the New Testament; because it has been intolerant while Dissenters were few, and is still intolerant in its exclusion of Dissenters from the national Universities, in its exactions from the Dissenters, and in the language and spirit of its Athanasian Creed; because of its "will-worship" ceremonies; because, according to the principles of conformity, I must be a Turk at Constantinople, an idolater on the banks of the Ganges, a Roman Catholic at Rome, and a Presbyterian in Scotland; because, if I must belong to a Church supported by Government, I am left in doubt whether I must join the Episcopalian, the Presbyterian, or the Catholic Church; because a State Church is a state engine, the heir-loom of the aristocracy; because an alliance of Christianity with State-craft has retarded the progress of the Gospel, kept the State in continual jars, brought discredit upon religion, encouraged a system of favouritism, and interdicted the extension of social peace and happiness.

Mr. Squier's Sermon maintains, that "uniformity of opinion is an idle dream of creed-makers, and inconsistent with that pleasing variety which adorns the works of nature and distinguishes the great family of mankind; it is an object undesirable and unattainable. When one Christian nation fixes a theological standard, and another appoints a different one, where shall we find the judge to declare infallibly which is preferable?"—"Spiritual tyranny aiming a deadly blow at the root of moral and intellectual improvement, ought to be firmly withstood and protested against, whether it be exercised by a pope or a monarch, a convocation or a parliament. For why should not men be allowed to think for themselves on religion as well as on politics, philosophy, metaphysics, or any branch of science whatever?" Ay, why indeed! If religion be God's best gift, and if to receive it gratefully, examine it carefully, and use it diligently, be man's first and highest duty—then surely, to cramp its elasticity by the ponderous weight of a Church Establishment, to bristle it round with human creeds, and to interdict the access to its blessings except through the dark avenues of mysticism, priestcraft, and worldly-mindedness—must be of all crimes

against humanity the blackest, and of all transgressions against Deity the heaviest. We would say with Mr. Squier, that the emancipation of the Church of Christ from the thraldom of human creeds, is essential to its prosperity and unity of purpose; and with "A Christian" we would aver, we are not Churchmen, because with our views of Christian liberty, we dare not.

An Historical Sketch of Unitarianism.—By James Hebard. Mardon, London.

This is an important little tract. It traces Unitarian Christianity from its source in the Spiritual Rock in Judea, through all its windings and obstructions among Councils, Fathers, and Formularies, down to the present time. It shows how the pure stream of life was early sullied by the adventitious waters of vain philosophy. And in noticing the effects of the foreign matter which from time to time was dashed by the presumptuous hand of man into that limpid current which God designed for the invigoration of the world, the chief actors in the work of corruption and moral poisoning are brought into view. But those who, from age to age, have stood forth conspicuously as guardians of the sacred boon of Heaven, are also placed before our eye. It is a tract that deserves and should have a very extensive circulation.

Illustrations of the Bible, from Original Paintings made expressly by Richard Westall, Esq. R. A., and John Martin, Esq. the painter of Belshazzar's Feast; with Descriptions by the Rev. Hobart Caunter, B. D. London: Bull & Churton.

Of the first number of this publication we expressed our opinion in the *Pioneer* for June. The succeeding numbers which have come to hand, are far from having disappointed our expectations. Such engravings are well calculated to refine the taste, and to explode the old custom of giving the most ludicrous ideas of Bible events, by uncouth and preposterous representations. And if the notions of men respecting God's intercourse with his creatures, were chastened into consistency, and painters and poets and orators always kept in view the perfections, the wisdom, and the goodness of our Heavenly Father, whenever they undertake to delineate any of his dealings with his children—the tone of morals and religion would be raised, and the world would be the better, instead of being, as it too often has been, the worse for painters, poets, and orators.

MONTHLY RECORD.

August 1, 1834.

Norwich Octagon Chapel Brotherly Society.—This Society was established in 1824. Its objects are to provide by easy subscriptions, for the support of Members in sickness, and the assistance of each other under misfortune; to promote friendly intercourse, mutual improvement, morally and religiously, and to secure the advantages of true fraternal union. To such institutions, every benevolent mind must wish prosperity. To see them extend must be the ardent desire of every real philanthropist. The allowance in sickness is from 2*s.* to 3*s.* per week, for every penny per week contributed, according to age of admission; so that a subscriber of 6*d.* per week, admitted under 25 years of age, would in sickness receive 18*s.* per week; and at a Member's death, twelve weekly allowances are to be paid, so that the sum received by the friends of such a Member as the above, at his death, would be £10 : 16*s.*

One of the by-laws will show the nature of the Society's meetings, which are weekly, on Sunday, at the Chapel. "As soon as all matters of business are settled, the Society shall at its evening meetings, proceed to read and converse upon some moral or religious work, to be from time to time selected by the Committee. The readers shall be appointed by the Chairman, as nearly in regular rotation as he shall think fit, no one being allowed to read more than ten or fifteen minutes at any one meeting. Every Member shall be encouraged to ask questions, or make remarks relative to the subject in hand; and this Society recognises the right of free inquiry and discussion within the limits of decorum, to be prescribed by the Chairman. The evening meetings shall be dismissed with a short prayer."

Presbyterian College, Caermarthen.—It was announced some time ago, that a friend of this institution had offered—with a view to the encouragement of sound learning among the students for the Protestant Dissenting Ministry of Wales—four prizes of the value of five guineas each, to be presented at the annual examination, to those young men who should appear to have made the greatest progress in the different branches of study pursued in that College.

The examination took place on the 26th, 27th, and 28th of June, when, after a long and minute examination into the merits and proficiency of the candidates, the prizes were adjudged as follows:—the first prize was awarded to George Rees, student in his fourth year; the second to John Jones, student in his fourth year. In consequence of their standing in College, the students were divided into two classes, and two

prizes given to each class. The first prize in the second class, was given to Thomas Joseph, in his first year; the second to David Evans, student in his first year.

Though the students now named most highly distinguished themselves during the examination, the other members of the College passed very creditably; and both the examiners and visitors pronounced the examination to be on the whole very satisfactory. The deputation from the Presbyterian Board in London, consisted of Revds. Dr. Rees and J. Yates, and James Esdaile, Esq.; the examination being conducted chiefly by Mr. Yates.

General Synod of Ulster.—This body commenced its Annual Meeting at Londonderry, June 24. Notwithstanding its former most strenuous efforts to destroy "the serpent of Arianism," and notwithstanding the labours of its "heart-probing Committee, it would seem that the pernicious and fatal heresy still exists. As an additional means for uprooting it, Mr. M'Kay of Portglenone, moved the appointment of four sub-synods, to meet twice a-year. In advocating his motion, he said, that all their efforts hitherto had not been sufficient to purify the Church from Arianism. "The heresy had not yet been fully eradicated, and they should watch it when it began to pollulate! He would argue in favour of his proposition, from the continuity of the shell of discipline given to the Church by the Son of God! They had for the last sixty years been floating towards a great sea, and were threatened with being overwhelmed by an absolute inundation of Arianism!" The motion was ultimately lost by a majority of *one*. The most important subject which came under the consideration of this meeting, was the Government plan of Education for Ireland. It gave rise to a long and animated discussion, in which the misrepresentations of that plan by Dr. Cooke and others, were most thoroughly exposed, and the plan triumphantly vindicated. The motion made by Mr. Barnett in approval of the plan, and that application should be made for its introduction among the people in connection with the General Synod of Ulster, was vehemently opposed by Dr. Cooke, who, after speaking in the following most extraordinary manner, moved an amendment condemnatory of the plan, as "a surrender of the Word of God and our Protestant principles." Dr. Cooke began by "praying that God might pour out his spirit upon them, for, when they could not agree about what they ought to ask of an earthly sovereign, it could hardly be expected that they would agree respecting what they would ask of their Heavenly Sovereign. He had spoken and written so much about this subject, that, as his friends well knew, he had something like a horror of approaching it; and, as the reformation of the system had become to him a hopeless thing, the question had become

doubly disagreeable. He regarded it as a sign of the times, —like a black cloud in whose bosom were lightnings and thunders, ready to burst out over their affrighted heads. Were he not responsible to Christ, and to Protestantism, and to that House, he would not come forward on this occasion, because he abhorred the subject! Another reason of objection was, because in discussing it, he was forced to refer to another Church. This system had been a sacrifice to the Church of Rome, to fence it round about against Protestantism. (*No, no.*) Last year, the Devil had, as it were, thrown a bone of contention among them, in sending in the discussion of the equalization of the Bounty; and, seeing, that he could not induce them to do his work, by sanctioning false doctrine, he had tried to make them do the work, in contending about this world. He (Dr. C.) had defeated the design, by advising them to give up the conducting of the matter of Bounty, to any one who would manage it. He looked upon the system of education in a similar light. (*No, no.*) He thought the system would, in the end, entirely banish the Bible, alienate one from another, and be productive only of evil. His own opinion, therefore, was, that they should give it up as hopeless; exhort their ministers and people not to interfere with it; and, finally, that they should pray to Almighty God, to change the mind of his Majesty's Government—that we might, without deviating from Protestantism, be enabled to procure the means of education for the rising generation. He had the more reason to take this view of the case, when he considered the *ominous Commission* which had lately been appointed! That Commission had caused some to exult, as if the victim was already bound on the altar, whilst others were trembling, not knowing on whom the blow might fall. He called it an ominous Commission, because of the fearful numbering of the people, for which judgments were sent forth of old; and he feared, lest judgments might follow it now! (*Murmurs.*) He asserted, that the Bible was excluded by the Board—that the Book of God was made the bond-slave of the Board, for the purpose of propitiating the demagogues and Catholics of Ireland! (*Loud cries of No, no! and Yes!*) During four hours, you dare not introduce the Bible, whilst any other book, that the conductors might approve of, was free. Shakspeare might be read, but the Sacred Volume was prohibited. (*No, no!*) He said *yes!* [There was here considerable confusion, and Doctor Cooke was forced to pause, until the Moderator and some Members spoke to order.] He then mentioned, that, when lately in England, he had seen a snake whose head was crushed; and though its tail was incapable of doing any injury, still he shrunk from it in horror. In the same way, he had a horror of the Board! He would advise that they should apply at a throne of grace, to avoid the infidelity and

latitudinarianism which were now going over the land. He wished that they should leave all political matters to the Government; and that we should stand and act by ourselves. Should the Synod undo all they had done last year, still a few would hold fast by their principles, and would be able, when the Commissioners now appointed should come round, to speak out: there would still be a "goodly remnant," who would stand firm, and remain the genuine representatives of true Protestant feeling."

Our readers will be glad to see from the interruptions Dr. Cooke called forth by his obvervations, that the spirit of freedom is not altogether extinguished, even in this Synod; that reason still occasionally is stronger than bigotry, and that this boasted champion of intolerance, once omnipotent in this assembly, was on this occasion in a *minority* of the Ministers, though in a *majority* when counting the lay Members. On a division, there were for the plan of Education—Ministers, *sixty-two;* against it, *fifty-six;*—of Elders for it, *twelve;* against, *twenty-four*,—leaving a majority for Dr. Cooke and bigotry, of *only six*.

Synod of Munster.—The Annual Meeting was held July 2, in Eustace-Street Meeting-house, Dublin, and was well attended by both Ministers and Elders.—The Rev. Wm. M'Cance of Waterford, conducted the morning worship: after which, the Rev. James Orr, of Clonmel, delivered a most excellent and suitable sermon, from John 7th chap. and 46th ver.—"*Never man spake like this man;*" which was most attentively listened to by a very respectable audience, and which occupied an hour and a half in the delivery. Mr. Orr was very happy in showing, that Christ's preaching is the best model for his Ministers; and occasionally contrasted, in a very striking manner, the preaching recorded in the New Testament, with the dogmas of Churches which have set up human authority as a rule in matters of religion. After the conclusion of the service, the Rev. Mr. Ferris, of Fethard, was chosen Moderator for the ensuing year.

From the returns sent forward by the respective Congregations in connexion with the Synod, it appeared that some of them had increased, and none of them decreased, since the last meeting of Synod. Dr. Sloane, in referring to the return from Cork Congregation, stated, that while only one subscriber had joined the new Congregation of the General Synod of Ulster, in that city, the old Presbyterian Church was in a prosperous state, and that new subscribers were in a fair way of being added to it. He spoke of the unhandsome and unfair means which had been used by the Ulster Missionaries, to prejudice some of the present members against him and his worthy colleague.

The Rev. Messrs. Mitchel and Blakely, of the Remon-

strant Synod of Ulster, attended the meeting as a deputation from that body, and were most cordially received by their Munster brethren. The object of their mission was to make proposals for a triennial meeting of the Munster and Remonstrant Synods and the Presbytery of Antrim, for the support and dissemination of those principles which are common to the three bodies, without interfering with the discipline which is peculiar to each. The Dublin Ministers, viz. the Rev. Messrs. Hutton and Armstrong, and Doctors Drummond and Ledlie, were appointed a Committee to correspond with their northern friends on the subject.

At seven o'clock, the Ministers and Elders, with several friends, sat down in the Northumberland Buildings, to dinner; the Moderator of the Synod presiding. After the usual toasts, the Chairman gave—"The Moderator, the Rev. John Mitchel, and the Remonstrant Synod of Ulster," which was received with warm marks of approbation. Mr. Mitchel replied. "The Rev. Fletcher Blakely, and the Congregation of Moneyrea," was proposed, and was also received in a similar manner. Mr. Blakely replied, and gave, at the conclusion of his speech, "The Moderator, and the Synod of Munster," and took an opportunity of expressing the obligations which the Remonstrants feel themselves under to Mr. Armstrong and the other Dublin Ministers of the Munster Synod, for their sympathy with, and attention to them, when struggling with difficulties, and labouring to retain their religious liberty. The Chairman acquitted himself much to the satisfaction of all present; and the Revds. Armstrong, Drummond, Sloane, and M'Cance, were heard with much pleasure. When the health of the father of the last named reverend gentleman was given, Mr. M'Cance, Jun. spoke with energy, and was heard with attention. "The Rev. Classon Porter, and the first Congregation of Larne," was given during the evening, to which the Rev. Dr. Ledlie replied at considerable length, and was evidently much affected, when speaking of the worth and virtue of his former flock. After making a few well-merited remarks upon the excellency and value of the sermon which had been delivered at the opening of the Synod, the Rev. Mr. Mitchel concluded by proposing "The Rev. Mr. Orr, and the Congregation of Clonmel." Mr. Orr, in acknowledging the compliment, spoke in high terms of the kindness and steadiness of his congregation, and pronounced a strong encomium upon the pastor and congregation of Moneyrea, for their firmness and generosity, and for the kindness which he had experienced among them from his infancy. Mr. Allman, a lay gentleman from Bandon, when the memory of his relative, the Rev. Mr. Clugstone of Larne, was given, was so overpowered at first, by his feelings, that, though an excellent speaker, he was unable to proceed for several minutes. By the observations of some others, it appeared that his venerable ancestor was

a man of great simplicity, generosity, and talent, and that in the stormy times of 1726, when the great struggle took place in Ulster, regarding the necessity of human creeds in Christian churches on the one hand, and the sufficiency of the Holy Scriptures on the other, no threats or dangers could ever influence him to recognise any standard of faith, or rule of duty, but the Bible.

The Annual Provincial Meeting of Ministers of the Presbyterian and Unitarian denomination in Lancashire and Cheshire, was held on the 19th June, in Cross-Street Chapel, Manchester. The introductory service was conducted by the Rev. Charles Wicksteed of the Park, Liverpool; and the sermon preached by the Rev. James Martineau, one of the Ministers of Paradise-Street Chapel, Liverpool. The discourse was characterised by Mr. Martineau's usual brilliancy of diction, and powerful originality of conception. He commenced with describing, very beautifully, the adaptation of Christ's character and teachings to the permanent and universal wants of man's moral nature; showed that no religion could claim, therefore, to be Christ's now or at any time, which did not answer the same purpose; and then touching upon the leading features of Orthodoxy and Unitarianism, proved that while the only wants met by orthodox views of man and providence were factitious and unreal, no important and actual want was left unministered to by Unitarianism. We are sorry that our readers must content themselves with so brief an outline of a sermon, which we could have wished, according to a request which was made after dinner, they had been permitted to read for themselves. After service, the meeting for business was held. The Manchester and Liverpool Ministers were appointed to act as a Committee, for the purpose of obtaining information as to the recipients of Lady Hewley's fund, what Ministers had received aid, to what amount, how far their respective congregations had the power to supply the deficiency, and to institute a subscription in the two counties, to meet the demands that might be occasioned by inquiry. Something *was* done before to remedy the distress caused by the first year's withdrawal of the funds; but men who have necessarily been living up to the full extent of their small incomes, cannot forego any important part of those incomes, even for two or three years, without suffering such privations as they should not, without an effort, be allowed to encounter. The Meeting then proceeded to ballot for a supporter, at the Meeting of next year at Warrington, and the Rev. William Gaskell was elected.

After leaving the Chapel, the Meeting re-assembled for dinner at Hayward's Hotel, when Mr. Martineau was requested to preside. From having a spirited president, there was a tolerably spirited meeting. But the Ministers make

this perhaps rather too much an occasion of friendly intercourse, although we believe this was one of the original, and certainly not least important objects of the Meeting. There had been none of the necessary arrangements made for securing premeditated speeches, and the consequence was, that no very decided impression was produced. Dr. Shepherd made an interesting speech on education, which elicited very warm applause. Mr. Beard made some sensible and forcible observations, in reference to the opinion expressed by the Chairman, that we might be as a body less Sectarian with advantage—that he did not see what there was to prevent the orthodox Christian from regularly attending the Unitarian Chapel, or the Unitarian from regularly attending the Church, if the preacher at either place met his moral wants. We think that the Chairman, in the form in which his opinion was advanced, was altogether wrong; but we also think that there would be no very essential difference between the views which he laid down, and those expressed by Mr. Beard, if the terms accidentally employed by him had been somewhat modified. As he expressed himself, however, we think his views were utterly impracticable, and that his Catholicism of spirit, in most minds, though not in his, would very soon precipitate us back again into the heartless indifference, and time-serving timidity, out of which we have been congratulating ourselves that we are beginning to emerge, and which there is not a man in the kingdom would loathe and abominate more thoroughly than himself.

There was one other subject brought forward in the course of the evening, which interested us very much, and that was the formation of a reading society and library for the use of poor persons in his district, by Mr. Ashworth, the domestic missionary in Manchester. He begged if any gentleman present had a volume to spare, that he would send it to him; a request which we hope will not be forgotten, any more than the shrewd caution which accompanied it, that it must be a useful book, for that mechanics had not so much time to spare, as to render it advisable that it should be spent in reading the cast-off sweepings of a library. We were glad to learn, also, that some libraries at a cheap rate of subscription, had been formed for the benefit of the poor in Liverpool. It is certainly very surprising, that while so much has been done to nurture an intellectual taste in children, so little has been done to foster it in youth and maturity. Cheap libraries for the poor, in all parts of our large towns, are imperatively called for—for it is vain to teach children to read, and then when they grow up, afford them no facilities for reading, but leave them to the chance of borrowing books, or of working up their way, so as to enable them to subscribe to our large public libraries.

In the course of the last twelve months, we have had great enjoyment in the society, and high gratification in listening to the services of some of our American brethren. The thrilling pathos and beautiful delineations of human nature, which characterised the exhortations of the Rev. Orville Dewey, will never be effaced from our memory. Dr. Tuckerman did not preach in Glasgow, but on the Monday he met the Committee of the projected House of Refuge in this City, and captivated the minds and hearts even of sternest devotees of the common theology by his Christian pleadings in behalf of the poor and the sinful. And the author of the Letter in exposure of the Misrepresentations of American Unitarianism, inserted in our preceding pages, the Rev. Charles Brooks, will long be remembered by us, not more for his clear and powerful statements of the real state of the cause of truth and righteousness in the United States, than for his spirit-stirring and soul-sustaining anticipations of the future progress of the kingdom of peace, liberty, and virtue. Fervent are the prayers for the welfare and happiness of our honoured friends. May God's goodness conduct them in safety to their native shores, and may they long live to diffuse the spirit of love and of a sound mind through the length and breadth of America.

The Fourth Annual General Meeting, since its re-establishment, of the Scottish Unitarian Christian Association, will be held in Glasgow, on Sunday and Monday, 31st August, and 1st September. On this occasion, the Association hope to be favoured with the presence and services of the Revds. J. G. Robberds of Manchester, and J. Yates and E. Tagart of London.

Communications, Books for Review, or Notices of Publications in the Press, all of which are respectfully solicited, sent to Mr. R. Hunter, 72 St. Paul's Church-Yard, London, before the last day of each month, will reach the Editor shortly afterwards.—Newspapers, containing accounts of labours for the improvement of mankind, the exposure of bigotry, the advancement of freedom, may be addressed directly to the Editor, and will be thankfully received.

THE

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A WELCOME TO THE LIBERATED SLAVE.

"αἰώνιον αὐτὸν ἀπέχῃς· οὐκ ἔτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν."

Philemon, 15, 16:—"Thou shouldst receive him for ever; not now as a slave, but above a slave, a brother beloved."

The epistle to Philemon is strictly a private letter from one friend to another;—it is addressed to the master of a runaway slave, and with affectionate earnestness entreats pardon for the transgressor. At the time of writing, the Apostle was a prisoner at Rome, not indeed placed in close confinement, but guarded by a soldier who allowed him both to receive his friends, and to instruct such as came to him in the Christian faith. Philemon was a rich, generous, and eminent Christian of Colossæ, a city in Phrygia, and Onesimus was his slave. Having deserted the service of his master, Onesimus had fled to Rome;—there he met with the Apostle, was converted by him, and became a sincere and conscientious Christian. The Apostle appears to have retained him for some time in his own service, and to have discovered in him the best dispositions. At length, however, he thought it right to send him back to Philemon; and to ensure in some degree a favourable reception for him, furnished him with the letter from which the above passage is extracted. In this letter the Apostle entreats Philemon, instead of punishing Onesimus with death, as the Roman law authorised, to receive him again "not now as a slave, but above a slave, as a brother beloved;"—that is, instead of noticing his crime, to treat him in future as a penitent and faithful servant; and what was more, as a convert to the same religion with himself.—(*See Buckminster's Sermon on the Epistle to Philemon; and Belsham on the Epistles, vol. III. p.* 496.)

Such was the occasion which led to the writing of this letter. The result of such earnest and powerful intercession is not recorded; but there is every probability in supposing that Philemon most willingly granted the request of his friend; when so strongly urged, the master would manifest

no reluctance in releasing the slave from the penalties of his crime.

It is the word slave which properly expresses the meaning of the Apostle. Onesimus was not a servant in our sense of the word; but truly a bondsman, without any portion of liberty, and liable, at the caprice of his owner, to stripes and other indignities. He had either been bought by his master, or been born in the condition of slavery; in either case he was the property of another, a portion of his goods and chattels. The fruits of his labour belonged not to himself—he had no liberty to choose or to refuse working—he was as much under the control of his master as the inferior animals, and might by the same means be compelled to toil.

The nature and spirit of our religion must surely rise in our esteem, when we learn that so far from despising the wretched or oppressed, Christianity regards him as an object of tender solicitude; and seeks to procure for him a lively interest in the feelings of its disciples. The distinctions of master and slave, are lost in the noble title which Christ confers on all his followers, that of brethren and friends. In the sight of the good shepherd, all souls are equally precious. Degraded though man may become from bitter bondage, he is never an outcast from the love of God. The universal Father regards him with the same affection, as he does those whom he most favours with earthly blessings; he listens to the groaning of the prisoner from the dungeon, and to the sighing of the oppressed from their toil; and he so carries forward the plans of his providence, that all may finally have cause to rejoice that One mightier than the mightiest among men reigneth supreme; and that he will vindicate both his mercy and truth.

We do not find indeed that Christianity, as preached by the Apostles, pretended to exert a direct interference with the political condition of society as it then existed. The state of slavery widely prevailed through every part of the Roman empire; and the Apostles never assumed to themselves authority to set the slave free from his master. It was by means of its doctrines and precepts, that Christianity tended first of all to procure kind treatment for those whom unjust laws held in bondage, and finally, as the spirit of true religion obtained a more abiding influence, to effect

the emancipation of the slave. Let us, however, strive not to misunderstand the fact;—Christianity does not contain a single opinion, or shadow of an opinion, by which slavery can be justified; it found slavery existing, and by its powerful recommendations of justice, mercy, and benevolence, weakened the prejudices of men, and disposed their hearts to own as brethren those whom they had been accustomed to spurn as less worthy of compassion than the brutes which perish. Christianity has indeed been supposed to countenance slavery, because the New Testament contains directions for masters to be merciful, forbearing threatening; and for servants to manifest all fidelity and honesty;—and especially has the supposition been made, because the Apostle prevails on a runaway slave to return to his master; thus recognising, it is said, the master's right to his service. This argument may be converted to a very different use. Considering the cruelties which were practised upon slaves, and the small estimation in which their lives were held, we may infer that no stronger condemnation of slavery could be given by any religion, than the express injunction to receive back an erring slave, "not as a slave, but as a brother beloved." Did religion *thus* recognise the right of property in the blood and sinews of human beings? Was it *thus* that she added a stronger link to the chain of oppression, and, in the name of heaven, consecrated the cruelties of tyrannic power? To the lasting honour of our religion let it be said, that though it never interferes by a direct exercise of authority to change the civil or political condition of society, yet in its whole bearing, spirit, and intentions—in its express laws and doctrines, it is opposed to every act of injustice, of oppression, and of cruelty;—it allows to no man the liberty to trample on the rights of his fellow-men, to make merchandise of their bodies, or to derive profit from their unrequited toils. The oppression which it found, that it strove to lighten; with impartiality it enjoined on all classes of the community, the observance of brotherly kindness; and in cases in which the established laws allowed man to be the property of man, even then its voice was heard urging the claims of humanity, and vindicating the rights of the enslaved.

History itself proves such to be the real nature and spirit of Christianity. As soon as the beneficent principles of the

Gospel gained a footing, the evils of slavery diminished; and finally, in the Christian world, the United States of North America excepted, slavery itself became extinct. Led on by avarice, or deceived by their blind prejudices, the trading world commenced the infamous traffic in African Negroes, at a period when slavery had ceased to be tolerated in nearly the whole of Europe; but it can never be pretended that this traffic in slaves, derives a sanction from the doctrines of Christ. Where is the Scripture authority which allows the strong to prey upon the weak—the company of armed robbers to land upon a foreign shore, and to drag by force from their homes, their friends, and native country, those who had done them not even the shadow of any injury? It may be said that Europeans have only bought the human beings whom others had made slaves; but where is the license from religion, for either selling or buying one's fellow-creatures? When one man has been guilty of robbery, am I free from blame because I do no more than purchase this stolen property? By no means free from blame, but rather the greater criminal of the two, if it has been through any temptation which I may have offered, that a fellow-creature has been deprived of liberty, not because of any offence, but simply to gratify the lust of unrighteous gain. Christianity, therefore, cannot be charged with the inconsistency of recommending peace and good will, and yet allowing the dearest temporal interests of mankind to be made the sport of the artful, the powerful, and the tyrannical; it reasons with us concerning mercy and righteousness, and can never falsify its doctrines by encouraging inhumanity and injustice.

It is, in fact, through the influence of Christian principles that our own country has been enabled to set the world the glorious example of vindicating the rights of human nature, and of declaring that the flag of Britain shall never more wave except over nations and colonies of the free. Those who first advocated the emancipation of the negroes, and whose exertions Divine Providence has at length favoured with full success, were and have been earnest and sincere followers of the truth of the Gospel. It has been by following out the principles of Christ's religion, that our country has been delivered from the disgrace of trading in human flesh, and of sanctioning the injustice of making man the

property of man. Not as slaves, but above slaves, as brethren, may the hundreds of thousands who people the distant colonies of Britain, now address themselves to this land of freedom. The impartial spirit of British liberty, which has long declared that as soon as the slave touches the shore of Britain, that moment he is free,—now spreads wider her protecting wings, and in every climate where the dominion of Britain is established, proclaims the year of redemption, that the lash shall give place to better means of discipline—that it shall no more be according to the caprice of the master that stripes shall be inflicted, and human creatures be subject to a tyranny which was practically without redress—but that all who offend against the law, shall be judged by the law, and be held accountable to no other tribunal.

We may rejoice, we ought to rejoice, that the legislative power of our native land has revoked the orders of a brutal and unwise policy, and that its language to our fellow subjects who were lately in bondage, is in strict accordance with the words of the Apostle. By the Acts of the Imperial Parliament which came into operation the first day of August in this present year, we, who have long enjoyed the advantage of liberal institutions can now truly say to those whom oppression debased,—We receive you not as slaves, but above slaves, as brethren beloved; we welcome you to your restored rights—to the enjoyment of that equal protection which every subject may claim from the government under which he lives—and to all the advantages which result from the free diffusion of knowledge, liberty, and truth.

The whole tenor and spirit of our religion, clearly show that we ought, especially as Christians, to give such a welcome to all who are emancipated from bondage. The Jew might confine his regards to Judea, and the vain Greek account all nations barbarians save Hellas-land; but the Christian is the patriot of human nature, and his country is the world. The religion which we profess to follow, teaches us that God hath made of one blood the various nations upon earth—that he is the Father of us all—and that we all are the children of his care; that with him there is no respect of persons, and that out of every nation, he accepteth those who fear him and work righteousness. Such being the beneficent and world-embracing spirit of the Gospel, we should

ill discharge our duty as believers in its truth, did we not let our hearts expand with a glow of generous pleasure, when we hear of redemption for the enslaved, and that "the oppressed go free." Still more may we rejoice in the knowledge, that this noble work of charity has been carried on without injury to those whom the laws, and not their own choice, had made the owners of slaves. To wrong no man, is as much a principle of our religion, as it is to be merciful and compassionate to all men. Both these principles are kept in view, by the plan on which the emancipation of the slaves in the British colonies is proposed to be effected. Our country gives freedom with one hand, and awards the price of redemption with the other. Glorious spectacle! she wills to be merciful, and yet in mercy remembers justice: the fetters are broken, and yet the strong arm of the national will that bursts them asunder, is careful to render to every man his due—freedom, to whom freedom is due—compensation, to whom compensation is due—mercy to many—justice to all. If of any thing we may be proud, it is of national virtue,—to see our country foremost to acknowledge, and where it has the power, steadfast to enforce the claims of injured humanity.

To raise the characters of our fellow-creatures, it is always necessary to act towards them as rational and accountable beings. Treat a man as a man, and it is seldom that he will degenerate into the brute. In all states of society, indeed, laws—just and impartial laws—are required to be "a terror to evil-doers," and "a protection to those who do well;" but the tyranny which takes away the rights, also destroys the virtues of human nature. The Christian who desires the increasing influence of true religion, will rejoice therefore at the removal of every obstacle in the way of human improvement; no pleasure can be greater to him, than to witness the growth of a feeling of brotherhood among mankind; for this feeling is the very essence of practical religion—it is the forerunner and pledge of that happy time when Christian truth shall be what some of old have described it, "Glory to God in the highest; on earth peace, good will among men."

"Am I not a man and a brother?" has long been demanded by the injured African, when he has smarted beneath

the lash of oppression; but never until now has this country done full justice to that appeal. It was a great step gained, indeed, when it was solemnly decided by a court of English law, that in Great Britain itself, no man could be held in bondage as a slave. A still greater advance was made, when, owing to the efforts of Granville Sharpe, of Clarkson, of Wilberforce, and of other strenuous supporters of the claims of humanity, the Imperial Parliament was induced to abolish the trade in slaves, carried on between the coast of Africa and the colonies which Europeans possessed in the Americas; but as far as our own country is concerned, the good work is brought to a completion, by the law, that after the first day of August, 1834, slavery shall cease throughout the dominions of the British crown. Both as a MAN and as a BROTHER the poor African is now acknowledged; he is no longer regarded as a machine—an implement of labour, destitute alike of the rights and of the feelings of human nature; but as one possessing the same claims with ourselves, to the protection of equal laws, and to the sympathies of the benevolent heart. The religion which proclaims, that all men are children of the same merciful Father, and entitled to share in the blessings of Christian salvation, may now be addressed to him free from the reproach that they who profess this religion, are almost strangers to its spirit. While man remains the property of man—subject to control in every action—never at liberty, without the consent of his owner, to seek instruction or to worship God—it is impossible that true religion can exert its legitimate influence upon him. Among slaves, indeed, there have been occasionally bright manifestations of the spirit of divine truth, shining into their hearts, giving the knowledge of salvation, and making their souls free; but the great majority must ever remain degraded and vicious, while the state of slavery continues. To all, then, who wish well to the virtue and improvement of their fellow-men, it must be a subject of heartfelt thankfulness to Almighty God, that the chain which frets its way even into the soul is broken; and that one great, if not the greatest cause of depravity, slavery itself, is no longer a living vampire to prey on the vital blood of religion. Miracles, indeed, no wise man will look for; neither Roman nor Christian virtues are the fruit of a day's discipline; when the

character of a tribe or of a nation has been thoroughly corrupted, complete reformation is not the work of a year, or even of a century. If, however, there be truth in the teachings of experience, there exists a sure foundation for believing, that those whom we treat no longer as slaves, but as brethren, will at last rise to all the virtues which render the brotherhood of mankind a source of increasing security for the spread of rational liberty and of pure religion. Honoured therefore be those instruments of mercy, which, in the hands of Divine Providence, have been enabled to set free the oppressed, and to prepare their minds for being restored to that image of righteousness in which they were originally created: they deserve well from mankind, and doubtless, in future ages, when our children's children shall reap the benefits of the measures which have extinguished slavery, will receive the praise, that they pursued a righteous end by righteous means, and thus were benefactors of their country and the world. That our expectations of good are not, as some contend, dreams of the imagination, we have full evidence in this epistle to Philemon. It was a slave for whom Paul interceded, and for one usually reckoned among the most depraved of the race, a runaway slave; yet, under the power of religion, he became reformed, a profitable instead of an unprofitable servant, willing even to incur the risk of returning to his master's power rather than fail in his duty. If, while still in bondage, his character so improved as to justify the Apostle's writing to his master, "receive him not now as a slave, but above a slave, a brother beloved;" why may not equal results be justly looked for, when the descendants of the present liberated slaves, shall have enjoyed the advantages of freedom, of religious education, and of intercourse with enlightened nations? Surely "we are taught by the example of Paul and Onesimus, not to turn away from any portion of the community, as irreparably wicked, or out of the reach of instruction and conversion. Their example shows us, that the Gospel was intended to find its way to the breast of a slave, as well as to the head of a philosopher—to form the characters of the lowest order of society; to make, in short, a worthy man where every other religion, which the world has yet seen, would have left a worthless, ignorant criminal."—*Buckminster.*

We may then confidently hope, that the measures now in progress, for the total abolition of slavery in the British empire, will end in good for all parties, and especially for the benefit of the liberated slave. It was a Christian spirit, a spirit of sympathy for human sufferings, which led to the adoption of those measures; and we may rely that a merciful Deity "will not be unfaithful to forget the work and labour of love, done towards his name." Waiting for and earnestly seeking His blessing, let us again rejoice that so many thousands of our fellow-creatures, in the British colonies, have been received into the protection of the laws, "not as slaves, but above slaves," as our brethren in freedom.

August 3, 1834. H. G.

INQUIRY INTO THE NATURE OF THE GIFT OF TONGUES.

(Continued from page 330.)

By placing the passage which I suppose to be interpolated, in juxta-position with that which it was designed to elucidate, we shall see at once the intention of the corrupting copyist, and the process of corruption:—

Acts ii. verse 7th, &c.	Verse 12th, &c.
Εξισταντο δε παντες,	Εξισταντο δε παντες,
Και εθαυμαζον,	Και διηπορουν,
λεγοντες προς αλληλους.	αλλος προς αλλον λεγοντες.

It would appear that the transcriber began the 7th verse, but finding the cause of the amazement to which it refers, not sufficiently explained, he departed from the text before him, to introduce such matter as the passage seemed to require. In the 7th verse, the inquiry created by the circumstance is, "Behold, are not all those which speak, Galileans?" But in the 12th we find the question, "What meaneth this?" From the 12th verse to the termination of the chapter, we search in vain for any reference to "speaking in languages." Peter addressed the multitude present, with the express purpose of explaining what had occurred, but we find not even the words *tongues* or *languages* in his address, unless in the 26th verse, "and my *tongue* was glad;" but even here it is doubtful whether the word *tongue* was used by Peter, as the passage is a quotation from the 16th Psalm, in which the reading is, "my glory rejoiceth;" and that Peter used δοξα,

not γλωσση, appears probable from the authority of the old Syriac version. Though the reasoning here adduced, is not sufficient to cause the rejection of the passage, nor indeed what I shall in the sequel advance, unless future examination of MSS. produce adequate direct proof of my opinion; yet it is worthy of notice, that the process of corruption here exemplified, is apparent in many passages of Scripture avowedly corrupted. In Matt. xxvi. 60, there is a repetition of the words ουχ ευρον, that savours of interpolation, and in point of fact, the intervening words were considered by Griesbach of doubtful authority. We also find a reading in Codex Bezæ, of Mark i. 34, evidently corrupted, in a manner very similar to the passage under consideration; the correct reading is Και εθεραπευσε πολλους κ. τ. α. but the transcriber desirous to amend the passage, changed it thus, και εθεραπευσε αυτους. Και τους δαιμονια εκοντας, εξεβαλεν αυτα απ' αυτων, και ουκ' ηφιεν αμταλαλειν οτι ηδεισαν αυτον, και εθεραπευσε πολλους κ. τ. α. recurring to the original sentence in which the corruption was embodied. And such is the nature of the corruption, in the celebrated passage, 1 John v. 7, οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα, και ουτοι οι τρεις εν εισι. Και τρεις εισιν οι μαρτυρουντες κ. τ. α. To these few I might add numerous other instances of corruptions similarly characterised, but those adduced are, I apprehend, adequate to my present purpose. It would, indeed, be absurd to maintain that all passages exhibiting such recurrence to certain words, are necessarily corrupt. All the arguments I bring forward are, individually considered, of but little weight; and all I expect the critical reader to admit, is, that this accumulation and appositeness to the one point, give to the opinion they conspire in supporting, a considerable degree of probability.

The remaining portion of the passage under consideration, contains matter, as appears to me, exceedingly inappropriate to the purpose, and very different from the simplicity and plainness of narrative by which the writings of the Evangelists are eminently distinguished; and which, in a critical sense, have been considered to constitute their primary excellence. The first thing that deserves attention, is the inquiry, "are not all those who speak, GALILEANS?" And the cause of the astonishment of the multitude is declared to be, that *Galileans* could speak in the several languages of

the assembled strangers. But surely the writer of this passage must have known but little of Galilee. Perhaps, during the Apostolical age, there was not on the face of the globe a country better situated for being the emporium of all the knowledge of the world. Containing within its extensive boundaries, the polished and enterprising province of Phœnicia, whose cities, Tyre and Sidon, carried on commerce with all known nations, and whose harbours occasionally received portions of all peoples, tongues, and languages:

A Gadibus usque
Auroram et Gangem.

Surely there was nothing extraordinary in a people so circumstanced, speaking in the tongues of those with whom they had such constant intercourse; indeed the proper cause for astonishment would be if they did not. "At enim vero," says Knioel, "Galilæi pluribus mixti erant gentibus; inhabitabant Galilæam Ægyptii, Arabes, Phœnicii, Syrii; erat hæc provincia mercatura clara, moribus expolita, itaque linguæ peregrinæ a Galilæis addisci poterant." There is observable throughout all the Acts, an accuracy in geographical matters, with which the argument contained in the passage under notice, very badly harmonises; and which, in no small degree, strengthens my suspicion that it came from a different hand. Verses 9, 10, and 11, contain a catalogue of the countries of the persons who witnessed *the tongues;* and well might Eichhorn remark, that the names were put together, not so much with a reference to truth as to effect, *ad ornatum.* If the charge be true in this instance, it is the only one in which such an accusation can be maintained against the New Testament writers. Truth, not *ornatus*, appears from the Alpha to the Omega of the Evangelical histories, the sole object at which their writers aimed. The graces of composition, and the arts of the rhetorician, were all unknown to them. Unembellished truth has, indeed, its own peculiar eloquence, and carries a persuasive force that needs no aid from the sophistries of the dialectician, and this the New Testament writings often powerfully display; but besides this, they exhibit no arts or anxiety to convince; no cause to create a suspicion, that their writers "came declaring the testimony of God with excellency of speech or of wisdom." The people and countries named, are the "Parthians, and Medes, and Elamites, and the

dwellers in Mesopotamia, Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." If there were, indeed, persons assembled from so many different parts of the world, it shows, as I have already remarked, how extensive an intercourse with foreign nations the *Galileans* enjoyed; and how possible it was, that among a number of persons, amounting probably to a hundred and twenty, there could be found those who spake in the *five or six languages* of the strangers; for notwithstanding we have eighteen names of places mentioned, yet it is very probable that the languages of all did not amount to six. In the first place, we have the Parthians, Medes, and Elamites, who spoke the Persian language. The Syro-Chaldaic was vernacular in Judea, Mesopotamia, and Arabia. The Greek was the prevailing language in Phrygia, Pamphilia, Pontus, and the principal parts of Cappadocia and Asia; likewise with those designated by the phrase "strangers of Rome, Jews and proselytes." Indeed, the Greek was at this period a kind of universal language. Cicero in his oration for Archias, says, that the Greek language was known in almost all the world; and amid the ruins of Palmyra, Greek inscriptions are so frequent as to establish the fact, that the language was common even there; and Casaubon, in "Exercitationibus contra Baronium," produces many instances of Chaldaic Greek from the book of Daniel. In addition to the ignorance of the writer in reference to the languages of the strangers, we have several topographical *blunders*, if not *errors*. He mentions Phrygia, Pamphilia, Pontus, &c. and then Asia,* as if it were a different country; we then have ιουδαιοι and κατοικουντες την ιουδαιαν, Jews and inhabitants of Judea, evidently in both places referring to the same individuals amongst the multitude. Indeed, conjecture has from time to time taken great but very pardonable liberties with this imperfect text. In the first sentence, "are not all those which speak, *Galileans*," the Coptic version reads *Jews*. For the Elamites, the Syraic reads the Alani. For Judea, one ancient writer has Syria, another Armenia, a third India; it is also substituted by Lydia, Idumea, Bithunia, and Cilicia:

* Supposing this Asia to be the province around Ephesus, will not much relieve the passage.

yet with all the emendations the passage has received, it still remains the *pons criticorum*, and as full of confusion and difficulties as ever.

It is also to be remarked, that the persons who manifested surprise at the disciples speaking in tongues, were strangers from foreign parts, not members of the same community to which they belonged, and hence persons who had no means of knowing whether the manifestation was or was not miraculous. If I hear a man speak in a variety of languages, it does not necessarily follow that I shall believe him to be taught by heaven. He may have learned them by the ordinary means, and even his nearest associates know nothing about it. In this view, the miracle of speaking in tongues is the lowest of all miracles; because it was only doing supernaturally what any person might have qualified himself to do without miracle.

Kninoel tells us, that Ziegler has expressed doubts as to the authenticity of the catalogue; true, he adds, that his doubts are unauthorised. I however regret that I have not before me what that excellent critic has written on the subject. He concludes his reasoning, it appears, by pruning the four verses 8, 9, 10, and 11, from their present dimensions to the following: Και πως ημεις ακουομεν, εκαστος εν τη ιδια διαλεκτω ημων εν η εγεννηθημεν, λαλουντων αυτων τα μεγαλεια του θεου. *And how do we hear them speak the praises of God, each of us in our own tongue in which we were born?* Ziegler and I have, no doubt from separate routes, arrived at nearly the same point, the only difference between us being in the passage εν τη διαλεκτω ημων, and this also I have the authority of the Codex Bezæ for changing to λαλουντας ταις γλωσσαις. If Ziegler and the Codex Bezæ be correct in these two points, I have all that I require; my case is made out; and I submit it, not without some little confidence, to the critical world.

As long as men rest satisfied with the opinion, that to be endowed with the *gift of tongues* signifies being supernaturally instructed in various languages, this and other passages in the New Testament, particularly some in the 12th, 13th, and 14th chapters of Paul's First Epistle to Corinthians, seem perfectly intelligible. Those chapters are read as if they contained no difficulty whatever, and yet it appears to me, that

they make allusions to matters that are still involved in darkness and mystery, and which when elucidated will lead us to a more satisfactory intimacy with the apostolical age and circumstances, than we at present enjoy. What, for instance, is the true meaning of the phrases, "*word of wisdom*, and *word of knowledge*," between which Paul draws obviously a wide distinction? And what (I now notice the 1 Cor. xii.) is the *faith* in the 9th verse; and what the *gifts of healing*, and *working of miracles?*—are these things also different? And what was the economy of the first Church, as noticed in the 28th verse; the *Apostles*, the *Prophets*, the *teachers*, *helps*, *governments*, *diversities of tongues*, and many other expressions of a similar character, so liberally scattered throughout the writings of Paul? I must acknowledge, that to all the laboured notes and comments I have ever met on these passages, I prefer the modest remark of Locke:—"It is difficult, I confess, to define the precise meaning of each word," which the Apostle here uses. Should I succeed in the object of my inquiry, I trust it may have the effect of bringing to these interesting subjects, talents, learning, time, and resources, that are not in the present age difficult to be met with; but which (I *feel* the full force of my confession) I acknowledge myself far from possessing.

DUDLEY. J. P.

BIOGRAPHICAL NOTICES BY JARED SPARKS.—SIR ISAAC NEWTON.

(Continued from page 362.)

Newton was elected a member of the Royal Society in 1672, and at the time he was chosen, a telescope sent by him was exhibited for the inspection of the Society. So highly was it approved, that a resolution was passed to forward a description of it to Huygens, the celebrated philosopher and optician, that the invention might be secured to its true author. In a letter read by Oldenburg shortly after to the Society, Newton gave intimations of discoveries to which he had been conducted in optics, and which he proposed to submit to the consideration of that learned body. These proved to be no other, than his new theory of light and colours, which he had never as yet made public. At the earnest solicitation of the Royal Society, his papers on

these subjects were immediately printed in their Transactions. Newton was now more than thirty years old, and had been employed for nearly ten years in developing the profoundest mysteries of nature, but this was the first occasion on which he had appeared before the public as a writer.

His theory met with a chilling opposition from almost every quarter, and he was so much disturbed at the petulance and peevishness with which he was assailed by ignorance in the garb of pretended knowledge, he was so much vexed by the narrowness and jealousy of some, and the bitterness of others, that he sometimes repented of having jeopardised his peace by an unavailing attempt to enlighten the world with truths, which it was so averse to receive, and which had cost him the patient labour of years to elicit and mature. He was first attacked by Hooke, and then by Pardies, Gascoigne, Lucas, and other writers on the continent. Being once enlisted, it did not accord with his spirit to shrink from the contest, and he replied promptly to every animadversion from a respectable source, which was published against him. He was at last triumphant over all opposition, and settled his theory on a basis which has never been moved.

So foreign were such controversies from his disposition and feelings, that he absolutely refused to publish his *Optical Lectures*, which were then ready for the press; nor did they see the light till more than thirty years afterwards. In alluding to this controversy, he says, "I blamed my own imprudence for parting with so real a blessing as my quiet, to run after a shadow." This remark sufficiently indicates the reluctance with which he forced himself to combat prejudice and passion. It may justly command our applause as the evidence of a pacific and unassuming temper, but we can hardly be required to descend to the level of his modesty in thinking the splendid reality of which he was in pursuit to be no more than a shadow. He was conscious of no other motives than love of truth, and zeal for science; and notwithstanding his chagrin at the outset, he had the satisfaction of witnessing the gradual reception of his theory by those most enlightened and best qualified to understand it, till at length it gave a new aspect to the science of optics.

Twelve years had passed away since the apple in the garden had carried up his thoughts to the cause of the celes-

tial motions, when he was again induced to resume that subject. He received a letter from Dr. Hooke concerning the kind of curve described by a falling body, subjected to the double influence of the diurnal motion of the earth, and the power of gravitation. This letter put Newton on new inquiries into the nature of this description of curves, and prompted him to retrace the steps of his former calculations in regard to the moon's motion. The truth is, he had been deceived by the old measurement of the earth, which was essentially false; making a degree to consist of sixty English miles, whereas, by the late and more accurate measurement of Picard, a degree was ascertained to be sixty-nine miles and a half. As Newton reckoned the moon's distance in semidiameters of the earth, and as the length of a semidiameter depended on the length of a degree, this difference gave rise to an enormous error, and was the cause of his failure and discouragement.

By a new calculation with corrected data, his most sanguine hopes were more than realised. He proved with demonstrative accuracy, that the deflection of the moon towards the earth is precisely what it ought to be, on the supposition that it is actuated by a force operating inversely as the squares of the distances. He then brought the other planets within his calculation, and found the same law to hold in them all. Thus was accomplished a discovery more sublime in its nature, more profound in its details, more difficult in its demonstration, and more important in its results, than any which has ever yielded to the force of industry, or the light of genius. The law which governs the heavens and the earth, the uniting principle of the universe, the cement of nature, was detected, and its rules of action developed and made applicable to the highest purposes of science.

We are not to understand, that Newton was the first who imagined the existence of such a power as attraction between natural bodies. This was conjectured long before, but no one had been able to prove the fact. It is not certain that the ancients had any distinct notions of a power like that of gravity. Lucretius, in his romantic account of the origin and formation of the world, has some fanciful allusions to a kind of principle, which keeps the earth self-balanced in the centre of the universe, and operates in some inexplicable manner in

producing the motions of the stars. But it is doubtful, after all, whether he supposes these effects to be produced by an internal power of attraction, or an external pressure.* Lucretius is mentioned, because he may be allowed to have spoken the sense of the large and flourishing sect of the Epicureans, whose philosophy he defended with an ingenuity and eloquence worthy of a better subject.

Copernicus had some obscure notions of a gravitating principle in the earth, which he supposed to exist also in the stars and planets, and preserve them in their spherical forms. He calls it a kind of natural appetency. Kepler went one step farther, and supposed that an attracting power not only existed in the earth, but that it might reach to the moon and other planets, and that they might reciprocally attract each other. To such extravagant lengths did his fancy lead him, that he even assigned to the planets a sort of animating, self-directing principle, by which they were endowed with a sympathy for one another, and enabled to make their way through the regions of space. Dr. Hooke found out, that if such a power as gravity exists, it must act in proportion to the distance of the body and the quantity of matter.

From this brief sketch it appears, that the ancients had no conception of a gravitating power; that Copernicus supposed it to extend not beyond the body of each planet; that Kepler assigned to it a reciprocal influence among the several planets, but knew nothing of its nature or laws of action; and that Dr. Hooke advanced farther, but in establishing the existence of such a power he went not beyond the confines of probability. Newton's discovery embraces two essential particulars; first, the fact, that an attracting principle pervades all matter; secondly, the law by which this principle acts. Take these away, and no conjectures about attraction could ever be converted to a single practical use. But now they are settled on the immovable basis of demonstration; they put in our hands the great key of nature. Newton undoubtedly profited as far as he could by what others had done; but, compared with his discoveries, they had literally done nothing. They were tapers guiding the meridian sun in the career of his glory.

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* De Rerum Natura, Lib. V.

With this law at command, Newton constructed a new system of the world. He solved the most difficult problems pertaining to the motions of the heavenly bodies, and explained the celestial phenomena in a manner at once simple and satisfactory. In all his inquiries on these subjects, as well as on every other, he rigidly pursued the mode of philosophising recommended by Lord Bacon; or rather his own mode, as he made it peculiarly his own, by being the first who reduced it to practice and gave it a prevalence in the world. With him it was a fundamental axiom, that nothing is to be assumed as a principle which does not rest on observation or experiment, and that no hypothesis is to be admitted as establishing a fact.

This axiom he never deserted, and hence the profound investigations into which his sublime geometry carried him, were clothed with the same certainty as the results of humble and obvious calculations. He walked among the planets, and took their dimensions, and measured their periods, and ascertained their motions and influence on each other, with as much security as the mariner traverses the ocean with his compass; and he went forward with equal assurance that he should not be deceived nor misled. He explained the lunar irregularities, which had baffled all former astronomers; he suggested and demonstrated the true figure of the earth, solved the perplexing problem of the precession of the equinoxes, illustrated the causes of the tides, and extended his researches with brilliant success to the eccentric orbits and erratic motions of the comets.

The first public intimation which Newton gave of these discoveries, was in 1683, when he sent a short paper to the Royal Society, containing a dozen propositions relating to the planetary motions. This paper attracted the attention of Dr. Halley, who visited Newton at Cambridge the year following, and became fully acquainted with his novel and astonishing attainments in these high departments of astronomy. No man was better qualified to understand and estimate them, and he extorted a promise from Newton, that he would make farther communications to the Royal Society. Accordingly, at a subsequent meeting, Dr. Halley and Mr. Paget were appointed to correspond with Newton, and remind him of his promise. The consequence was, that he

immediately began to arrange his materials into a methodical form, and on the 18th of April, 1686, he presented to the Society the manuscript of the *Philosophiæ Naturalis Principia Mathematica*. It was put to press by order of the Royal Society, under the superintendence of Dr. Halley.

This great work, although it ranks among the highest efforts of human genius, was not at first greeted with so much applause as it deserved, and as it was destined to receive. Its originality and profoundness were no doubt obstacles to its success. It is hard to make the world believe what it does not understand, especially when such a faith is met by prejudice on the one hand, and a spirit of jealousy on the other. Theory and observation harmonised so perfectly in this system, that the more impartial were constrained to fall in with the author's conclusions, although they could not go with him to the depths of his geometry. But the power of old opinions was too strong to suffer the scales to drop from the eyes of the multitude. Many there were in the higher walks of science, who would see and confess nothing; it was their pride to be sceptics as to the new philosophy. They had ranged themselves under the popular standard of Aristotle and Descartes; they dwelt in a fairy land, and could not descend from the region of dreams to the humble sphere of demonstration and fact. So strong did the current set against Newton's philosophy, that Voltaire spoke truth, in the opinion of Playfair, when he said that the *Principia* had not twenty advocates out of England at the time of the author's death, notwithstanding it had been nearly forty years before the public. And even in England, the Newtonian philosophy was not formally introduced into the universities at an earlier period. It made its way slowly but surely.

> "The schools astonished stood, but found it vain
> To combat still with demonstration strong,
> And, unawakened, dream beneath the blaze
> Of truth."

When the new philosophy had once gained a footing abroad, its progress was as rapid as it had been tardy in the outset. It fortunately passed through the hands of a succession of men eminently qualified, both by intellectual ascendancy and mathematical skill, to illustrate its deepest principles. The fluxional analysis opened an untrodden field; it was a magic wand in the grasp of the mathematician.

Armed with this potent instrument, he interrogated nature with an authority and success before unknown. It let in a flood of light upon all that was dark or difficult in the philosophy of Newton. The prodigious achievements of Euler, Clairaut, D'Alembert, La Grange, and La Place, conspire to give lustre to Newton's fame, and certainly to his discoveries. La Place, in particular, has gone up with the transcendental calculus to the summit of the Newtonian system, and all his labours have tended to fix it on a firmer foundation. After having proved throughout his great work, that a law like that of gravitation, explains with rigid precision all the irregularities of the celestial motions, he concludes, that from this circumstance, and the extreme simplicity of such a law, we are authorised to believe it the law of nature.*

Newton's discovery did not end here. It created the science of physical astronomy, but it was not limited to the compass of the heavens. The principle of attraction pervades all things, the smallest as well as the largest. It lets us into the mystery of chemical affinities, and tells us all that we know of the composition of bodies, their texture, internal relations, and other properties. In this sphere of its influence it is called contiguous attraction, and although it does not ostensibly observe the same laws of action as in the case of remote bodies, yet there is reason to suppose, that this deviation is caused by the figure, position, and other accidents of the particles brought into contact. Newton made many experiments with chemical agents to try his theory, and he is allowed to have discovered the principle on which the operations of chemistry depend.† We thus find him applying his discovery not only to explain the machinery of the universe, but to detect the method of penetrating the inmost recesses of nature, and bringing to light the hidden properties of things.

Serious objections were at first offered to this theory, by Euler and some others, from the circumstance of its not accounting for the *cause* of attraction. They said it was the scholastic notion of an *occult quality*, and that the whole system was no more than a revival of the old, exploded phi-

* Mechanique Celeste, tom. i. liv. 2. chap. 1. † Murray's Chemistry, Introduction, p. 20.

losophy. To this objection it was only replied on Newton's part, that he did not pretend to have discovered the cause of gravity; and, moreover, that if such a discovery were made, it would add nothing towards confirming the truth of his theory.* He was concerned with effects; the uniformity of these he called a law; while this uniformity continues, the law will remain the same. The law is investigated in its *operations*, and while these are subject to a fixed rule, nothing will be gained or lost by knowing the cause. And here, it may be observed, is exemplified the peculiar character of the Newtonian philosophy, in which the causes of physical events do not come under consideration, till the phenomena and laws of effects are explained and understood.

(To be continued in our next.)

PHRENOLOGY—RAMMOHUN ROY—AND CHRISTIAN UNITARIANISM.

To the Editor of the Christian Pioneer.

Sir,—Having written the remarks upon Rammohun Roy, which appeared in your No. for July, in the sincere love of both scientific and religious truth, and under the influence of a firm belief that Phrenology harmonises perfectly with Scripture, with man's responsibility, with the position that education and circumstances are of the highest importance, and with the goodness of God, I could not but feel concerned to find from the observations of M. A. C. in the Pioneer for August, that I was misunderstood. My principal objects in that article were, to show that Rammohun Roy "*did credit* the miraculous origin of Christianity," "so long ago, at least, as 1823;" and that in this belief were included "the divine authority of Christ, the reality of his miracles, and the resurrection," which, with the "strict unity, sole supremacy, and illimitable goodness of God even the Father, the paramount importance of holiness, and the certainty of a future righteous retribution," constitute "the leading doctrines of Christian Unitarianism."

* Rationem vero harum gravitatis proprietatum ex phænomenis non dum potui deducere, et hypotheses non fingo. *Princip. Lib. III. Schol. Gen.* And, after his discussion on contiguous attraction, he says, "I scruple not to propose the principles of motion above mentioned, they being of very general extent, and leave the causes to be found out." *Optics, Query* 31.

If in pursuing these and some subordinate objects, I have, as M. A. C. supposes, made "important mistakes"—"injured Phrenology"—employed a "therefore" which "every Phrenologist will refuse"—followed that "therefore" with that which is "false"—"erected a fabric" merely to "overturn it,"—and "extracted meanings from the phrenological article, which are altogether invisible,"—I have done the very reverse of what I intended. I was in that case most unfortunate, nor am I a jot less so at this moment. I cannot, after a very careful comparison of my own article with those of M. A. C. and the writer in the "Phrenological Journal," discover the "important mistakes," ascertain wherein I have "injured Phrenology," find that I have said that which is "false," or "extracted meanings from the phrenological article which are altogether invisible."

I will now consider M. A. C.'s charges against me in the order in which he has preferred them. "U. M." says he, "has placed all to account of organization, and nothing to circumstances,—all to size, without any reference to education." To this I have to reply, first, that I was in my remarks, concerned only with "the connexion between the cerebral developement, and the character and opinions;" and second, that if circumstances and education can make any character whatever, either poet, painter, mathematician, or philosopher, despite the organization and size, then Phrenology is a nonentity. But M. A. C. after finding this fault with me, somewhat inconsistently says, "the developement of brain of Rammohun Roy, adds another proof to the reality of the science." And then he quotes from the journalist, with apparent approbation, these words, "Had the brain of Rammohun Roy been of diminutive size, the circumstance would have done more to extinguish Phrenology, than the whole amount of misrepresentation and abuse it has been doomed to endure." If developement, or organization of brain, and its size, be thus the index of mental capacity, and of disposition and general character, I cannot have done wrong in arguing upon that phrenological doctrine.

I had said that Rammohun Roy "was created with too much intellect for believing in the absurdities, with too much moral rectitude for acceding to the injustice, and with too much benevolence for approving of the cruelties of either

Hindooism or Trinitarianism." "No such thing," says M. A. C. But I say, It was so; and curious to tell, M. A. C. says the same, in the following words,—"The form of (Rammohun Roy's) faith, arose from the *cultivation of intellect*, combined with a very superior organization." Superior organization, is only another phrase to convey the idea in my words, "too much intellect, too much moral rectitude, too much benevo-ence," for having faith in an absurd, unjust, and cruel system.

M. A. C. next charges me with having stated that which is "false." I maintain that the statements are true. They are true to Phrenology; they are true to Christianity; they are true to the facts of the case. They cannot be disproved.

M. A. C. then asks, "Why does he (U. M.) speak of exculpation from blame," &c. and adds, "Phrenology does not lower man from accountability, deprive him of intelligence, and form his character by uncontrollable laws independently of himself." That this is a strange question, and still stranger remark upon it, the repetition of my words will show. This is what I said,—"Had disbelief (of miracles) arisen from incapacity to believe, surely the inability must have been admitted as a ground of exculpation from blame," &c. This is a very different thing from representing Phrenology as depriving man of intelligence, and lowering him from account-ability. Here is the *why* I spoke of exculpation from blame.

Whether I have, as M. A. C. affirms, failed to make Phrenology, and the quotations from the "Final Appeal," overturn the phrenologist who wrote the article in the *Phrenological Journal*, I must leave the public to determine. If M. A. C. think I have failed, I can assure him there are others who not only think I have succeeded, but believe, as I do, that "the phrenologist must on that part of the subject, either revoke his judgment or renounce his system."

One other charge remains. "U. M. extracts meanings," says M. A. C. "from the phrenological article, which to me are altogether invisible." This may be very true, and yet the meaning so extracted may be the very meaning which the writer of that article intended to convey. There are others who think with me, that the extracted meaning is the inherent meaning; and I and they shall continue to think so, till the writer himself disclaim it.

So much for the points of disagreement between M. A. C.

and myself. But it is pleasing to observe, that after all, he and I agree in being phrenologists—in believing that Rammohun Roy did credit the miraculous origin of Christianity —in thinking that he was gifted with a superior organization—in viewing that organization as a noble developement—in wishing that such minds were common in the world—and in holding that "his capacious brain was a fit receptacle for the belief in the One God the Father, and the other opinions which adorned him in life, and make his memory dear to the humane." Surely there was little or no occasion for the severe strictures of M. A. C. upon an article which was so far in strict accordance with his own views. But as he evidently misunderstood me, and fancied that I was for setting aside circumstances and educational training, and imagined that I was a fatalist, and deemed Phrenology in need of an advocate, I can admit these reasons as forming a tolerable apology for his harshness. And with joining my hearty desires to his for the advancement of science, and the improvement of men, I am his and your sincere well-wisher,

U. M.

OBSERVATIONS ON DR. WARDLAW'S "CHRISTIAN ETHICS."—NO. III.

We are plainly to distinguish between the nature of things, and their attributes. Their nature is that which constitutes their *whole existence;* but their attributes are only particular developements, or modifications of that existence. We may illustrate this either in material or intellectual beings. Let us take any that present themselves, say *water* in the natural world. Now, its *nature* consists in all its properties combined, and whatever gives them the particular *mode* of being thus denominated. *Fluidity* is an attribute of this substance; that is, it describes a particular modification or state of being, and intimates its habitual *tendency.* The principle may be transferred to *intelligent* beings. Thus, when we say *human nature*, we mean all that constitutes man; but when we say that *reasoning* is an attribute of that nature, we mean to define a certain modification or aptitude of its powers. Now, let me ask any reflecting, any philosophical mind—any one, in a word, who does not hold the scholastic doctrine of "substantial forms"—whether we have any other ideas of these

distinctions? We discern the *power* of a being in its productions, wisdom in its arrangements, and benevolence in the evidences of *good will*. Can we form any other notion of attributes than of "their *conduciveness* to certain purposes"? And can we discern this conduciveness otherwise than by experience? And this makes up the phrase "experienced conduciveness," against which Dr. Wardlaw objects. Now let us apply this to the term *virtue*. The phrase "moral nature," which the author sometimes uses, is, in strict and philosophical language, a misnomer. No being can have two natures. Of two beings possessing the like nature, one may be *virtuous*, and another *vicious*. It does not therefore constitute an *essential* distinction. We may suppose two beings of equal power, and we may conceive one applying his power to scatter misery, whilst another exercises his to diffuse happiness. The *possession* of power may equally enter into the *nature* of these beings; but what constitutes the *moral character* of each, except the *application* of his energy? And this can only be discovered from its tendency. What connection may exist between the essence of a being and the manifestation of its qualities, I am unable to discover; and profess myself unable to say whether, previous to *experience*, I could conclude that an *infinitely powerful* being must necessarily be an *infinitely good* being. I think, however, that from what has been advanced, our idea of a good being is that of one employing his powers to produce happiness; and that we call that exercise of power alone *good*, in which we can discover this to be the general design and tendency.

The principle of utility is admitted by many to be true in the abstract, whilst they deny it as a practicable rule of action. Thus, Robert Hall expresses his sentiments: "The welfare of the whole system of being must be allowed to be, *in itself*, the object of all others the most worthy of being pursued; so that could the mind distinctly embrace it, and discern at every step *what action* would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide, which would supersede the use and necessity of all inferior rules, laws, and principles." To make utility, in its highest and most noble sense, the test of goodness in action, we do not see the necessity that we

should comprehend the *whole system of being*. We are not aware that any Utilitarians present any such indefinite and incomprehensible motive. There is surely some difference between seeing the *tendency* of an action, and being able to include within our grasp the interminable series of consequences that may be connected with it, or to grasp the widening and multiplied relations which pervade the moral and intelligent universe. If we witnessed a man playing desperately and unsuccessfully at dice, we might see in one glance that the *tendency* of his conduct was to temporal ruin, though we should be incapable of estimating the wide-spread desolation which the *whole* comprehension even of that single action involved. To discern the *general tendency* of an action, it seems to us only necessary to suppose that a general law of *analogy and consistency* pervades the universe of God. If the principle were true, that we cannot safely judge the nature of an action from its *experienced effects*, unless we could perceive its relation to the *whole system of being*, vice would find a plausible subterfuge and a subtle evasion. For if such an extent of moral and intellectual vision be required to determine the virtuous tendency of action, why should it not be also necessary to discriminate its vicious results? A man, in the evil indulgence of his passions, might retort this argument, and say, "Injurious as you may assert my actions are to the present state of society, yet you do not prove your position, unless you show their relative influence on *the whole system of being;* and as you cannot comprehend this, they may, for aught you know, in a more comprehensive view, be beneficial." Besides, utility is rather a general principle or test of excellence, than an invariable and exclusive motive to action. What principle is such? Is nothing of value in general views, unless it be every moment *present to the mind*, and actuate the impulse of every movement? Human memory would then require a degree of tenacity which mortal has seldom if ever possessed. But it seems to me, that utility is more properly the measure of knowledge and advantage, than the test of virtuous or benevolent *motive*. Considering the multiplied affections that cluster round the heart of a human being, the impulsive feelings that swell the bosom, the instinctive emotions of love, tenderness, pity, and such like,—when, we say, these are

considered, we cannot avoid supposing, that the *reason why* an action is right, is often different from the *motive* out of which it springs. But still the *reason* is that on which alone *general views* can be formed. If the *perception of utility* always entered into the motive, there are some results for which we should be wholly unable to account. It would leave no room for mistake; and he who acted most prudently, or on the best information, would be ever the most virtuous in character. That *benevolent principle*, united with superior knowledge, will ever produce most usefulness, give most energy to virtue, is an admitted principle; but how often is the purest motive connected with limited information—how often is injury produced where good was intended—and how often do less devoted but more judicious minds effect what more heroic souls could never accomplish? We therefore admit, that utility is the best measure of *action*, but not always the prevailing influence or certain evidence of *motive*.

We now pass on to a few remarks on the author's views of Bishop Butler's system. The general principle of this system is, that it is that which accords with our *whole* nature, including all its faculties in their combined harmony. Vice would thence be in opposition to our *whole nature*, or disturbance of this harmonious order. Butler shows in the explanation of his principle, by the clearest statement and illustration, that he comprehends within his view the whole constitution of man. Thus, he says, "every bias, instinct, or propension within, is a *part* of our nature, but not the whole." He illustrates his position in the instance of a watch, in which he shows that all the parts in their combined arrangement constitute the machine—that its general nature is to keep time—opposition to which constitutes its error. To this Dr. Wardlaw strongly objects, on the ground that *human nature* is corrupted—that a *fallen nature* can be no standard of virtue—that "the whole machine is out of order, the main spring has been broken, and an *antagonist power* works all the parts of the mechanism." Bishop Butler had reasoned powerfully on Rom. ii. 14, 15; and from Dr. Wardlaw's shifting and turning, we may suppose that it required some hard work to hammer these texts into a shape suited to the mould of his system.

Space will scarcely permit the fulness of remark, which

the importance of this system deserves; and therefore, though unwillingly, we must throw out *hints*, rather than enlarged elucidation. The fact here presents itself to our mind, associated with these reflections; how easily orthodoxy with all its boasted immutability can vary its hues, and change its forms! Let it be observed, that Dr. Wardlaw in this discussion, uses the phrase *fallen nature*, to the most tiresome repetition; and on this, places the cannon of his argument to beat down the superstructure which Butler had raised. Irving made another use of this phrase. He argued logically on the common and popular views of a *fallen nature*, that the human nature of "the Word" must have been fallen, because otherwise he would not have been identified with Adam's race, which is asserted to be essentially corrupted. Then it was found that Mr. Irving's metaphysics were as false as his theology was heretical; and it was discovered that it was impossible, nay, a contradiction to suppose a *nature fallen;* and some Aristotelian and scholastic lore, was on this occasion deemed worthy of being burnished from the dust-covered folios, where it had so long rested. A long passage especially from Augustine against the Manichees, was quoted by two writers, to show that there could not within the range of possibility be such a thing as an *evil nature;* nay, that *every nature* was *essentially good.* It was therefore argued, that what constitutes human nature, is radically and substantially good; and that Christ might have been, in all points, identified in this nature with human beings, and yet untainted by a moral stain. The two principal writers on this side of the question, are Marcus Dod, a Scotch theologian—and Dr. O'Brien, theological lecturer in the Dublin University, on whose orthodoxy the most fastidious can pass no censure. The latter, in his sermons on "the Human Nature of Christ," acknowledges himself more indebted to Bishop Butler for right views of human nature, than to any other writer. What will Dr. W. say to these? They are not Socinians; they are not idolizers of human nature.

But to come back for a short time to Butler's system. It gives a generally correct view of what constitutes a virtuous developement of character; and the author's opposition is as far from disturbing it, as the twirl of a lady's fan would be from moving a ship of war. Let us for a moment take up

the illustration of the watch. Doctor Wardlaw says it is out of order. Still it must have the collection and arrangement of parts, which constitute its nature—or it is plain, it would cease to be a watch. But Dr. Wardlaw says, that "its *main spring* is broken," and yet he adds, with an intelligence in mechanics beyond common experience, that "an antagonist power *works* all the parts of the mechanism." We had, before this instruction from Dr. Wardlaw's superior information, thought that when the *main spring* was broken, as being that which impelled the works, that the motion would cease altogether, and thus be neither right nor wrong. But Dr. Wardlaw means, perhaps, that this *antagonist power* takes the place of the *main spring*, and *works* the parts without aid from any such mechanical principle. But will Dr. Wardlaw allow us to ask him, to *what other power* in the machine, or out of it, this is *antagonist?* If the main spring be broken, all internal energy is by necessity annihilated; and the new power becomes not an antagonist, but a sole and guiding principle, uncontrolled, and uncontrollable. But is it not the *nature* of a watch to be worked by a main spring? If we therefore speak of a system of mechanism not thus influenced, we speak of something which has not *this nature*, and we cease any further to allude to a watch. This would, however, be a contradiction to the original supposition. To talk of a watch without a main spring, would be analagous to speaking of a triangle without a base, or a man without a head. The manner in which men impose on themselves by jumbled illustration, would be a circumstance singularly wonderful, if it were not equalled by the success with which they gull others, and create around them a circle wherein they shine as suns of virtue and knowledge. We will not, however, suppose that Dr. Wardlaw intended to annihilate the nature of the watch, and we will view his objection in another light. Say it is disordered, but not destroyed; though it errs in pointing the time, it does not cease to be a watch. Yet what is this *disorder*, as the very word implies, but the want of harmony in its powers—an inconsistency with its *whole nature?* And this is Butler's own position.

Let us put it a little more clearly, and we shall exhibit at one view the two sorts of result. This nature or constitution comprises a certain number of parts, arranged in a particular

order, and designed to produce determinate effects. Here two circumstances are involved—the parts which constitute the mechanism, and the *relations* in which they stand to one another and the whole. Now, it appears to us as plain almost as an axiom, that while they all act in a harmonised order, they will accomplish the intended purpose. And this is the accordance of the *whole* nature. When this arrangement is violated, disorderly consequences follow; that is, consequences inconsistent with the whole nature. The illustration, we admit, of the Bishop's is mechanical, and does not entirely apply to a free and moral agent, but it is only used as an exhibition of the principle, and not as a proof of the assertion; and in its application it is not pushed beyond the point it is intended to explain.

A few words on the application of this view, and we conclude this part of the subject. It is admitted even by orthodox divines, that no *new* element is introduced into the natural constitution, though they contend that a supernatural influence is necessary to impart moral rectitude; that is to give the *faculties* previously existing in the nature, their proper direction and application. Butler's theory is even consistent with this, for the inquiry does not so much refer to what may be the *origin* of motive in the soul, as to what developement of our nature should be called virtuous. The moral character of an intelligent being, as before intimated, is manifested in the application which he makes of the faculties and powers entering into his constitution, and within his control. Now, let us conceive these all directed to their proper purposes, and kept in their due relations; and let us suppose this order never violated, and we have an instance of perfect virtue. As a character approaches this, it approximates a perfect standard, and falls short in the degree that it retrogrades. Now, if we cannot attain to the practice, we may at least form an idea of human virtue carried to perfection. What would our idea of such an instance include? Would it not suppose all the higher faculties predominant, and exercised in their noblest offices; whilst the lower were subservient, and restrained within their proper bounds? This, if we mistake not, includes the sum of human excellence, whether individual or social; and the multiplied instances of moral goodness in man, will be found to be only the developements of

this principle. And what is this, but the harmony of our whole nature? In vicious conduct, the order becomes reversed, and consequently that is evil which is, as it were, anti-natural.

In man's constitution there are various elements; by some of which, he is united to the inferior animals, by others he is raised immeasurably above them. He is not a being of pure intellect, nor yet one of unmixed sensation; but intellect and sense in their mingled influence produce all the modifications of his nature. They originate many of his relations, and create a number of contending influences. He is thus a link between the worlds of sense and spirit; is the creature of time and the heir of eternity; is capable of abstract thought, and yet susceptible of varied passions; is the subject of impulse, of appetite, and of want; is naturally desirous to secure his own enjoyment, and yet bound to others by social feelings, charities, and sympathies. Now, among the passions, those are more elevated into which intellect most enters—those lower in which sensation predominates—and lowest in the scale, are the appetites which are little more than sensual wants. The harmony of these would consist in preserving the order in which they stand in our nature. Thus, our admiration and reverential love should be directed to God, to the sublimities of creation as exhibiting his majesty and benevolence; and all our other passions and propensities must not oppose, but as far as possible be subservient to this exercise. Our more permanent existence must be preferred, of course, to that which withers like the flower; and personal enjoyment must ever be sacrificed, if the good of a greater number can be thus promoted. This, it will not be denied, is virtue, and yet it is but still carrying out the original idea of its consisting in the harmony of our nature. The remarks preceding, we mean but as a very partial and rapid illustration. We have had but one example of perfect human virtue, and in him the nature of man was indeed beautifully harmonised; all its chords were strung with sweetest tones—no discordant vibration jarred in their notes—but all mingled in the music of enraptured piety and unbounded love. In the *man* Christ Jesus, humanity stood forth in the exaltation and grandeur of unmingled virtue; every tender feeling—every melting sympathy, that gives loveliness to

retired life; all the zeal, energy, and self-devotion, which impart power to public action; a benevolence that within its wide embrace encircles the human family, and does not weaken or dissipate the heart's immediate endearments; a humility that meekens the spirit; and a piety that elevates the soul to purity, sublimity, and bliss,—all converge their rays in the character of Christ, and display the nature of man in irradiated glory. This was perfect virtue, yet it was perfect human virtue. HIBERNICUS.

SOCIETY—ITS EVILS, AND PROPOSED REMEDIES.

(Concluded from p. 376.)

Let ministers, Sunday school teachers, and other benevolent Christians *visit the parents* of the young, and, by assiduous instruction, accompanied with fervent prayers, strive to induce parents to set an example worthy of imitation, and thus become co-operators with them in the important work of moralising the rising race. We must not expect fruit to be reaped where no seed has been sown; and hence the necessity of the Christian going to the scene of action itself, and unfolding the great objects of his mission, instead of calling individuals to come unto him, when they are either ignorant of his invitations or too much enslaved by indolent and vicious habits to pay them any regard.

The great work of moralising the poor should not be undertaken on any narrow, sectarian principle: its claims are of far too extensive and important a character. The division of towns or villages into districts, and the appointment of benevolent, upright men to visit systematically the poor and vicious of their respective districts, with a view to the amelioration of the condition and morals of the poor, would be a plan of action worthy of the enlightenment and generosity of our age. Or, where a sufficient number of individuals cannot be found to unite in such an effort of truly Christian benevolence, masters, as I have before observed, might exert an enlightening, a purifying, and, in every sense, a highly beneficial influence over the minds, hearts, and conduct of those they employ. In some instances, doubtless, the benevolent labour might seem to be lost; but it could not be wholly so. Men are the creatures of circumstances, and may be worked upon by motives: an affectionate interest in their

welfare, temporal and spiritual, manifested towards them by their wealthier neighbours, would generally be attended with the happiest effects on both parties, with the fruits of Christian love and kindness on the one hand, and of warm gratitude and sincere respect on the other. And, surely, it is not so much a matter of choice with those who have it in their power, as a most sacred duty, that they do thus exert themselves in behalf of the poor—a duty they owe to our common Father, *God*, who hath given them their wealth and influence as a talent to be improved to the general good—a duty they owe to *the poor*, brethren with them of one common family, and by whose honest industry they have, in part at least, been enriched—a duty they owe to *society*, by whose laws they are protected—a duty they owe to *themselves*, as capable of the sympathies and pleasures of benevolence, and as moral and accountable beings. And not only should *they*, but every member of society should look upon the moralising of the community as a duty incumbent on himself. This great work can never be accomplished by exertions on the present limited scale: the preacher and the schoolmaster need the co-operation of the master manufacturer, of the shopkeeper, of the artisan, of every honest, benevolent man. To all, in every occupation, I would say, "Awake, arouse! we are sleeping on a volcano: we must be up and active. Religion must no longer be a work of set days and places, but the business of hourly life, introduced into our homes and our secular employments; she must no longer be confined to churches and chapels; we must introduce her, in power and loveliness, into every abode of wickedness and woe; her agents must be increased tenfold, and their zeal must be redoubled, or, from the existing tendencies of society, we shall be speedily rivalling the wickedness, and bringing upon our land the fate of Sodom and Gomorrah." O Britain! O my country! may thy virtuous sons and daughters, by timely zeal, avert from thee so sad a pre-eminence in guilt and misery!

Unless the moral evils of the present factory system are met in some other way, as by a plan of religious and domestic instruction in each manufactory, we would suggest, as one practical means of moralising society, the prohibition of females working in factories, where, at present, with some exceptions indeed, they unlearn every thing modest or civi-

lised, and learn every thing demoralising and shameless. They have no opportunities of making themselves acquainted with household economy, and consequently, when they enter the married state, are every way most unfit for the important, the sacred office of a wife and a mother. By their ignorance of economy in their expenditure and cooking, they waste their little income; by their want of cleanliness in their homes, they disgust their husbands and older children, and drive them to the cheerful fireside of the public house. Whereas, could a regulation be made to prevent their working, as at present, in the midst of vice, time would be allowed them for learning the duties of a house, modesty and virtue might be kept sacred, and they might become the centres and sources of virtue and happiness in maturer years. As there might be great practical difficulties in the application of this remedy, it is only recommended as a last resource. It is gratifying to us to be able to state, that in some cotton and woollen manufactories other more feasible plans are acted upon, and provision is made for instruction in reading, writing, accounts, knitting, sewing, and in the higher duties of morality and religion. The school-room is on the premises of the works, and the instruction is given after the close of the usual duties of the day, one of the principals of the establishment being present, and taking an active interest in the improvement of the pupils. In another case, a schoolmaster takes the children in rotation, and instructs them, each twice in the course of the day, he having a room for the purpose near the rooms where the children are engaged in work. Two or three additional boys will be as many as are necessary to set all, in rotation, at liberty to receive instruction from the appointed master. The manufacturers who thus interest themselves in the intellectual and moral improvement of their workmen, are real benefactors to their race; they feel a higher pleasure than mere wealth can purchase; they taste the luxury of doing good; they are beloved by their dependents; their characters are respected and esteemed by all the well-wishers of man. Oh, that their example might be universally followed!

Let there be amongst all classes of men a vigorous moral co-operation, that we may not be overwhelmed with crime, poverty, and misery. Let the working classes not be un-

mindful of what has been already done on their behalf, nor of the responsibilities that devolve upon them in what remains to be done. Many are looking with fond expectations of the amelioration of their condition, to the measures of the legislature; and we trust that political improvements will do something for us; but, let it be strongly impressed on every mind, it is only a moral change that can effectually benefit or save us. What political measures of the wisest government on earth could make the drunkard, the idle, and the spendthrift happy in their homes, or blessings to their families? These characters may do more for themselves than others can do for them. Correct, feelings, kind dispositions, prudent conduct, in other words, good morals and a true sense of religion in the heart, are the great means of solid comfort and abiding peace. Would to God, that we could all see where our real interest lies—that the employer and the employed would each discharge the duties of his station! Piety and virtue would yet rise up and bless our land; masters and operatives would live together in mutual confidence and peace. Drunkenness and every other species of immorality would be deemed too degrading to receive popular sanction. Our Sabbaths would be devoted in holiness to God, and in benevolence to man. Parents would dwell amongst happy families, not as the corrupters, but as the guardians of their children's virtue. Let every man, in his respective sphere, do his duty, and he will thereby hasten the realising of this reign of virtue, peace, prosperity, and happiness.

PARAPHRASE OF THE LORD'S PRAYER.

ENTHRONED above in awful state,
Father of all, supremely great,
  The great Eternal One!
While heavenly hosts their homage pay,
Be earth submissive to thy sway;
  By both thy will be done.

Unchanging Source of boundless good!
Give us each day our needful food,
  The bread by which we live;
Let our transgressions pardon find,
And, as thou hast on us enjoin'd,
  May we our foes forgive.

Keep us from every evil way,
And let us "never, never stray
From happiness and thee."
Thine is the Majesty divine,
Thine is the power, the glory thine,
And evermore shall be!

CHATHAM. A—E.

REVIEW.

The TREE of LIFE; or the Life of the Lamb, and the Opening of Six Seals, &c. To which is added, New Light on the Millennium. —London: M. Eaton.

THE best way of reviewing any book, is to tell what is in it. And this is the only way, too, in which a book can be reviewed at all, when it is either above the range of the reviewer's comprehension, or sets his capabilities of forming a judgment of its merits at defiance. Without saying exactly whether it is, because the first number of the work bearing the above title is above our comprehension, or too sturdy for the strength of our judgment, or because we wish to present the best possible review of it, we will tell our readers what it is about.

It treats of prophecy in general, and of the book of Revelation in particular. The French Revolution, with its forerunner, the American War, and the long train of events which have followed and are to follow, are supposed by the writer to be human occurrences to which these prophecies pointed. The Lamb personifies Scripture politics. Jesus is reason and equality personified. He was the word of God, and the word of God is republicanism. England is the father of liberty, and France is his elder son. France is the Christian's promised land. A measure of wheat for a penny, is knowledge of the best quality; three measure of barley for a penny, are inferior kinds of knowledge; and the oil and wine are the spirit of liberty and equality. The sun that became black, is the House of Lords and the Tory Administration. The moon that became blood is the Whig Government. Apollyon is the Orange police. Pharaoh the coercive system. And the stars of heaven, are the enlightened reformers. With these, and other personifications, the grand drama is so managed as to represent the great events of the last forty years, and to indicate those of an infinite number

of coming years. And to say the least of it, this political spiritualising of the prophecies, is quite as rational, fully as consistent, and altogether as likely to be the true meaning of the passages so interpreted, as the great mass of the religious spiritualising of the same passages, which has been from time to time palmed upon a credulous public, as wonderful and important discoveries. And should not one dream about political Millenniums, as well as another about theological Millenniums? Unless dreaming could be regulated by law, and kept in order by the police, there is no reason nor justice in vindicating the dreams of Irving, Tate, and the modern prophets, and the countless hosts of fanatical visionaries, and at the same time condemning the dreams of political and republican interpreters of Scripture. Nor is there any evidence that one class of visions is to be accepted, and the other rejected. Call one a mere conundrum, and equity requires you to apply the same appellation to the other. But those who desire to judge impartially must get the book.

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1. Argument against Declamation, and Fact against Assertion; being a short Refutation of many and grave Charges preferred against Unitarianism and Unitarians, in a Sermon preached at Royston, Oct. 30, 1832, and afterwards published, by the Rev. C. Moase. By A. Macdonald.
2. Facts & Arguments, illustrative of the Character, Tendencies, and Present State of Socinianism; occasioned by a Pamphlet of the Rev. A. Macdonald, entitled "Argument against Declamation," &c. By Charles Moase.
3. An Examination of the Extracts from various Authors, published by Rev. C. Moase, against Unitarians and Unitarianism, under the title of "Facts and Arguments," &c. By A. Macdonald.

So our friend Macdonald has not been permitted to be idle, since he left the North for Royston. Nor should he. He knows what Trinitarianism is, for he was "educated a Calvinist and Trinitarian." Mr. Moase, in a "Fraternal Association" Sermon, took occasion (surely it was not a fitting occasion!) to prefer an indictment against Unitarians, containing no fewer than *fifteen counts*. And no doubt, those who accepted of the indictment as genuine evidence, and estimated truth by the weight of the charges, would conclude that Mr. Moase had proved Unitarianism a monster who has lived in revolting impiety, dishonesty,

and blasphemy; and is just about to expire amidst the loathings and execrations of mankind; and have its obsequies celebrated by the shouts of an assembled world of undoubting believers in exactly the same modification of Trinitarianism. Mr. Macdonald's first pamphlet shows that the counts of this black indictment are not evidence of their truth. He contends that they are not true. He demands proof. Mr. Moase professes to offer this proof in the pamphlet which stands second in the list. The pamphlet No. 3. is an examination by Mr. Macdonald of this alleged proof; and he proves it to be no proof at all. He argues (and even his opponent, if actuated by no other feeling than a love of truth, would own the argument valid) that Mr. Moase's garbled quotations from Priestley, Belsham, and others, are not proofs that Unitarianism is not scriptural. Mr. Macdonald ably exposes the stale and threadbare assertions, that Christian Unitarianism is a system of mere negations; that it is Socinianism; that its grand secret consists in thinking meanly of the Saviour; that it is infidelity; that it is false because its professors are few; and that it tends to lower instead of exalt the devotional feelings. In remarking upon the quotations from Unitarian writers, Mr. M. truly says, that no system "could stand if it were to be made accountable for all the extreme opinions and indiscreet sayings of all its advocates. At this rate Christianity itself might be overturned. You have only to publish a sixpenny tract, containing scraps and fragments of the strange, weak, and inconsistent opinions of the ancient Christian Fathers, and the deed is done—as effectually, at least, as yours against Unitarianism." And then Mr. Macdonald asks his opponent,

"What would you think of my candour and logic, if I were to publish a pamphlet, entitled, 'Facts and Arguments, illustrative of the character, tendencies, and present state of Trinitarianism;' in which, to discredit Orthodoxy, I should, with great learning and ingenuity, inform the public—that the Trinitarian Calvin accounted the Sabbath an old Jewish institution, and diverted himself with a certain amusing game on that day—that Luther rejected the book of Revelation—that Dr. P. Smith rejects the canonical authority of the Song of Solomon—that Marsh and Paley deny the entire inspiration of Scripture, and insinuate that in some things the Apostles have mistaken—that Doddridge does not believe any more than the Unitarians, that every word of the Bible

is given by Divine inspiration—that an Orthodox writer says, I believe because it is impossible—that another calls the Trinity a metaphysical conundrum—that another declared, the doctrines of Orthodoxy would be ridiculed as absurdities, if they were not adored as mysteries—that Calvin says, Christ went down to hell, to suffer the torments of the damned—that Orthodox writers have defended subscription to articles which we do not believe, for the sake of the loaves and the fishes—that the impostor Hohenlohe was a Trinitarian miracle-worker—that Boston affirmed, children of a span long will be swimming in the burning lake—that Luther says, Christ was, by imputation, the greatest sinner that ever the world beheld—that Trinitarian hymns speak of an 'infant Deity,' and 'God the mighty Maker died,' 'a ransomed world, a bleeding God, and heaven appeased with flowing blood.' I ask, what would you think of all this, if employed to discredit *your* faith? It would be only paying you in your own coin; but, as I write—not for victory, but for truth—not to alarm, but to inform—not to separate, but to unite all Christians—I disdain to trade in this depreciated currency. Though, of a truth, Sir, did I give myself the trouble to quote the hundredth part of the indiscreet and censurable things uttered by Orthodox writers, I might perpetrate a handsome octavo, where you have produced only a tiny pamphlet."

Mr. Moase will find it as difficult to get fairly rid of these questions, without destroying or condemning his own deductions, as he will to furnish replies to the arguments against the Trinity, which are presented on the pages of the "Examination," commencing at the 32d and extending to the 40th, and which are scattered over the succeeding pages of the pamphlet. And there are some difficulties equally as formidable for him to struggle with, if he choose, in reference to the current notion of atonement, on pages 54—57. The whole of Mr. Macdonald's defence of Christian Unitarianism is clear, forcible, and Christian-like. It does credit to his head and his heart. And the very fact, that ever and anon, one, and another, and another, is coming away, as Mr. Macdonald has done, from the thickest and most assured ranks of reputed orthodoxy, despite all terrors and charms, and fashion and interest employed to detain them, and joining the sect every where spoken against, ought of itself to make the opponents of Christian Unitarianism pause a little, and think about their own character, and reflect upon the importance of consistency, and stir up their affections to love

truth—before they hazard the preposterous assertions, that this form of sound doctrine has no power to proselyte—no energy to confer on its adherents—no life, and peace, and joy-giving principles; and that it is about to yield up the ghost. No power indeed! Destroy all Unitarians and Unitarian books to-day, and unless the Bible were annihilated, it would produce other Unitarians to-morrow.

The Promise of Universal Peace: a Sermon, preached in the Chapel of Harvard University, December 15th, 1833, by Henry Ware, Jun. Professor of Pulpit Eloquence, and the Pastoral Care.—Boston, U. S.

Almost every breeze from the west, brings a gladdening sound from America. Almost every wave that rolls across the Atlantic to our shores, bears on its bosom some intelligence of good from the land of Washington and Franklin, of Ware and Channing. Of the growth of its wealth, of the extension of its national resources, of the increase of its knowledge, and of the enlargement of its liberality in religion and politics, we receive almost hourly information. And the past, and present, and clearly indicated future condition of that all-interesting country, combine to give a thrilling effect to every sign of its moral and intellectual greatness keeping pace with its political and commercial greatness. The time cannot be distant when the peace or discord of the world will depend mainly on the fiat of America. How infinitely important, then, that her sons should be imbued with a strong aversion of war, and an ardent love of peace. To contribute towards the production of these sentiments, is the noble design of this excellent sermon. And he who can read it without feeling his detestation of the worse than demon practice of warring deepen, and his devotion to the spirit of heavenly concord heighten, must possess a heart not easily moved, and an understanding not readily enlightened. It is a sermon to do the good man good, and to benefit every one who will bring any measure of reason, justice, and humanity to its perusal. We could not help fancying, believing, nay experiencing a firm conviction, while luxuriating amongst its pages, that if such sermons were common, and their hearers and readers as numerous as are now the angry disputants about unintelligible and profitless dogmas—the irrevocable social law would go forth through all nations, "War shall be no more."

MINOR MORALS for YOUNG PEOPLE; illustrated in Tales and Travels, by JOHN BOWRING.—London: Whittaker & Co.

DR. BOWRING is a man whom we delight to honour. We see in him the highest talents devoted to the noblest uses—the capacity of leaving a great name behind him, coupled with the determination that his fame shall be associated, in enduring remembrance, with the promotion of the greatest happiness of the greatest number of his fellow-creatures. Thus much is due to the friend of Bentham—the enlightened politician, and the unwearied philanthropist. Admirable, however, as Dr. Bowring's talents are, and splendid as their results have proved, we respect and admire him still more for his stepping down from the lofty platform of his more appropriate pursuits, in order to teach wisdom to the young, and to allure them to the acquisition of truth, by adorning it with the sunlight of his imagination, and surrounding it with the grace and the beauty of genius. A more acceptable service to the good cause of man's redemption from the bondage he has woven for himself, cannot be rendered, than to endeavour to instil into the mind of the ripening generation, such principles, as will, when reduced to action under more favourable social auspices, transform the dwellings of men from being the abodes of ignorance, violence, and wrong, into the habitations of rational happiness and enlightened pleasures. With the object of this delightful volume, we entirely sympathise; that object will be best explained by the author's own words. In the preface the Doctor says,—

"Having been engaged in the publication of a work which is intended to establish the principles of morality on what appears to me their only true and sure foundation, namely, their influence upon the happiness of mankind, it had often occurred to me that it would be rendering some service to those whose opinions will be the opinions of the coming generation, if the theory of genuine morals could be elucidated for the service of the young, by the blending of amusement and instruction. And, in the attempt to accomplish so important a purpose, I felt encouragement from a frequently repeated observation of Mr. Bentham's, that nothing is wanting for the establishment of sound opinions in all questions of right and wrong, but the determination to follow the consequences of actions into the regions of pain and pleasure. No better guide for judgment has, I believe, been ever proposed; and my conviction is as strong as it can be, that it is impossible to add to the stock of virtue without adding to

that of felicity, or to increase the amount of felicity without increasing that of virtue."

The object then of this volume is of the deepest importance, and the execution is fully adequate to its magnitude; and we rejoice to see that it is sent forth as the precursor of others. Soon may they arrive, and widely may they circulate. The educational systems of all countries have hitherto been upon an erroneous basis. Instead of supplying to the human mind the means by which to exercise itself in the pursuit of truth, and encouraging it to follow on so noble a path, the care has always been to cripple and enfeeble it in all its independent attempts to ascertain the true principles of things, and to compel it into habits of unresisting and uninquiring submission to dogmas labelled with imposing titles, and venerated as idols to be worshipped, but whose authority could not be questioned without guilt. And what has been the invariable consequence?—upon all matters of the deepest concernment, the human tribes have delivered themselves up, bound hand and foot, into the hands of the makers of creeds and confessions—the forgers of the silver shrines of Diana. And man's religion, which ought to be the fruit of the natural ongoings of his mind, raised and refined by education, towards the Creator of that mind, and of the universe by which it is surrounded—has been hitherto determined by the parallel of latitude under which he lives, and is, in fact, a mere geographical accident; over which, owing to this arbitrary assumption of power over the opinions of the rising, by the risen generation, he has had no more power than over the colour of his skin. Great indeed will be the measure of that service, which will make men feel that they are bound to inquire, to compare, and to resolve for themselves the mighty question, of what they were placed in their present state of being for,—without either recklessly trampling upon, or unreflectingly acquiescing in the received opinions of those who have gone before them. Such works as the present, are the voices of enlightened and thoughtful men, heard amid the human wilderness—the heralds of the dawn of reason, which is already streaking with a faint and tender light, the distant east.

> "Night's candles are burnt out, and jocund day
> Stands tiptoe on the misty mountain-tops."

We have detained our readers too long from the volume before us, which will richly repay a perusal. The stories are beautifully told, and the moral or truth is happily brought out, and gracefully and strongly enforced. The charm of the volume to us is, the youngness of mind of its talented author. It is full of flowers, and of all natural and loveable things; and overflows with those beautiful, and elevating, and consoling moralities, which a love of nature, in all her forms and sights and sounds, is calculated to excite and to sustain in a well-regulated mind. The whole volume, too, is radiant with the light of a fine imagination, which harmonises gracefully and pleasingly with the glow of enlightened parental affection, which is everywhere gleaming from its pages, like the sunlight falling upon us through the many twinkling leaves of the forest. We must treat our readers to one extract, as corroborative of the preceding observation.

"The next day, Edith said to her papa—"Pray tell us something more about that good gentleman who was always employed in making other people happy, papa! Had he a garden of his own, in which he cultivated the flowers he gave away so generously?"

"Yes, Edith, and a beautiful garden, too. It was the garden in which the great Milton walked; and his house, overshadowed by a large sycamore tree, still forms a part of the buildings that inclose it. There is an inscription, scarcely visible through the leaves and branches—'SACRED TO THE PRINCE OF POETS.' Here it was that I listened to the instructions I am endeavouring to communicate to you, and here I listened with a double reverence.

"We will talk of Milton some day or other. As yet you can hardly comprehend the veneration with which I always think of him

> 'Whose voice was like the sea,
> Pure as the naked heavens, majestic, free.'

And I think of him with a more profound homage when I remember the patience, the piety, the greatness of mind he exhibited under the taunts that insulted his blindness and his poverty. 'The Deity regards me,' he said, 'with more tenderness and compassion, in that I am able to behold nothing but himself. * * * The Divine Law not only shields me from injury, but almost renders me too sacred to attack; not, indeed, so much from the privation of my sight, as from the overshadowing of those heavenly wings which seem to have occasioned this obscurity; and which, when occasioned, he is wont to illuminate with an interior light, more precious and more pure.' It was here he gave expression to 'those

deep and retired thoughts' which have winged their way through the world. In one of his works he introduces 'a fair garden,' and a gardener 'sowing all wholesome herbs and delightful flowers, according to every season,'—'cutting his hedges, pruning his trees, looking to his tender slips, and plucking up the weeds that hindered their growth;'—'labouring ever since the day-peep,' and 'loving his own handy work.'

"The love of flowers is intimately allied to gentleness and virtue. How should a harsh and cruel spirit condescend to admire anything so humble and so beautiful as those transitory creatures that fade so soon after their birth, that flatter no passions, assume no influence, do nothing but look charming, send forth perfumes, and die? In many countries flowers are associated with death, because they are striking images of the transitoriness of life, and are so meek and lovely, and suited to the melancholy thoughts of the grave. One of the sights that most struck me when I was a boy, and travelling in Biscay, was the manner in which the living children adorned, with sweet flowers, the bodies of the children that were about to be buried. They do not employ a coffin for the corpse, but a few hours after death it is laid out on a snow-white bier, and then the little hand of other children pile up nosegays of roses and lilies, and other flowers, the fairest they can gather; so that the dead seems to sleep in a garden bower, and with many a wax-light, and many a solemn hymn, it is escorted to its 'narrow house.'"

MONTHLY RECORD.

September 1, 1834.

Whilst admiring the truly Christian spirit which characterises the first article in our present Number, entitled "A Welcome to the Liberated Slave," we cannot allow it to go forth as receiving in every part our approbation. "Compensation to whom compensation is due," we think, was *not* observed in the Act relative to the British Colonies. The proprietor indeed had "good measure, heaped together, and running over;" but there was another party who had no participation in the "compensation"—the Slave. Who paid him for his years of bondage? Who requited him for his oppressive toil? What "compensation" had he for his scourgings? None. As a measure which will ultimately tend to good, we rejoice in the Act; but "property in man" Christianity does not recognise, and no "compensation" should have been paid for that which was unholy and unjust —a violation of humanity.

Remonstrant Synod of Ulster.—The Fifth Annual Meeting of this Synod was held at Newtownlimavady, on the 15th, 16th, and 17th July. The Rev. John Mitchell, the Moderator for the last year, being unfortunately detained by illness, was prevented from preaching, on the first day of meeting. The Rev. Fletcher Blakely, Minister of Moneyrea, was appointed Moderator, *pro tem.* and delivered an eloquent and impressive discourse from Acts ii. 36. The Synod was then constituted, as usual, by prayer. The Rev. Robert Campbell of Templepatrick, was unanimously chosen Moderator for the ensuing twelve months. Communications were read from the newly erected congregations of Ballymoney and Ballyhemlin. Mr. Watson of Greyabbey, made application, through the Presbytery of Bangor, for his congregation to obtain leave to choose for him an assistant and successor; which, after some remarks being made regarding his persecutions and consequent ill health, was unanimously granted by the Synod.

On the 16th, Dr. Montgomery, agreeably to the appointment of last Synod, proceeded to deliver the second sermon. He chose for his text, Luke xiv. 28, 31, from which he delivered a very eloquent discourse, to a numerous and respectable congregation. After sermon, a letter was read from the Rev. J. Armstrong, Clerk of the Synod of Munster inviting the Remonstrant Synod to join the Munster Synod, and Presbytery of Antrim, in presenting an address to the Lord Lieutenant. The proposal was unanimously agreed to, and the Moderator, the Rev. R. Campbell, the Clerk, the Rev. Wm. Porter, with Dr. Montgomery, F. Blakely, W. Crozier, and Samuel Craig Nelson, together with an Elder from each of their congregations, were appointed a deputation to unite with the other two bodies, in preparing and presenting an address to his Excellency. Mr. Armstrong's letter, in consequence of the official attendance of Messrs. Mitchell and Blakely, on the part of the Remonstrants, at the late annual meeting of the Munster Synod, expressed a willingness on the part of the Synod, to hold triennial meetings of the three non-subscribing bodies, for the maintenance and dissemination of their common principles, viz.—the perfection of the Sacred Scriptures as a rule of faith and practice, and the right of private judgment in their interpretation. A committee was appointed to correspond with Mr. Armstrong on this subject. After an acknowledgment of the receipt of different sums from several Remonstrant Congregations, to aid in liquidating debts incurred in defending the rights and liberties of Narrow-water, and other congregations, and for defraying expenses incurred in printing the Minutes of Synod, it was moved and unanimously agreed to, that Dr. Montgomery return thanks to Richard Dowden, Esq. and other inhabitants of the city of Cork, for their liberal contributions,

handed to Mr. Blakely for these purposes. Several observations were made concerning the attack of the General Assembly of the Church of the United States, America, and the remonstrance forwarded to that Church, against their rash and unwarrantable proceedings.

Mr. Blakely brought forward an Overture containing an expression of thanks to the Lord Lieutenant, and the Chief Secretary for Ireland, for the salary granted to the Remonstrants for their Clerk, and for the augmentation of Royal Bounty to the Congregation of Dunmurry. He spoke at some length on the subject of Royal Bounty, and while he disapproved of the system, he maintained that under existing circumstances, bounties and tithes to other Churches, and grants to Protestants, and other Colleges—the Remonstrants were as well entitled as any other Church, to the aid of the State. This Overture was passed unanimously.

Mr. Glendy, in a long and very convincing speech, brought forward an Overture, in approbation of the new system of National Education; and descanted, at considerable length, on the vexatious opposition and continued misrepresentations to which the Board had been subjected, by designing and dictatorial partizans, who were more ambitious for the inculcation of the peculiar dogmas of a party, than for those moral and literary attainments which would advance the national character and interest. Mr. Porter, Mr. Blakely, and Doctor Montgomery, supported this Overture, which was carried unanimously. The Synod, having agreed to meet next year in Belfast, and having passed a vote of thanks to the inhabitants of Newtownlimavady, for their hospitality and attention, was concluded by prayer.

Devon Unitarian Association.—On Friday, July 18th, the Annual Meeting of the Devon Unitarian Association, was held in Plymouth. In the morning the Rev. Dr. Carpenter of Bristol, delivered a very able and eloquent discourse on the design and efficacy of the death of Christ. Immediately after the service, N. Downe, Esq. was requested to preside, while the report was read, the names of several new subscribers received, and the other business of the Association transacted. The Members of the Association, and other friends (forty-three in number), afterwards assembled at dinner, at Rowe's King's Arms. After dinner, various toasts were proposed, and appropriate speeches delivered. In the evening there was a public meeting at the Chapel (which was much crowded), for the purpose of proposing and adopting various resolutions, expressive of the views and principles of the society. J. Norman, Esq. ably presided on the occasion. The proceedings commenced by singing a hymn, and prayer; after which Dr. Carpenter, at the request of several friends, gave a brief outline of the excellent dis-

course which had been delivered in the morning, as many who were prevented from hearing it were present in the evening. The name of the Rev. Henry Acton of Exeter, having been mentioned in connection with the second resolution, that gentleman delivered a most able and eloquent speech, in which he pointed out the chief obstacles which impede the reception and open profession of Unitarian principles, arising from ignorance, prejudice, misrepresentation, and worldly fashion. The Rev. S. Bache of Birmingham (a successor of the pious and persecuted Priestley), addressed the meeting on the right of free inquiry and individual judgment on religious subjects, as being alike the privilege and the duty of man. The Rev. W. Evans of Tavistock, spoke on the sufficiency of the Holy Scriptures as the rule of faith and practice. The Rev. W. Wilson of Newbury, urged the importance of endeavouring to extend the influence of the devotional and practical parts of revealed truth, that men may be doers of the word and not hearers only. The Rev. W. J. Odgers, gave some account of the progress and present encouraging state of Unitarianism in Geneva, in Transylvania, and America. The Rev. J. Cropper of Exeter, as Secretary of the Association, stated some of the objects which it was designed to promote, and spoke of the success which had attended the efforts of its friends. The last resolution had reference to the late Rajah Rammohun Roy, of whom Dr. Carpenter gave a very interesting account, and vindicated the character of that illustrious individual, from the calumnies of his enemies. Mr. J. B. Estlin of Bristol, who attended the Rajah in his last illness was present, and corroborated the statements made by Dr. Carpenter. The thanks of the congregation were then given to the Chairman, after which a hymn was sung, and the Rev. H. Acton offered up a prayer, which concluded the proceedings of this interesting and in every respect satisfactory Meeting.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association, took place at the Earl-Street Chapel, Maidstone, on Thursday, July 31. Divine service was introduced by the Rev. —— Thomas of Chatham; the long prayer was offered up by the Rev. Lawrence Holden of Tenterden; and an eloquent sermon was delivered by the Rev. Thomas Madge of Essex-Street Chapel, London, from the words, "according to the glorious Gospel of the blessed God," 1 Tim. i. 11. The preacher drew a striking and highly impressive sketch of the "glorious Gospel," and with great felicity of language and strength of argument, showed how admirably it was adapted to all the wants of man, and if sincerely received in its purity, simplicity, and truth, to promote in the highest degree his moral, social, and everlasting welfare. The glowing and eloquent manner in which the

preacher depicted the peculiar excellences of the religion of Christ, could not fail of making a strong impression on the audience. At the close of the service, the business of the Association was transacted. A well-written Report, detailing the proceedings of the Association, was then read by the Secretary, Rev. E. Talbot. Thanks were voted to Mr. Madge, for his eloquent, argumentative, and truly Christian discourse. Resolutions were unanimously adopted, pledging the Association not to relax in its exertions towards obtaining from the Government and Legislature, full and complete relief from the grievances under which Dissenters continue to labour.—In the afternoon, about one hundred of the members, from various parts of the county, dined together at the Star Inn; Henry Prentis, Esq. of Rochester, ably presiding. Many appropriate sentiments were given from the Chair, and spoken to by several individuals, bearing upon the promotion of liberal and enlightened views of human duty and improvement. Mr. Holden, the venerable pastor of the Tenterden congregation, a situation he has now held for more than sixty years, and which he has filled in the most exemplary manner, appeared in renovated health, and greatly interested the meeting by a speech on the vast importance of Unitarian sentiments. He bore strong testimony to their power and efficacy under trying and afflictive circumstances. Not long since, he had been stretched on the bed of sickness; he had been given over by his medical attendants. In these, as he considered, his last moments, he had employed his thoughts on the Gospel views he had so long professed and inculcated; and he found them his support, filling his mind with serenity and peace. The pathos, and earnestness of manner, with which our venerable friend detailed these facts, gave additional lustre and effect to his statement. Mr. Weller of Ramsgate, formerly a Wesleyan local preacher, in a neat address, detailed the circumstances which induced him and some others to embrace Unitarian sentiments. The result had been the formation of a small Society; and with the help and assistance it had received, and for which it was truly grateful, he looked forward with some confidence to its increase and future prosperity. The emancipation of our long oppressed Negro brethren, was alluded to in grateful and nervous language. The Chairman proposed the sentiments with many pertinent and excellent observations, and by his conduct added much to the pleasure and interest of the meeting. It is proposed to hold the next anniversary at Dover.

The Rev. W. Smith having resigned the charge of the Congregation, Moor-Lane, Bolton, and accepted that of Stockport, Cheshire, the settlement service was conducted on the 30th July, by the Revds. May of Stand, Brooks of Hyde, Robberds of Manchester, and Beard of Salford.

THE

CHRISTIAN PIONEER.

No. 98. OCTOBER, 1834. Vol. VIII.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

The Fourth Anniversary, since its re-establishment, of the Scottish Unitarian Christian Association, was held at Glasgow, on Sunday and Monday, 31st August and 1st September. The Chapel which had been recently enlarged, was well filled at every service, friends being present from many of the villages and towns in connexion with the Association. In the morning of Sunday, the worship was conducted by the Rev. E. Tagart of London; and a very perspicuous, argumentative, and Scriptural exposition of Matthew xvi. 13–19, and of the various discourses and Epistles of the Apostle Peter, was preached by the Rev. James Yates of London. By an examination of the acknowledgment of the Messiahship of Jesus by the Apostle—his discourses as recorded in the Acts—and his Epistles, it was clearly and convincingly shown, that the peculiar doctrines of the Gospel were identified with those of Christian Unitarianism.

In the afternoon, Mr. Harris prayed, and Mr. Tagart delivered an admirable discourse from 1 Tim. ii. 5. The practical importance of the Unitarian doctrine, was beautifully delineated by the preacher; and the character and example of the Saviour, as "the man Christ Jesus," shown to be all-powerful in its effects on human conduct, hope, and destiny.

The Association had anticipated the services of the Rev. J. Grundy of Liverpool, and deeply regretted the illness by which they were deprived of them. With great readiness, Mr. Tagart kindly undertook to preach in the evening, and Mr. Yates introduced the worship. The sermon was founded on Ecclesiastes vii. 29, and was a powerful refutation of the doctrine of original or birth sin. Its unanswerable reasoning and Scriptural proof were wound up by a pathetic appeal to parental feeling, calculated to win every heart to reverence human nature, and to bless the God in whose image man is created. The audiences were deeply attentive, and the collection amounted to £15 : 3*s*.

The Members and Friends of the Association, male and female, partook of a social entertainment in the Trades' Hall, on Monday evening. Upwards of three hundred and twenty persons were present. At half-past six o'clock, Mr. HARRIS, on the motion of Mr. Bryson of Glasgow, seconded by the plaudits of the meeting, was called to the Chair; and Mr. DUNLOP of Glasgow, was appointed Vice-President. Mr. Harris offered up prayer; and after tea, Mr. Yates returned thanks.

Mr. HARRIS introduced the business of the meeting, by several observations on the objects of the Association, and the enlightened, beneficent, and practical spirit of Christianity; and having stated that the Committee had on this occasion, thought proper that the account of their proceedings during the past year, should be presented at the social meeting, read the following Report:—

"The Committee of the Scottish Unitarian Christian Association have much pleasure in meeting their friends and brethren now assembled from various parts of their common country, to bear their testimony to Christian truth, liberty, and virtue; and in presenting for their information and approval, the Report of their proceedings during the past year.

"The *first* object of the Association—intercourse and correspondence between the different societies and individuals in Scotland, united in the belief of God's unity and benevolence—the Committee have steadily kept in view. Letters have been interchanged with the places after named; and with some, in consequence of the difficult circumstances in which they have been placed, considerable correspondence has been rendered necessary. The places in correspondence with the Association, are—

Aberdeen,	Auchterarder,	Tillicoultry,
Edinburgh,	Greenock,	Paisley,
Dundee,	Blackford,	Falkirk,
Carluke,	Davies Dykes,	Kilmarnock,
Port-Glasgow,	Saltcoats,	Dumbarton,
Dumblane,	Grahamston,	Lanark,
Old Cumnock,	Monkland,	Bellshill,
Dalry,	Beith,	Irvine,
Hamilton,	Bannockburn,	Innerleithen,
Dreghorn,	Alloa,	Catrine,
Dunfermline,	Kirkfieldbank,	Renfrew.

"Correspondence has also been opened with Haddington, New Lanark, and Perth; and reports from many of these places have been received, and will be read in the course of the proceedings. The Committee regret that any of the

places should have neglected to send communications, this being essential to the complete accomplishment of the purposes of the Association.

"In prosecuting the *second* object of the Association—the circulation of Tracts—the Committee have done the utmost which their very limited resources permitted. They have been greatly aided in their efforts, by grants from the Newcastle Unitarian Tract Society, the Western Unitarian Society, and the British & Foreign Unitarian Association. A respected member of the Congregation in this City, lamenting the misrepresentations so prevalent, of the principles of Unitarianism, suggested and generously defrayed the publication of a series of small tracts, explanatory and illustrative of those principles. Availing themselves of this circumstance, the Committee joined in the expense of a much larger impression than had been proposed for Glasgow, with a special reference to distribution in Aberdeen. The British and Foreign Unitarian Association, on application from your Secretary, kindly voted £10 of books to the infant congregation in that city, and a very valuable donation for the use of the minister of Greenock. Their respected friend, Rev. Dr. Drummond of Dublin, also presented copies of his admirable publications to the Aberdeen Society.

"Having been supplied by the donations from the Societies previously named, with many new publications of great excellence,—the Committee sent copies to most of the stations in connexion with the Association, and among the rest, to Haddington, where several individuals have lately embraced those views of Christian truth which this Association was instituted to disseminate.

"The book account is as follows:—

On hand at last Anniversary,	1,007
Donation from Newcastle Unitarian Tract Society,	548
——— from Western Unitarian Society,	206
——— from a friend in Glasgow for Aberdeen,	10
Purchased,	85
Christian Visitor, Nos. 1, 2, and 3,	7,500
	9,356

Which have been thus disposed of:

Sent to Aberdeen for foundation of Congregational Library,	460
Christian Visitor, Nos. 1, 2, & 3, distributed from house to house, during Mr. Harris's visit to Aberdeen,	4000
Newcastle Tracts to do.	48
Claimed by Subscribers,	76
Dunfermline,	36
Tillicoultry,	25
Glasgow, gratuitous circulation on Sunday evenings,	83
Dundee,	37
Blackford,	24

Dumblane,	24
Lanark,	40
Carluke,	36
Greenock,	36
Port-Glasgow,	18
Dumbarton,	17
Irvine,	15
Dalry,	15
Beith,	18
Cumnock,	12
Paisley,	32
Catrine,	17
Innerleithen,	12
Falkirk,	12
Haddington,	65
Lanark, Christian Visitor,	500
Mr. Giles and Mr. Forrest,	83
Greenock, Christian Visitor,	500
Distributed by the Missionary,	320
Do. by the Secretary,	88
	6,649
Leaving on hand,	2,707

of which 2,300 are copies of Nos. 1, 2, and 3, Christian Visitor, and 407 consist of various publications.

"In reference to the *third* object of the Association, Missionary effort, the Committee have pleasure in saying, they have every reason to be satisfied with the continued labours of Mr. Clarke. In the various stations at which he ministers, every thing on his part has been done, which enlightened prudence and Christian zeal could accomplish. That success commensurate with his labours has not followed, the Committee sincerely regret. Circumstances which they could not control, have occurred at Kilmarnock and Dunfermline, which have materially lessened the probability of adequate support being at present contributed to the employment of a stated Missionary. In every infant cause obstacles and difficulties will arise. Sacrifices must be made to overcome them; and if individuals cannot be found, in such circumstances, willing to take the regular, active, and persevering superintendence—to spend and to be spent, for the promotion of Christian truth and righteousness, the occasional efforts of a missionary will be of comparatively little avail. Individuals also who may be friendly to the principles inculcated, not only decline connecting themselves with a society which has only the occasional services of a minister, but altogether withhold their countenance and aid in its rising struggles. It appears, therefore, to the Committee, that when possible, it is most desirable to concentrate the labours of a minister in large and populous towns, occasionally visiting the surrounding districts, in order to excite inquiry and remove misapprehension.

"Fearful, from the want of that steady support which the Committee had been led to expect from Kilmarnock

and Dunfermline, that the meritorious labours of the Missionary would be lost to Scotland, a plan was suggested to the friends at Carluke and Lanark, by which it was thought these places would have been able to avail themselves of the labours of Mr. Clarke as their resident minister. It had been hoped the plan was feasible, in consequence of the spirit of inquiry called forth in that neighhourhood. Several meetings for worship had been held in Old and New Lanark during the past year, at which Mr. Clarke, Mr. Maccall, and the Secretary, had preached. Through the kindness of the proprietor of the mills at New Lanark, the Institution Hall was likewise granted one Sunday, and the County Hall of Old Lanark, by the magistrates, on another; and on both occasions, your Secretary preached to deeply attentive audiences, though every effort had been made to deter the people, on peril of present and everlasting peace, from listening to the 'wolf' who was coming, it was affirmed, to devour the flock.

"The respected friends at Carluke, however, whose faithful adherence to the profession of what they deem the pure doctrines of the Gospel, has been most exemplary, did not feel themselves warranted to embrace the proposal. But the Committee rejoice in being able to add, that there is every probability of their wishes being accomplished, though in a different part of the country. They are satisfied the Association will gladly aid the settlement of Mr. Clarke, in the populous town of Dundee, thereby cheering the heart of the venerable man, Mr. Robert Millar, who has there for nearly half a century borne his testimony to Christian truth, and giving probability to the firm establishment of a prosperous congregation in that large and influential town.

"The Committee, whilst deeming it their duty faithfully to state the causes of failure in any particular district, would carefully guard themselves and their friends from entertaining any feelings of despondency. There is no ground whatever in these or any other instances for such feeling. If congregations have not at present been raised, much good may still have been effected. If only one mind has been freed from the shackles of prejudice—if only one heart has rejoiced in God as a Father, which before was depressed with fear of irresistible power, the labour has been blessed.

"The Report of the Missionary for the past year, will now be introduced:—

To the Committee of the Scottish Unitarian Christian Association.

GENTLEMEN,—The arrival of another Anniversary, commands me to review the labours in which, during the past year, I have been engaged, and to present you with the result. In taking this retrospect, I am made to perceive that time has moved on more swiftly than my work, and that my wishes are very far in advance of the objects attained. Aiming, as I have been, to promote inquiry into the soundness of those views which are designated Orthodox,

and to beget a spirit of examination, which shall determine whether the Evangelists teach those doctrines which are currently styled Evangelical, I have experienced that this is undertaking to remove a huge mountain of difficulties. But while He who is good, and delights in goodness, guides every well-meant aim onward through all the mazes of worldly perversity, to a beneficial end, no effort to do good can possibly be lost. I cannot, therefore, permit myself to murmur, because more splendid triumphs over prevalent errors have not marked my career; nor allow a doubt to dwell in my mind, that the final success of the cause which I have laboured to advance, is sure.

Of the places towards which my attention has been directed, Carluke may be mentioned first, because here I have laboured most. Continuing to act upon the plan of the former year, I have visited Carluke twice a-month, with the exception of some exchanges made with other ministers. The number of sermons and lectures which I have delivered in this place, during the year, amounts to thirty-eight. The religious services have usually been well attended; and the audiences have uniformly evinced the most marked seriousness; and very often convinced me of the close attention they had been giving to my discourse, by the remarks and reflections which they have made thereon, in my subsequent intercourse with them. The Lord's Supper was dispensed in July, and the meeting on that occasion was truly delightful; forty-five persons joined, and a considerable number of spectators were present also. As heretofore, the Lord's days which come between my visits, have been regularly occupied by religious services conducted by various members of the Congregation. And the exchanges with my friends in the ministry, have given the Carluke friends the services of Mr. Harris, Mr. Maccall, Mr. M'Kean, and Mr. Forrest. In connection with my visits to Carluke, I have lectured twice at Daviesdykes, and six times at New Lanark. At the last named place, a fresh impetus has lately been given to Scriptural investigation, and new instances have been furnished in attestation of the truth of the position for which we contend—that to search the Scriptures for their own sense, and not for a system previously constructed, is to make sure of rising from their perusal a Christian Unitarian.

The place which next requires to be noticed, is Dunfermline. During the year, I have preached here twenty-four times; and obtained the assistance of Mr. Maccall and Mr. Forrest, each of whom has visited this distant station once. Many and formidable have been the obstacles with which my exertions in this town have had to contend. But some of these have been completely surmounted, although others yet remain. For a while the audiences were very small, and some of the friends not a little discouraged. But more recently the attendance has improved, and a hall has been engaged.

Of Tillicoultry, I have to state that I have continued, as formerly, to pay it two visits in each quarter of a year. In the course of these visits, I have delivered sermons and lectures to the amount of twenty-two. Some of the members of this congregation have left Tillicoultry for other parts of the world; but at the celebration of the Lord's Supper, in June, twenty-two joined in that solemn rite.

Just after the last Association meeting, the plans of the Committee, regarding Kilmarnock, were changed. In consequence of this alteration, I have paid but two visits to this town during the past year. On these occasions I preached three discourses, and conducted a public discussion on the question, of what was the proper nature of Jesus Christ.

In January and February, I spent two Sundays with the Edinburgh congregation, supplying the pulpit of Mr. Stannus, to enable him to

devote those two days to the advocacy of Christian Unitarianism in Aberdeen.

My exchanges with Mr. Maccall, have enabled me to deliver six discourses in Greenock, and one at Port-Glasgow. And my exchanges with Mr. Harris, have required me to officiate in Glasgow seven times.

Once, during the year, have I visited Paisley, on which occasion I delivered three discourses.

The only other Missionary labours, to which I have in the present Report to refer, is a journey to Dundee, performed during the last month. In this town I delivered six discourses, which were listened to by numerous and attentive audiences. By my request, the friends held a special general meeting, to consult upon, and if possible concert plans for the extension of Christian Unitarianism in Dundee and its neighbourhood. The result of this meeting was most satisfactory. It was resolved that the Society should be re-organised, that a new subscription should be entered into, and that all possible exertions should be made to procure a minister at the earliest period. The impression made upon my mind, by the intercourse with the friends in this town, was, that a field of promise neither small nor sterile lies open, awaiting only proper cultivation, and due attention from a zealous labourer, and faithful assistants, to furnish an abundant harvest. Soon may it receive the necessary culture from man, the requisite blessing from God, and yield plentifully fruits of love and peace.

On my return from Dundee, I preached at Auchterarder and at Blackford. The attendance at the former place was but slender; at the latter the school-room was well filled. More could not have been reasonably expected in the middle of a busy harvest week.

Thus by preaching, lecturing, distributing tracts, and conversation, have I endeavoured, through another year, to extend those views of God, of Christ, of human duties, and of Gospel promises, which constitute Unitarian Christianity. And if the effects which I have been able to produce have been small, I could not despond, unless I could first forget that Christianity has now been in the world eighteen hundred years, and is still the religion of the minority—unless I could forget that even Christ's miracles converted but few —unless I could forget that the movements of pure Christian truth are less like the fitful and feeble ebullitions of human feelings, than like the ceaseless, resistless flow of time—unless I could forget that God even the Father is hereafter to be all in all. While I remember these facts, and possess strength of body and mind, I shall not despond nor quail in the prosecution of the objects of a Christian Unitarian.—I am, Gentlemen,

Your obedient Servant,

H. Clarke.

" In carrying into effect the *fourth* object of the Association—the formation of new Unitarian congregations—the Association are aware that a very promising commencement has been made at Aberdeen since the last anniversary. The details are so well known, that the Committee do not feel it necessary to detain the members by their repetition. Every thing the Committee have heard respecting that city, convinces them that nothing is wanting to the establishment of a flourishing congregation of Christian Unitarians, but steady persevering labour. They regret that every application for a minister, was unsuccessful. From its local situation the

expense of occasional missionary visits is very heavy. Though the congregation of Glasgow sent their minister, free of expense, as an expression of sympathy with the efforts of the friends at Aberdeen, yet a considerable outlay was gone into on Mr. Macdonald's visit, which, with other subsequent expenses, has fallen chiefly on one individual. This, combined with the impossibility of procuring a comfortable place of meeting, and similar obstacles with those experienced in other places, have hitherto prevented the following up of the course which was so well begun. The inquiry which has been excited, and the books which are in circulation, will, the Committee are persuaded, eventually produce a more favourable state of things. The bread has been cast upon the waters, and it will be found after many days.

"The Committee anticipate, that before the next Anniversary, the friends of Old and New Lanark will have formed themselves into a congregation, and will regularly assemble for the public worship of the One God the Father. They indulge a similar hope in relation to Haddington.

"The co-operation with other Associations in disseminating their common faith, which is the *fifth* object of the institution, has on the part of the Committee been chiefly as recipients and dispensers of their aid. The British and Foreign Unitarian Association have again transmitted £20; the Hackney Fellowship Fund, £3; the Kidderminster Fund, £3; the Cross-Street Chapel, Manchester, Fund, £5; the Newcastle Unitarian Tract Society, and the Western Unitarian Society, donations of tracts. To all their gratitude is due; and in the name of the Association, to all they respectfully return their warmest thanks.

"The Committee request your attention to the Reports from the following places and congregations:—

[At Cumnock, Unitarian books are read, and the few avowed friends continue steadfast in their profession.

'In reply to the recent communication from the Scottish Unitarian Christian Association, the Committee of the Edinburgh Unitarian Congregation have much pleasure in stating, that the cause of rational religion is decidedly advancing in this part of the kingdom. A course of Sunday afternoon lectures, delivered by Mr. Stannus, last winter, was attended by audiences as large as the chapel could conveniently contain. From this circumstance very few advertisements were employed, and those chiefly *at first*. A considerable number of persons were permanently added to the congregation, during the course; and at the end of it, about fifty individuals, all of them regular hearers of Mr. Stannus, assembled at a dinner-party, to express their satisfaction at these gratifying appearances. In the course of these lectures, much dissatisfaction was expressed regarding the smallness of the chapel, and the consequent limitation of the usefulness of the minister. So strongly has this been felt, that in April last, a subscription was commenced for procuring a larger place of worship. Since then, an offer has been made for the Young-Street Chapel, and accepted, on terms which were considered advantageous; and the Committee have little doubt, that,

if the congregation be supported to a moderate extent by their friends elsewhere, they will be able to carry their wishes into effect, by the construction of a new and much more commodious place of worship. The Committee regret that they are not yet in a condition to communicate their plans more definitely—the sale of the Chapel having only taken place on the 5th of the present month; but they hope they may rely on the approbation of the Association, of what they *have* done, and on their co-operation in what yet remains to be effected.'

In BEITH and its neighbourhood, there was very recently scarcely an avowed Unitarian; now there are several, besides a considerable number who are disposed to converse freely, and read upon the subject.

The CARLUKE Society is proceeding well, and continue united and steady in their profession of unpopular truth.

At CATRINE, the dread of Unitarianism, as a fatal heresy, is declining, and more are willing to read.

DALRY—the books are circulating, and making their silent impression.

Owing to the strenuous efforts to establish several new congregations of various sects in GREENOCK, the congregation has not increased. Mr. Maccall has laboured to the utmost of his power, and the congregation bear testimony to his efforts. In consequence of his resignation, the Rev. Henry Giles, of Cork, has been invited to succeed him.

The friends at DUMBARTON have received some accessions in the course of the year, and are attentive in the circulation of books.

OLD and NEW LANARK—inquiry is more prevalent—several persons have avowed their conviction of the truth of Unitarianism, and the prospect for the future is good.

DUNDEE—the prospect is also brighter, in consequence of the friends having united their efforts to procure a minister.

The congregation at GLASGOW was never in a more prosperous condition. The various institutions in connexion with it, are doing well, particularly the Chapel Library, and the Benevolent Society. The congregation have lately expended upwards of Two Hundred pounds in the enlargement of their Chapel, which sum they have raised among themselves. They are cheered by the assurance of help in the liquidation of the burden of debt which exists on their building.]

"The Treasurer's Report will now be read:—

1833–34.	*Receipts.*		
Collection at last Anniversary,	£11	8	5
Balance from Social Meeting,	4	11	3
Daviesdykes, Subscription and Arrears,	0	5	0
Dalry,	0	5	0
Saltcoats,	0	10	0
Lanark,	0	10	0
Greenock,	0	12	6
Dundee,	1	0	0
Dumbarton,	1	0	0
Paisley,	1	6	3
Edinburgh,	2	14	6
Tillicoultry,	5	5	0
Glasgow,	15	3	6
Carluke,	20	0	0
Rev. C. Wicksteed, Liverpool,	0	10	6
Rev. A. Macdonald, Royston,	0	10	6
Carried forward,	£65	12	5

Brought forward,	£65	12	5
Hackney Fellowship Fund,	3	0	0
Kidderminster Fellowship Fund,	3	0	0
Cross-Street Chapel, Manchester, Fund,	5	0	0
British and Foreign Unitarian Association,	20	0	0
	£96	12	5
Balance against the Treasurer,	6	8	6
	£103	0	11

1833–34. *Expenditure.*

Balance against the Association at last Anniversary,	£1	1	3
Expenses of Anniversary,	7	19	6
Books and Tracts,	3	1	4
Printing Account,	6	5	0
Proportion of charge for Christian Visitor,	3	16	0
Payments towards Mr. Clarke's salary,	76	0	0
Carriage of books, parcels, postages, paper,	4	17	10
	£103	0	11

1834.		1834.	
August 1. Subscriptions in arrear from Tillicoultry, Kilmarnock, and Dunfermline,	£16 8 6	August 1. Balance against the Treasurer,	£6 8 6
Balance against the Association,	14 0 0	Due by the Association,	24 0 0
	£30 8 6		£30 8 6

Examined and found correct,

JOHN BRYSON.
J. G. CRAWFORD.

"In closing their Report, the Committee hope they may be allowed to impress on the minds of their friends and brethren, the necessity for continued and faithful efforts in the promotion of their common faith. They see much in the proceedings of the past year, and particularly in the improving circumstances of the Edinburgh and Glasgow congregations, for congratulation. They see much in the influences which are abroad upon society, for encouragement and hope. They are cheered by the fact of other labourers coming forward in the great and beneficent work of human improvement. They welcome them to the honourable and sacred task. In the hope that the account of their stewardship which they have now rendered, will be favourably received, the Committee commend their friends and brethren to the blessing of their common Father. To His sacred protection they also commend the cause they advocate—that Great Being, whom to know, to obey, and love, is happiness here and blessedness for ever."

Having finished the Report, Mr. HARRIS made a few observations, and proposed "The Scottish Unitarian Christian

Association—success to its efforts in the removal of error, and the promotion of Christian liberty, charity, and truth."

Mr. Christopher Dunlop of Paisley, moved the following Resolution—"That the Report now read, be received and adopted; and that the following persons be requested to act as the Committee of the Association for the ensuing year:—

Mr. J. B. Anderson.	Mr. W. B. Cumming.
Thomson.	Hedderwick.
Rae.	Dunlop.
M'Pherson.	Bryson.
Couper.	Newton.

Rev. George Harris, Treasurer & Secretary."

Mr. Dunlop said,—"The lucid and ample Report of the Committee, must have given general, if not universal satisfaction, and the wonder will be, how so much has been effected with so slender means. If any there be who expected more, surely they must be hard taskmasters, demanding bricks without furnishing the straw; or they would require a Committee like the Major Domo of Ravenswood, who could dress up apologies for realities, and save the honour of the house, by the 'thuner comin down the lum.'

"The general occupation of a people, gives an impress to the language of a place, and in Glasgow no language will be more appropriate than that of the counting-house. Every well-regulated establishment takes stock at least annually, and this is the time we have chosen to make out our balance sheet. Some political economists assert, that the superfluity of capital, and the want of scope for its profitable employment, is the cause of our national adversity. We, on the contrary, are cramped for want of capital, and have a boundless field for its profitable employment, so that if the converse hold good, we must be in the zenith of prosperity."

Mr. Dunlop then stated the various items he deemed favourable to the promotion of truth and liberty, amongst which were the Voluntary Principle in support of Religion; Burgh Reform; the Abolition of Church Patronage; the Lord Chancellor's declarations; the House of Lords. In considering this item, after some remarks, Mr. D. exclaimed—

"Final measures, forsooth! in their Lordships' sense of the words, are a gross insult to common sense, and only show their ignorance of human nature and the Providence of God. We cannot reach a stationary point; onward is the law of heaven. 'Prepare ye the way of the Lord,' said the forerunner of our Saviour. 'Prepare ye the way of the Lord,' has been the watchword of every succeeding century. 'Prepare ye the way of the Lord,' is still the Christian watchword; and even Unitarian Christianity, the most power-

ful regenerator of the world, is no final measure. No; Unitarian Christianity, as at present practised, is only the moral pioneer preparing the way when God shall be all in all."—Mr. D. then went on with his items: the Church Commission of Inquiry; Foreign Facilities, &c.; and then concluded—

"My friends: there was a commercial house in Paisley, who ceased their balance, whenever their credit-sheet rose above their debts. So, in the true Paisley style, we shall suspend our balance, convinced that our credit-sheet already abounds in our favour. The items we have shown up, are but the beginnings of prosperity. They shall widen and extend, like the undulations of a placid water caused by the drop of the tiny pebble. Yes! like Aaron's rod of old, these items shall enable Christian Unitarianism to swallow up the whole brood of the serpents of orthodoxy."

The Resolution was unanimously adopted.

The Rev. James Forrest, A. M. who was educating for the ministry of the Church of Scotland, at the University of Glasgow, but whose Scriptural inquiries have led him to the belief that Christian Unitarianism is the doctrine of Jesus, then addressed the meeting. He began by moving, "That the Members of this Association have cause for renewed thankfulness to the Father of mercies, in the progress which Christian truth and righteousness is making in Scotland, notwithstanding the incessant efforts which, in every form that misrepresentation and bigotry can assume, are exerted to prejudice the public mind against the principles they deem worthy of all acceptation; grateful for its blessings, they will still labour to the utmost to diffuse the Christian spirit of knowledge, freedom, and benevolence; convinced that its diffusion will promote peace on earth, good will to men, and glory to God in the highest."

Mr. Forrest continued—"Reflecting on the difficulties we have had to encounter, I can discover, in the measure of progress we have made, no ground for fear or despondence in looking forward to the prospects of futurity. We should take courage, not merely from the fact that numbers have already passed a distinct verdict in our favour, by allying themselves with our community; we should call to mind those also, whose faith gradually approaches ours, whose prejudices recede before the light of Christian knowledge, and whose scrupulous opposition, the affectionate and ennobling character of our religion every day more and more disarms. Nor should we forget, that a spirit of dissatisfaction, steadily, although secretly, gains ground in the ranks of our Orthodox opponents, and must at no distant period, break out into

open rebellion against the soul-enslaving tyranny of unrighteous creeds. The minds of men famishing for want of heavenly nourishment, will not for ever submit to the pernicious diet of Calvinistic error. Thousands to whom the bread of life would be a rich and welcome feast, will not continue to accept of a serpent-theology, to sting their affections, and poison every amiable and holy feeling. Such insulting mockery cannot be *always* borne. Its doom is written in the advancing knowledge of the age, and in the growing murmurs of a fettered population, who begin to feel the weight of their chains. Already may the watchful ear catch the groan of many a prisoner sighing for escape from bondage, although ignorant as yet, what course to pursue for redemption. And crowds, I doubt not, will ere long, eagerly run to meet their deliverance, when they shall have assured their wavering hearts, from what quarter their emancipation is, in its truest and most satisfactory form to come. Be it our duty and pleasure, to point the inquiring minds of such to the most effectual method of release from servitude; and let it be our future crown of rejoicing, that we have not counted the advantages of earthly gain dear unto us, while impelling the cause of truth and righteousness in its onward progress towards perfection.

"The resolution which I read, confined itself to the success of Christianity in Scotland. Anxious as I am to augment that success, by devoting what humble powers I can employ to my native country, I should wish to state in few words, why I consider that country a most important field for Christian enterprise. To persons guided only by appearances, Scotland, perhaps of all districts, promises least to the advocate of religious reform; and a stranger might be inclined to relinquish in despair a province seemingly the most barren and unproductive. But an intimate acquaintance with the feelings of my countrymen disposes me to believe, that in spite of past inertness, they will yet outrun the inhabitants of many kingdoms, in returning to the simplicity of the Gospel of Christ. It is a mistake to suppose, that the cold reception which our cause meets with from Scotsmen, is owing to a deep-rooted affection which they are thought to have for the heart-withering doctrines of the national creed. It is rather, in my opinion, the result of a long undisturbed repose, into which they have been lulled by centuries of rigid Presbyterian discipline. It is not so much the effect of a love of Calvinism, as of an unwillingness to bestir themselves to accomplish reforms, which many of them *must* and *do* know to be seriously required. To rouse them from this spiritual lethargy, vigorous and unwearied exertions must be made; but if made and continued, they cannot fail to be followed with a most bountiful harvest of success. Let but a series of firm appeals be addressed to the good feelings of the

people—let but their hopes be awakened, and their powers called into exercise by strong and sustained efforts; and many will not be slow to take up arms against the gloomy system, to which we wrongly imagine they have an inveterate attachment. Let us but encourage them to rise in their own vindication; and I believe that this country will, in the lapse of a short interval of years, present, perhaps as much as any other, the spectacle of a keen and animated struggle for religious reformation. I *may* be deceived; but I cannot help entertaining the delightful hope, that the time is not far distant, when our population will cease to 'call evil good, and good evil;' and, when breaking in sunder the fetters of priestly domination, their courage and energy will revive, while breathing the hallowed atmosphere of Christian liberty.

"If we wish to accelerate the approach of such a period, in the most effective manner, we must, doubtless, above every other care, seek to exhibit the earnestness of a sincere piety, and the warmth of an affectionate zeal, in calling upon our orthodox brethren to examine the nature of our pretensions. To multiply the number, and increase the zeal of inquirers, we must show, not by a mere display of words, but by the resistless demonstration of high-minded and holy enterprise, that we feel the inestimable value of our sacred cause. We must convince men, that we prefer our Christian faith to the garbled theology of human creeds, not alone because it forms a more simple and consistent scheme of doctrine than any other, but because it unlocks a rich treasure of instructions, that have emanated from the sublimest recess of Heaven's affection, for man's present improvement, and future immortality of honour. In wielding the weapons of Scriptural argument to establish the grand and leading truth, that a way of communication has been opened up, by which erring man may return to his all-bountiful Parent, we should corroborate our proof by the living evidence, that we ourselves have trod the path-way to God's favour, and have drunk freely of the ennobling spirit of heaven's purity and love. The divine air of piety, with which we should be animated, would kindle new life into many a drooping heart encircling us around. The heavenly language we should use, would prove music to other ears besides our own. The 'joy unspeakable, and full of glory,' with which we should be inspired, would delight the souls of thousands, anxious to partake of the same blessedness and peace. 'Men,' to use the words of our ever-revered Lord, 'men would see our good works, and glorify our Father who is in heaven.'

"I know indeed, that religious zeal has so often been associated with every extravagance of erring humanity, that we become apt to think that we do honour to our Christian faith, by a cold, and almost indifferent deportment. But I question much the accuracy of our reasoning on this point. I question,

whether we establish our cause so firmly, or stretch it half so widely abroad, as we might do, were we freed entirely from this, as I think, pernicious prejudice. The most powerful method to advance our interest, *even now*, after religion has been counterfeited in a thousand shapes, is to adhere closely by her still—to wear her ancient mantle, unsullied as it was, when it adorned the shoulders of prophets and apostles, and to breathe her divine spirit, which has animated righteous confessors to brave the dungeon and the stake, rather than enter into a vile compromise with the hostile interests of sin. Oh! if we could but bring ourselves to think as *such* men thought, and to act with the determination with which *they* were inspired, pressing the sublime discoveries of our faith on the minds of men, in devout, serious, and energetic language, how should we augment the multitude of our friends, and draw to our ranks proselytes from every grade of error! Not the unholy clamour of bigotry and malevolence would drown the solemn voice of religion, raising her lofty note above their harmless murmurs. Not the proud fascinations of earth-born superstition would entice from the eloquence of heaven-nurtured piety, crowds of delighted votaries at her sacred shrine. Rather would the thronging multitudes increase with every rising day, and gather strength with revolving seasons. Bigotry would quail before their approach, and intolerance hide her head in the dust for ever. The glimmering torches of superstition would fade, and be extinguished amid the full blaze of true religion ascending from ten thousand hearts engaged in adoration of the One Great and Universal Father, in the name of Jesus Christ, our only Lord and Saviour."

The Rev. H. Clarke seconded the Resolution. There was one topic connected with the Resolution, to which he would take leave to advert. It was often said that Christian Unitarianism is a system of mere controversy, and its votaries a set of captious disputants. But what was this controversy? It lay all in this single question, Is God in relation and disposition really our Father? Only let it be granted without reserve, without subterfuge, that God is in reality related to, and disposed towards the whole human race as a Father; and the controversy was ended, the warfare was over, the victory was won.

And when it was asked, Is this position true? Every Christian replied yes. The spirit of Christianity replied yes. And nature, reason, and all human sympathies in one grand chorus replied yes. Why, then, was the controversy prolonged? Simply because, while God was thus universally acknowledged to be our Father, it was so lamentably common in the professedly Christian world, to view him as a Being whose character and attributes were the very reverse of those which constituted a good parent. But Unitarians contended for consistency. They thought that the most

thrilling emotions which were excited in the bosom by the contemplation of the goodness, wisdom, and love of earthly parents, might be taken as faintly shadowing forth the character of the Deity. But they could not allow, that a mighty monarch, whose power was great and whose wisdom was extensive, and who employed all his power and wisdom to augment daily the sufferings of two-thirds of his children, whom he had shut up in a dungeon for life, acted like a father, and mirrored the character of God. Unitarians could not admit, that he who required his children to view him as a stern, vindictive, unapproachable being, and who never gave to those children an iota more than they could demand as a right, was worthy the name of a parent, or bore any resemblance to our Father who is in heaven. No, they maintained that to represent the parental regards of God, they might add the strength of a father's affection to the fervour of a mother's love; they might throw in the parental regards of all fathers and mothers now living; they might augment the sum, by bringing together all the love of children that all the past generations of human beings ever felt, and all that which succeeding generations would ever feel; and what would it be? Only a single spark of parental affection from the eternal fire of love, which glows in the bosom of Him who tells us—through Christ, through nature, through our own experience—that he is our Father. This was what Christian Unitarians contended for; and for this they must earnestly contend. And while men continued to call God Father, and yet ascribe to him dispositions and conduct which were destructive of the character of a good parent, the Unitarian controversy must continue. Yes, it must and shall be prolonged, till the Christian world become consistent, scriptural, and literally evangelical, acting strictly upon the principle, that One is truly our Father, even God, and all men are really brethren.

Mr. Harris, in a few remarks, called on the meeting to pay the tribute of their respect and gratitude to their esteemed friend, the Rev. James Yates. The call was instantly responded to in the most enthusiastic manner. After some remarks, illustrative of the services rendered to Scriptural inquiry generally, and the labours of Mr. Yates in Scotland especially, Mr. Harris proposed "The health of the Rev. James Yates, with our warmest thanks for his efforts in behalf of religious truth."

When the cheering had subsided, Mr. Yates rose and made a speech of great feeling and beauty, of which, we regret to say, we can present but a very faint outline. In ordinary circumstances, he remarked, to speak much of one's self was scarcely consistent with modesty or delicacy;

but situated as he at that time was, he should be permitted a little indulgence on this point. Mr. Yates made here some beautiful allusions to the circumstances of his youth—to the virtue of his parents—and to the religious impressions which his education tended to impart. He had been early destined for the ministry, and every means which could cultivate feelings suitable to an engagement so solemn, or supply knowledge adequate to the formation of opinion or the performance of duty, was put into his power; so that his defectiveness or blame would have been of a more than ordinary character, if he were not capable of forming a decision on the grounds of his faith or the meaning of the Scriptures. Mr. Yates then observed, upon his literary preparation in the University of Glasgow, and his subsequent theological studies in York College. Mr. Yates could not look on the meeting assembled on this occasion, without feelings of the deepest and the strongest kind. The purpose was holy, the sentiments were benevolent; charity and liberality animated their feelings, and directed their proceedings. To him this meeting had an interest of peculiar intensity; it was associated with pure, and holy, and never to be forgotten recollections. The cheer with which his name had been hailed, while it echoed their affection to himself, and their approbation of his labours, was also an evidence of their zeal in the cause to which he was devoted, and the tenets he had advocated. Mr. Yates referred to the unpromising aspect which Unitarianism in Glasgow bore, when he entered the ministry in that city. He had received no less than four invitations to principal congregations in England; but looking as he did on the state of things in Scotland, and the need there was of exertion and labourers to sustain the cause there, he rejected the offers from England, and became minister to the Glasgow congregation. To that congregation, exceedingly small indeed, he had preached in the Hall where they were now assembled. And, on this occasion, he was happy to notice on his right hand and on his left, old friends, who stood by him in all his difficulties—supported him in all his trials—cheered him in many painful exertions—and co-operated in all his labours. After some other observations, Mr. Yates sat down amidst rapturous cheering.

The Rev. W. Maccall of Greenock, thus addressed the meeting:—

"The Resolution which I have the honour and the pleasure to move, is one in which I am sure you must all be interested. It contains a vote of thanks to our fellow-worshippers in England, for the assistance which in various forms they have so promptly, zealously, and liberally bestowed during the past year, for the promotion of primitive Christianity in Scotland; and it is not merely for what our brethren of the south have

done since we last met on a similar occasion, that our feelings should be excited. For to England we are indebted almost for the very existence of religious liberality and religious truth. They first stilled the tumultuous heavings of error, of ignorance, and of bigotry—they first banished the dreams, the bewilderings, and the hallucinations of superstition—and they did not kindle the flame merely that it might flash for a moment and be gone; they did not light the torch of knowledge, that it might lavish its sparks with a transient brilliancy, a meteoric irregularity on the mists that chilled the heart, and the clouds that shrouded the intellect; they did not dart the lightnings of liberty, merely that they might dance along the shackles of the slave, convulse him from his torpor and his apathy, and then leave him fettered, degraded, besotted as before. No, they have continued unceasingly, unshrinkingly, to foster the vitality which they first warmed into being and stirred into action—and they have bestowed upon us something better than even pecuniary assistance, though that has always been abundant and seasonable. They have given us those noble and devoted beings, who burned to achieve the mental emancipation of our countrymen, and had ability to achieve it." Mr. Maccall having uttered a fervid eulogium on Mr. Harris, proceeded thus in reference to Mr. Yates: "And they also gave us him whose private virtues are as remarkable as his attainments as a scholar, his elegance as a writer, his depth and erudition as a theologian, his ingenuity and sagacity as a controversialist—who, while amongst us, with the facility of conscious truth and conscious greatness, signally overthrew one of the most learned, most subtle, most acute champions of orthodoxy. I trust that you are all proudly happy to welcome him back to his scene of triumph; and your feelings are different from my own, if you are not inclined to receive with similar kindness, that other distinguished individual, whose beautiful appeals we yesterday felt. Convince him that the land of mountain and of flood, contains hearts as warm, and minds as noble as merry England can boast—convince him that you are worthy of your liberty, by the efforts which you make for the liberty of others; for he is still a slave who has not forgotten to be selfish. As the best devotion to the Deity is benevolence to mankind; so the best gratitude which we can exhibit to our English friends, are our endeavours for the cause of Unitarianism. And let us evince our appreciation of the principles which we profess, not only by our exertions for their diffusion, but by bathing and baptizing our whole being—all our habits and feelings in the charities, the sanctities, and the glories of religion.

"I must soon leave the home of my forefathers; but my regret would be softened, my mourning would be changed into exultation, if I thought that you would continue to be

animated and influenced by the ardour and enthusiasm which you now display. I may never again gaze on the grandeurs of my native land. I may never again plunge my spirit in the profusion of its sublimities. I may never again crowd the embrace of my capacities, or saturate the aspirations of my soul, with its loveliness and magnificence. I may never again climb those crags that tower to heaven like the pyramids of nature, as if scorning the contact of earth, crowned and veiled with lightnings, and clouds, and storms, and clothed with the mists, the dashings, and the boilings of the cataract. I may never again skim those lakes, whose gleaming, and glassy, and blue, and pellucid waters wash many a sequestered bay and sunny nook, where nothing echoes to their murmur, but the shriek of the solitary bird of the ocean. I may never again stand on the graves of those martyrs, the spirits of whom seemed to start around me as I tore the dewy moss from the gray stones, whose rude characters told how Covenanters could live, could fight, could die; with no winding-sheet but the plaid, its crimson folds flashing with a deeper hue as they stiffened in the curdling gore—with no requiem but the groans and yells of dying companions, the crash of arms, and the roar of battle. I may never again snatch those flowers which seemed like gems rained from the wings of angels, as they flew with the souls of the redeemed to the paradise of the blessed. I may never again visit the dwelling of my childhood. I may never again roam those schoolboy haunts, where every streamlet, every tree, every shrub, every leaf, was a world of poetry, and a revelation of God. I may never again enjoy a father's blessing, or a mother's smile. But when far, far away, even though I were stung by sorrow, and loaded with sickness; yet, amid the coldness and desertion of friends—amid the gloom, the horror, and the agony of my sufferings, it would be consolation, it would be peace, it would be luxury, to know that Scotsmen were true to themselves, that they were no longer juggled by the chicaneries of priestcraft—no longer distracted by the bickerings and janglings of controversy—no longer whirled in the drivellings and delirium of fanaticism—no longer mangled and writhing beneath the Moloch of Calvinism."

Mr. Maccall then proposed the Resolution, which was warmly and unanimously adopted. "That the respectful and cordial thanks of this Meeting be given to the British and Foreign Unitarian Association—the Western Unitarian Society—the Hackney, Kidderminster, and Cross-Street Chapel, Manchester, Fellowship Funds—and the Newcastle Unitarian Tract Society, for the important support they have contributed to this Association, during the past year, by their various donations."

Mr. Harris proposed the cordial and respectful thanks of the Association, to the Rev. E. Tagart, for his admirable sermons delivered at this Anniversary; dwelt on the powerful aid he had given to the dissemination of Christian truth in the British Metropolis; and the field of usefulness he so assiduously cultivated, as the Foreign Secretary of the Unitarian Association. Every sentiment of respect and thankfulness to Mr. Tagart, was loudly cheered.

On which Mr. Tagart spoke to the following effect:—

"My Christian friends, in rising to acknowledge the kind manner in which you have received my name on this occasion, I am persuaded that no delay in doing so, would enable me to find the words which I feel I want to express suitably my thanks. In consequence of the lamented indisposition of a respected Minister, who was expected to take a principal part in the services of yesterday, I was suddenly called upon for a double portion of duty; and I fear that I trespassed somewhat largely upon your patience. If that were the case, I shall have the better excuse for not occupying your attention now at any length. Allow me to say, however, that although my portion of duty has been doubled, my reward has been ten-fold, in the manner in which you have received, acknowledged, and approved such services as I could offer. Indeed I am more than rewarded; I am indebted to you for a very high gratification, in the opportunity of attending this numerous, harmonious, and truly Christian meeting—in hearing those just sentiments and eloquent appeals, which have already been addressed to you by various persons in the room. I am reminded of a striking sentiment of one of the poets of the Lakes, Wordsworth, with whom I had the gratification of enjoying an interview on my way hither:

> 'I've heard of hearts unkind, kind deeds
> With coldness still returning;
> Alas! the *gratitude* of men
> Hath often left me mourning!'

—the excess of gratitude, tending only to make us sensible how feeble and imperfect are our best efforts to serve them as they deserve. I have witnessed with great gratification the marks of high esteem and attachment which you have bestowed upon the Rev. Mr. Yates, whose society and friendship I have the happiness of enjoying, as colleague in the office of Secretary to the Association, as a fellow-labourer in the Christian ministry in the metropolis. The warm and affectionate reception which you have given him as the founder of the Unitarian Society in Glasgow, and the testimony to the good success of his efforts, which the present meeting affords, cannot but deeply impress the mind—cannot but teach to every youthful minister especially, the valuable

lesson that no effort is lost; that the good fruits of honourable exertions and sacrifices must sooner or later appear, and that their reward is sure. It is delightful also to see your valued Pastor and Chairman surrounded by so many, who have caught from him the glow of generous enthusiasm, and the power of giving it eloquent expression. If Scottish Unitarianism is indebted to English aid and English heart for its original foundation, and much of its present promising condition, you are now repaying the debt by sending, as I am sure the meeting will send, many back to southern stations with a new feeling of satisfaction, a new emotion of zeal and earnestness in the great cause in which we are assembled—the cause of pure and undefiled religion, the cause of truth, virtue, and human happiness.

"The Chairman has connected my name with the Foreign Secretaryship of the Unitarian Association. It would not be becoming in me to sit down without saying something in reference to that connection. It is not necessary for me to do more than corroborate the statements made by a gentleman who addressed you at an early part of this evening's proceedings. We call ourselves the British & Foreign Unitarian Association. But it seldom happens either that the extent of our funds, or the number of our supporters does justice to the titles by which our societies and principles are distinguished. With a limited means, it is impossible that our operations in *foreign* countries can be very extensive. Yet there are abroad some interesting spots for our contemplation, and particularly the Unitarian Societies existing and springing up at Madras. In the support of William Roberts, a name doubtless familiar to you all—in occasional donations to his assistants—in the education of his son Joseph Roberts, to be our future missionary in the East, a considerable portion of our funds is expended. Although I have long entertained a high opinion of the ability, the discretion, the piety, and eminent worth of William Roberts, yet I assure you, that every successive letter from him impresses me with a new feeling of surprise, at the critical and Scriptural knowledge, the truly pious and Christian spirit which he exhibits. I believe that he is, under divine Providence, the instrument of great and extensive good; and I indulge a sanguine hope, that ere many years are over, a rich harvest will be reaped from the seed he is sowing. I am happy to corroborate what has been stated to you, respecting the prospects of reformation in Spain. An active friend and correspondent of our Association writes to us, that after a long exile, he has been restored to his country, that many of his friends are replaced in their stations of rank and authority—that many of the bishops and chief ecclesiastics, are favourable to religious reformation in Spain. He is preparing a paper on the subject, which I hope it will be in my power ere long to present to the Unitarian public in some of

our periodicals. You have in this town been gratified by the visits of some of our eminently gifted and excellent brethren from the United States of America. The impression of intercourse with them is still fresh in your memory. The visits of Dr. Tuckerman, Mr. Dewey, and others, have united us in close and dear ties, to the professors of our common faith on the western shores of the Atlantic; and it has delighted us all to see the proofs which America is continually affording, that Unitarian Christianity has in it power to attract to itself the strongest minds and the best hearts—that it has everywhere an affinity for all that enlightens, adorns, and blesses man. But I shall not make longer excursions over the ample field which the subject opens before me. Indeed, I have to regret that any thing should carry me away from the present meeting, and the sacred feeling of love to God and good-will to man, which I am sure pervades it. Allow me to assure you of my strong desire for the continued prosperity and usefulness of the Scottish Unitarian Association. I would give public assurance to your respected Chairman, of my gratification in seeing him surrounded by so many attached friends, able and willing to support him; of my sympathy in his labours and efforts. May his connexion with his flock be long and prosperous; and may both he and you continue to find in that connexion, the sources of your purest happiness and lasting improvement. In the next report, I shall almost be tempted to consider Scotland as a foreign country, and therefore as coming into my department; for I shall long to tell the tale which this evening's experience furnishes, of the progress and influence of Unitarian Christianity—a tale which will brighten the eyes and gladden the hearts, when next they meet, of the friends and members of the British and Foreign Unitarian Association."

Mr. Davidson of Glasgow, after some excellent remarks on the spirit of liberty, the adherence of the House of Peers to the intolerance which others had abandoned—the utter opposition of their conduct to Christianity—and the prospect that advancing intelligence would at length enlighten even the darkness in which they dwelt, moved, "That this meeting renew the expression of their regret, that the claims of their elder Unitarian brethren of the house of Israel, to a participation in the privileges of British citizens, have again been rejected—their confident hope that the spirit of Christianity will yet triumph over the spirit of exclusion—and that every remnant of intolerance will finally be banished from legislative enactments, and the human mind in its profession of religious opinion be free from all human control." This

Resolution, as well as all the others which were brought forward, was unanimously adopted.

Mr. HARRIS, after paying a deserved panegyric to the talents and labours of Mr. GRUNDY, and expressing his own deep regret and that of the Association at his illness, proposed, amidst the most cordial cheering, "Improved health to our respected friend the Rev. John Grundy of Liverpool."

Mr. HARRIS then said, he was sure the company would gladly join him in giving a hearty welcome to a fresh fellow-labourer in Scotland, one who had traversed the labyrinth of religious error, but whose mind was now emancipated, and who was eager to devote his powers to the promotion of Christian Unitarianism—"The health of the Rev. Henry Giles, and success to his labours at Greenock."

Amidst the plaudits of the meeting, Mr. GILES rose and said, —"Friends, I hail your welcome, and with all the feeling of a stranger's soul—I hail it with the buoyant pleasure which every one must experience who knows he is among kindred souls and generous spirits—I hail the welcome which intelligence dictates—I hail the welcome which sympathy inspires —I hail the welcome which a holy communion sanctifies—I hail the welcome which cheers my commencement in your work, and bids God speed to my progress. This encouraging reception is only the continuation of that generous confidence, of which I had before experienced a practical and cheering earnest. The months are few in number, since casting aside the dogmata of Calvin, I threw myself into the arms of Unitarians, and found in their practice an honourable consistency with their profession and their principles. I became favourable to Unitarianism, before I had any very extensive knowledge of its members as a body; but I must and will say, that the enlargement of my acquaintance among them, has only tended to strengthen my convictions and deepen my respect. True it is, that the individuals of this persuasion, whom I had the honour and the happiness first to know, were a favourable specimen; but I am glad to be able to say on longer trial, that the *mass* has not belied its *sample.* On my separation from a popular party, and from many previous friendships—cast a second time upon the world—a second time compelled to commence my course, under all the disadvantages of one whose exertions are his means of support, I left Cork on a cold and gloomy morning—passed rapidly from one end of Ireland to the other—stepped on board a steam-packet—bounded over the hurrying billows, with all the buoyancy of adventure and novelty—cast myself a stranger on the kindness and confidence of Scottish Unita-

rians—was hailed as a brother—and ere many hours had passed away, I felt as in the bosom of home and friendship. There is a countenance in this assembly—and over many such assemblies may it shed delight—it was the first to greet me in your land, and to chase away the doubts and fears of a stranger's spirit; and although I have since seen it when the eye kindled in eloquence, and shot its lightning upon the features, yet never did it, and it never will appear to me more interesting than when I first beheld it, expressive of deep sympathy and hospitable kindliness.

"To be welcomed by the men of Scotia, to their native country, is to be welcomed to much of what earth contains that is noble or venerable; it is the welcome of men whose character and nation I have long respected. Who that has one spark of generous enthusiasm in soul, or one pulse of ardent imaginings in his bosom, would not hail the welcome to such a country—a country whose *natural*, *intellectual*, and *moral* associations, equally inspire delight and command respect—whose mountains of towering grandeur, and valleys of romantic beauty, seem formed for the spirit of sublimity and poetry—whose colleges, the seats of knowledge, the nurseries of many a noble mind, stand forth the venerable witnesses of enlightened centuries—whose sons of genius have wafted her songs of melody and creations of fiction to admiring and delighted nations—whose almost every spot is consecrated by the magic of romance or poetry, by the courage of the hero, by the triumph of the patriot, or by the determination of the martyr. The welcome, not merely of Scotch men, but of Scotch Unitarians, is hallowed by the sanctity of their principles, as well as ennobled by the glory of their country. I hail the land where, perhaps, I may lay my head, whose grass may flourish on my grave, and whose mountain-blast may sound my funeral dirge.

"The religious opinions of my childhood were those of the Roman Catholic Church; and education confirmed what my infancy imbibed. I was originally of these sentiments—because they were the first which my opening existence met—because they were those the guardians of my youth inculcated—because they were those which came recommended by a father's authority and a mother's love—because they had many attractions for youthful fancy and youthful fears,—and because they pleaded what, to my predisposed judgment, appeared sufficient arguments.

"I had early loved immortality; the hopes and fears, the pleasures and the miseries of an unseen world had fastened on my dawning intellect with more than common tenacity. On the ground of reflective powers, I have at best, no reason for vanity; yet such as I possess, became developed, when others of my age indulged more in the active and physical pleasures of our nature; and thence it is, that I can scarcely,

in the retrospect of my intelligent existence, remember a time when man's destiny did not appear, to my mind, surrounded with a deep and solemn interest. I loved Christianity, because it shed a light on this destiny; and Romanism was the only form of Christianity with which I was acquainted. Believing thus as I did, sincerely and earnestly, the doctrine of a future state—the desire to be happy in the perpetuation of my being, became also an absorbing principle of my soul. Religion alone pointed out the manner of securing this object; and in my mind, Romanism and religion were identical.

"On this account, I not only embraced its theoretical dogmas, but practised all its prescribed duties—became prostrate before its altars, knelt at its confessionals, received its absolutions, fulfilled its inflicted penances, and lingered in wondrous and credulous amazement over its romantic legends. There was much in Romanism to captivate my mind, and secure my attachment. The mode in which we conceive of any thing, will greatly influence the nature of our view; and its appearance will generally be regulated by the *light* in which it is seen. To the opponent of Romanism, it presents frequently nothing but a heap of superstitions and corruptions, of unmeaning ceremonies, of profound ignorance, of presumptuous dogmatism, of moral slavery, and of spiritual paralysis. To the believer, the same object bears indeed a very different aspect. *He* does not see its contradictory dogmas, its long continued oppressions, its worldly and Machiavelian policy, its gloomy dungeons, its racks of torture, its scowling inquisitors, its grim persecutors, its indomitable pride, and its devastating wars. *He* does not trace the path of his church, by the blood-stained marks which she has imprinted on her way; on the contrary, he imagines he can discern her progress in a stream of light and glory, encircled either with the cloud of her majesty, or preceded by the gleaming pillar of infallible illumination. He beholds her as a queen coming from a distance—he beholds her path stretching along the remotest ages, till lost in the mist of antiquity—he beholds kings in crowds, among her most submissive servants—he beholds patriots, and poets, and philosophers, and statesmen, and warriors, and scholars, and saints, among her most dutiful children; enchanting music steals on his ears, and splendid decorations fascinate his eyes; priests in gorgeous vestments resound her anthems, and ingenious sophists defend her doctrines. There is no mode of recommendation or support, of which she has not had the advantage. There is no passion to which she has not appealed—there is no affection she has not enlisted—there is no prejudice she has not engaged—there is no art she has not employed, to advance her cause, and to establish her dominion. All that was ingenious in science; all that was alluring in art; all that was impulsive in feeling; all that was

commanding in authority; all that was either *terrible* or *persuasive* in mystical invention—and all that is profound or contemptible in human character, have been equally employed, to draw her chariot or adorn her triumph.

"These principles laid hold on every power of my mind, became entwined with every feeling; they grew with my growth and strengthened with my strength—they moulded all my habits, and gave the impulse to all my actions. Still *reason*, though silent, was not *dead;* and sometimes it whispered in my bosom with "a still small voice," yet loud enough to awaken my doubts, and alarm my fears. Our trains of thought are generally produced by certain occurrences or circumstances, with which they are linked by the principle of association. Thus it was with mine. Often, while at mass, when the host—or sacramental bread—was elevated, would I involuntarily inquire, 'Can this indeed be God?—can this be the Maker of heaven, and earth, and sea, and men, and angels? Can this be the great and incomprehensible Creator, the high and mighty One that inhabiteth eternity, and whom the heaven of heavens cannot contain? Does he wholly and entirely dwell in *this temple?* Will he be crushed by the teeth of his creatures?—and will the *Deity* become the food of mortals?' These doubts I considered as crimes, and endeavoured instantly to suppress them—to strangle them as serpents in my bosom, ready to poison my heart and destroy my peace. I even mentioned them to my spiritual director in confession. His reply was remarkable and characteristic: 'Oh,' said he, 'you know, my dear child, that these are mysteries. You are not to *understand* them *or reason* about them; be satisfied with the *authority* on which they are proposed, and let your mind think no more about them. The church, you know, is *infallible*, and the church has sanctioned these doctrines.'

"And *here*, let me briefly present a slight view of my mind's experience in its struggles and convictions, respecting the Roman Catholic religion. The point which most sensibly affected me was, the doctrine of 'exclusive salvation.' I thought it a severe decision, that men's souls should be doomed to misery interminable, for not submitting to certain abstract positions and arbitrary ceremonies. I thought it unaccountable, that individuals should excel in all practical goodness, and yet be *damned*, because they were not included in the boundaries of Papal communion, or venerators of Rome's ecclesiastical dictates or ceremonies. I thought it unaccountable, that good men here of *various names*, should so far resemble one another in all that constitutes substantial excellence, and confers real dignity on human character, and hereafter be eternally and infinitely separated. I thought it apparently inconsistent with all the operations of God brought within our knowledge, that he should con-

fine his goodness, in religion, to a defined circle; and that He alone who knows the heart, should overlook its practical worth, unless it came recommended with the passport of a complex creed and a subjected understanding. Still the decree of an infallible church had thus determined; and from such a decision, I had not as yet the courage or the knowledge to dissent. It might seem strange; but my reason, I had heard, was inadequate to determine about such matters; I might regret, but could not amend—I might wonder, but could not object: the mantle of infallibility and authority had been cast upon the church; her *congregated prelates* had inhaled the mystical inspiration which accompanied its descent, and as to humbler children like myself, it was our duty to wrap ourselves in the foldings of its skirts, and with patient and silent submission, lie comfortably in the *darkness* it cast around us. A simple incident will illustrate something of my state of mind at this period, as well as the nature of that spiritual influence to which it was subjected. Rambling one day along a solitary road, I found a tract against the supremacy of the Pope. At first I was inclined to cast it from me, and almost looked upon it as a letter from his Satanic Majesty, thrown in my path to allure me from allegiance to the spiritual sovereign of the church. Does it become, thought I, a dutiful child of the faith, to hold communication with its enemies? Is it consistent with the loyalty of a faithful subject to enter into treasonable correspondence? But after all, with that sort of casuistry by which we find reasons and excuses for doing what accords with our desire, my ingenuity did not fail to furnish me with some on this occasion; and I illustrated the proverb, that 'stolen bread is sweet,' by silencing my scruples, until I had gratified my curiosity. In pursuing the arguments by which the writer sustained his attack on the successor of Peter, I felt, I confess, a little fearful as to the security and foundation of his pontifical throne, and began to entertain some profane doubts as to whether indeed the fisherman, Peter, gave apostolic credentials to the triple-crowned potentate. What, thought I, if the sword should only be of earthly temper; and the keys, those of worldly and not of heavenly treasures. But, although in this instance, I had dared to disobey the church; I did not as yet presume to reject her authority—nor did I as yet suppose I had a right *to think* independently of the keeper of my conscience. I scrupled what I had done, and acknowledged it in confession. The scene was characteristic, and is worthy of a passing notice; and it would be gross injustice to pass over in silence, so doughty a champion as the church had found in my worthy confessor. There he sat on his throne of spiritual authority, to wield the sceptre of an unseen dominion, to bestow the favours of paradise, or invoke the terrors of darkness and perdition. But

this I must say, that it would have required imaginative powers of no ordinary kind, to have conceived him a messenger of mercy, or an angel of light. No, no, there was little that was lovely about him, nothing of the *ethereal* in his composition. Conceive a man of almost gigantic mould, commanding and erect in stature, and of forty years in age; his person full nearly to corpulency; his countenance a shade darker than red; pride of office, conscious authority, and sacerdotal severity enthroned together on his haughty brow; imagine him further, sitting in a rustic vestry-room on a winter's morning by a blazing fire, his ribbon of office thrown across his neck, and his attitude that of solemnity and command; and you have drawn to your fancy a picture of my confessor, when I presented myself before his ghostly tribunal with the matter of the *controversial tract* a burden on my conscience. This little country apartment, according to my *then* state of feeling, contained more of what was awful and imposing, than the palace of St. James's, or the chapel of St. Stephen's. I doubt whether the humblest suitor ever appeared with more reverence in the presence of royalty, than I did before this priest; and a captive could scarcely have exhibited greater fear in an audience with Bethlem Gabor or Ali Pacha. With the timid sensibility of youth—with the consciousness of what I thought a great crime—apprehensive of severe condemnation, and fearing the refusal of spiritual privileges, I drew near to one, who was to my inexperience the personification of all that was great or venerable. A knowledge of men had not as yet enlarged my judgment of character, and repetition had not as yet blunted my susceptibility to the shame of confession; I attributed, therefore, the full measure of dignity to the priest, and looked upon the rite with all the mystical respect of young enthusiasm. I proceeded to enumerate my faults in the usual manner, reserving the *marked offence* till towards the close, reluctant to hasten my pain; and when at length I had exhausted my catalogue of errors, notwithstanding the horror I entertained in common with all conscientious Roman Catholics, of concealing in confession what the conscience disapproves, yet, in this instance, from the fear I entertained of my director's anger, I was on the point of committing it; conscience however prevailed, and I told him. The rest he had heard with an apathetic indifference, but this affected him as with the force of electricity; and never, never, till my latest breath, shall I forget his manner at that instant. His face grew darker, his eye, which before was sullen and heavy, kindled into fury, and flashed on me like lightning against a shivering shrub; then turning to me with his fiercest scowl, he exclaimed, or rather vociferated—'And who, Sir, gave you authority to read such compositions? Begone, Sir, and if I ever find you so engaged, I will have nothing more to do with

you!' And certainly *he* had *nothing more* to do with me, or rather, *I had nothing more to do with him;* for although I did not for a good while afterwards change my creed, I never again selected *him* as a confessor. I should not have been thus tedious on this incident, but that it gives a view of some workings of the human mind, which none can truly conceive but those who have experienced them; and exhibits the natural operation of influences, which also require actual experience rightly to be estimated. The character of the Roman Catholic priest, which truth compels me to place before your attention, I would not be understood to give as a specimen of the body of the Roman Catholic clergy: he is an individual, I have drawn him as I knew him; and his errors or imperfections must be considered as his own. I have been acquainted with some Roman Catholic priests, the very opposite to this man; and other communions, as I have since observed, have their ecclesiastical tyrants, as well as the church of Rome.

"I must hurry over my remaining progress in this church. To detail the alternations of doubt and submission, of conflict and quietude, the many combining and operating circumstances, would be tedious beyond any stretch of patience or attention; and I shall therefore limit myself to one or two facts more, and general observations. From the time in which the incident occurred to which I have just directed your attention, my reading became more general, more philosophical, and my views in consequence more expanded. I began to have some insight into man's liberty and dignity; that he was not to act as an automaton or puppet, as directing ecclesiastics pulled the wire. I began to think, that his mind, as the noblest gift of God, was his own—that he was only accountable to the Donor for its sentiments—that religion was a *personal* concern, and that, as its precepts could not be practised by a deputy, neither could its articles of belief be examined by proxy. I assumed courage enough in this stage of mind to get a New Testament, to keep it constantly about me, and to read with anxiety and attention. Often in the cool grove, the lonely valley, the long-grassed meadow, or the perfumed orchards—when summer laughed in the fulness of her joy—when the streamlet bubbled near me, and the sunbeams danced upon its ripples, have I mused on the history of Jesus and his faithful disciples—followed him in his travels, rejoiced in his works of goodness and power, and sympathised in his sufferings and death. About this time also, I happened to meet with Tillotson's discourse against "Transubstantiation;" I read it carefully, and at its close, disbelieved the tenet. With the disbelief of this, fell, of course, the supposition of infallibility. But the peculiar doctrines of the Romish Church were very ill prepared to stand a close and detailed examination; and on bringing my

mind to such an inquiry, I discovered in each separately its unsound foundation. Having renounced Romanism, I was near being cast on the ocean of doubt and infidelity. Christianity had appeared to me hitherto, either in the putrified uniformity, and absurd declarations of Romanism, or in the divided, and to my observation, contradictory sects of Protestantism. In Christianity, as it existed in the world, I could discover little except polemical opposition, social bitterness, uncharitable malignings, mutual denunciations, and reciprocal enmity. Can there be indeed, I inquired, truth anywhere among these; and if so, with whom is it? Of the absurdity of the Church of Rome, I am perfectly convinced; but among these contradictories, where each claims the right, which am I to select?

"Happy was it for me, however, that I had received a gleam of Christianity otherwise than in corrupt systems,—it was well for me, that although I had looked only as it were by a passing glance into the Records of undefiled religion, yet that glance was sufficient to inform me that the Christianity of the New Testament, was different from those systems which assumed its name; and although my faith had been nearly shipwrecked during the storms and convulsions of my unsettled mind, yet in its more tranquil moments, it had other feelings and other views.

"There was a moral glory thrown around the character of Christ as described in the Gospel—a halo of pure and spiritual loveliness illuminating all his precepts and actions—which made me feel that in resigning him, I should, as it were, cast away the highest example of excellence ever displayed in the world, and reject principles the most valuable which the human soul could possess or cherish. His Gospel was not one of exclusion, of gloom, of fanaticism, of bigotry, of blood, or of ambition—it was the spirit of love breathing union, purity, and goodness. About this time I became acquainted with a clergyman of the Established Church, whose worth of character I shall ever revere, whose talents I shall ever admire, whose conversations I value as among the best blessings with which Providence has cheered my path, whose image will ever be enshrined in the most sacred concealments of my bosom, and the remembrance of whose kindness no change of opinion will ever obliterate. Within his parish, and under his influence, I made profession of Protestantism according to the form of the Church of England—a form which accorded best with the ideas of church discipline imbibed in Romanism. The society among whom my lot was cast in Protestantism, were strictly of the class denominated "evangelical," and my views of religion became naturally formed in that mould. Without entering into minute particulars that must be uninteresting and irrelevant, I may just say, that my change in religion brought with it some

attendant difficulties in my social and general circumstances. I resided in a neighbourhood entirely inhabited by Roman Catholics; most of my kindest acquaintances were of this persuasion; the period of my change was one of violent political excitement; friends lamented, enemies vituperated, the indifferent despised, and spoke with scorn of the proselyte; and ultimately, motives of delicacy compelled me to resign my situation as tutor in a Roman Catholic family. In a word, a few months after my avowal, I found myself, in a cold midnight hour, outside a coach on my way to Dublin; I had, that evening, received the last kindly grasp from the hand of a friend who walked with me ten miles to meet the coach; I had seen his eye linger on me moistened with regret, until hurried from his sight; behind me were scenes and persons, linked to my memory by deep associations of pain and pleasure; I felt as if the strings of my heart were cut from all the objects by which it was bound to the world; and as a misty moon cast her melancholy beams on the sleeping prospect—as all the social clatter of the passengers had completely ceased, and the silence was only interrupted by the monotony of the rolling wheels—I returned in imagination to the fields and mountains I had left, I mused on many hours which had fled for ever, and I felt that I was *there* a *stranger* in a strange world. My object in going to Dublin, was to offer myself as candidate for the situation of city missionary. I brought with me some letters of recommendation; and thus I was to set out on the broad wilderness of society, and again to enter on the path of life under the most chilling difficulties. I presented myself before the committee; saw each of them afterwards in succession; went through an examination of the whole number seriatim; and at the end of about three weeks, the catastrophe was "rejection," by a decision of "*the collective wisdom*" assembled in full conclave. To give a full description of these profound examinations, would tend little to pleasure or enlightenment. The answers required, were strings of texts of high Calvinistic selection and arrangement; and the rack on which the examiner put the poor candidate to the trial, was Cruden's Concordance. This compilation of ready-made theology, the examiner held before him, and then with a gravity as solemn, and an air as consequential, as if his office required either learning or knowledge, he proceeded to ask his questions. If the candidate passed clearly through the fiery ordeal of Calvinism, and was tolerably supplied with chapter and verse, he passed muster as a teacher sufficiently accomplished to enlighten the human mind, to conquer the Goliah of Romanism, and to frighten away vice, as Saint Patrick despatched all venomous reptiles from my own dear native country. Take my last examination—an imperfect specimen. I was sitting in the committee-room; the secretary was en-

gaged at his desk; an old man, with a grey head, prim demeanour, measured step, golden topped cane, and stupid face, came in, and after some formal salutations, took his place near me. 'Have the kindness, Mr. —— (said the secretary), to ask that gentleman a few questions.' 'What do you think (said the person addressed, to myself) about the extent of Christ's death?' 'I consider it was intended to include the *whole* human race (I replied) in its benefits?' The secretary started from his desk, the poor old man fixed his vacant gaze upon me, and in the looks of both I read my certain dismissal. 'On what text do you found that view?' the two inquired almost simultaneously. 'St. John,' I observed, 'declares that he was the propitiation, not only for our sins, but also for those of the *whole world*.' 'Then,' said the secretary, 'as the larger part of the world is eternally lost, *part of his blood*, according to your principle, must have been shed in vain.' I attempted to reason, it was useless, I gave up the contest in despair. So much for the *purity* and *elevation* of this theology. The next evening the members of the committee met; and whatever other private reasons they may have had, I am quite sure that my last answers sealed, beyond reprieve or pardon, my decided rejection. The secretary, though deeply imbued with the spirit of his system, was, on the whole, a man of kindness; he appeared to feel for my situation, and recommended me to a clergyman in Wicklow, who needed an assistant in his parish. This gentleman would only engage an agent authorised by some public society. Another yet remained in Dublin, to which he advised me to return and seek its countenance. As I left him, it was one of summer's loveliest evenings, and I had a few miles to walk to a mountain village, where that night I proposed to lodge. The scenery through which my journey lay, is some of the most luxuriant that the God of nature has poured on his fair creation. The balmy atmosphere seemed filled with pleasure; every breeze was as the voluptuous breathing of a world in ecstacy; in earth, and air, and water, all was the pulse of life, or the bounding of gladness; and the whole swelled, as it were, into one harmonious anthem of the departing day, to the Father of light, the Source of goodness. I stopped at a neat cottage, embosomed in the mountains. It was about the sunset hour as I placed myself near its open window; the woodbine with its summer blushes crept in, and shed around the little parlour a reviving fragrance; the last bright beams of the evening sun were falling on the outstretched landscape; the mountains with their rocky summits, looked down with stern and frowning majesty on the more softened and lowly scenes; beneath, were glens of fairy wildness, fields of verdant freshness, and woods with all varieties of hue and foliage;—but, must I confess it, to my eye all was a soli-

tary blank; desolateness, and uncertainty, and a withering creed, had frozen the springs of enjoyment within my bosom. There was wanting in my own soul that sunshine which sheds a gleam of joy on all that is without us; and there was wanting in the scene itself, what gives to any place its peculiar charms—some human heart whose sympathies are interested in our concerns, on whose confidence we can calculate, and to whose feelings we can appeal.

" The next day I went back again to Dublin, and brought with me a letter from the Wicklow clergyman, to the committee of this other society. The evening of that very day the committee were to meet. At the appointed hour, I attended, and sent up my letter. The decision of the affair did not occupy one minute. The secretary at once returned, and with a brevity unsoftened by one touch of feeling, he said, 'Sir, the same motives which influenced the other committee in refusing your services, are also decisive with ours.' A moment afterwards, I found myself in the street, a forsaken stranger, a pennyless, homeless, friendless wanderer. My all at first, was, it is true, but little; but that all, I had resigned for principle. What was I to do? Where was I to go? To whom could I look? The first effect was overpowering, a moral paralysis seized my heart, I shivered as with a deadly coldness, every energy became unstrung, I stood bewildered in the street, and my whole existence was absorbed in *one* terrible MOMENT, a moment of utter desolation—of withering misery. It was an experience, which, while life and consciousness exist, I never can forget—never, never. I stood *alone*, surrounded by the thousands of Dublin's population, I stood in that bleakest sort of wilderness—the wilderness of a crowd; human faces were about me, but in none of them could I see the countenance of a friend: hearts were around me too, and throbbed with energies and affections, but in none of them had my case an interest or a lodgment; and as to the bitterness of such a position, I must leave it to those who hear me, to imagine; they have *souls*, and know the pleasures of social affections—they have *homes*, and know the enchanting associations that cluster there around them, and then let them conceive, if they can, what they would endure in the moment that brought with it the melancholy conviction of complete desertion, and approaching destitution. There was an EYE, however, that saw me even in the depths of these crowds—there was a countenance which looked compassionately on my loneliness, when every human face seemed averted—there was the hand that feeds the raven and adorns the lily—there was near me that Presence from which we can be severed by no distance, and concealed by no darkness. I hurried to my chamber, and poured into our Heavenly Father's bosom the gushings and feelings of a weeping heart. Paley has well remarked, that the pleasures which attend

returning health, are worth enjoying, even at the expense of sickness; and we may also, I think, add, that the bitterness of sorrow, is more than recompensed by the consolations of religion. The tears of the mourner are like the drops in the rainbow, enlightened by beams from the Sun of righteousness, they reflect the light of our Father's countenance, and become to us the signs of his affection.

"The remaining facts may be briefly related. After my disappointment in Dublin, I went to a friend near Cork, with whom I found an asylum. I had resided some time there, when I got an engagement as a missionary visitor among the people. I was afterwards transferred to the centre and principal parish in the city of Cork. Here, for nearly two years, I laboured in various ways; when, from conversation, reading, and other circumstances, my mind began to open to the absurdities of some Calvinistic tenets, and the injurious tendency of others. To occupy your time in this place, and on such an occasion, with facts and arguments on this subject, would be an unnecessary and inconvenient trespass on your attention. The result you perceive; you see it in my addressing—as a Unitarian—a Unitarian assembly; and you perceive it in my being the minister elect of a Unitarian congregation. From your own experience, you are also prepared to understand, that such a conclusion could not have been arrived at, and acted on, without some painful sacrifices—without many wounds in those feelings, by which we are connected with particular friendships and general society—without heart-cutting pangs from severed companionships and lost affection.

"I now conclude. I have left the land where my existence opened, and where my affections grew, the scene to me of many vicissitudes; where pleasure has often shone along my way, and where sorrow has as often cast its gloom; yet still endeared as much by the deepened, as by the vivid impressions which have fastened on my memory. I have heartily to thank the Unitarians, both of this and my own country, for their confidence, generosity, and kindness: my heart and intellect are in communion with theirs, and the best energies of both shall be devoted to that cause which shares our common affection."

Note.—"Will the editor of the Christian Pioneer have the kindness to attach to the report of my speech, my sincere and hearty acknowledgments of many and deep obligations to friends both in the Churches of Rome and England, which in speaking, it would have been tedious to specify? For my opinions on theology, I am accountable to no man, and am afraid of no man. These my conscience may lead me to alter; but justice and gratitude are *unchangeable*. My language is ever about *opinions*, and not *men*. If *good* men in any system give me their friendship, I value it; but to belie my judgment to conciliate regard, is a price which no honest mind could pay, and which no virtuous man would receive or desire.

H. G."

Mr. James Hedderwick, Jun. of Glasgow, rose and said, "Mr. Chairman—the resolution I am about to propose, is expressive of the warm interest we feel in the progress of education, as the great means of human improvement; and of our deprecation of every attempt to restrict it to a privileged class, in allusion to the chartered Universities of England, which are patent only to those who subscribe to the dogmas of the Episcopalian creed.

"We have now arrived at that point in the progress of civilisation, when a simultaneous desire begins to pervade all classes of the community, to throw off the errors and abuses bequeathed to them by a barbarous age, and to elevate their condition to a level with their intelligence. In a rude state of society, where power constitutes right, and where the sword is the sole arbiter of controversy, the stronger passions of our nature are suffered to run their dangerous career, without any of the salutary restraint which refinement of moral perception, arising from intellectual culture, would naturally impose upon them. Hence the errors and delusions of our ancestors; and hence the abuses and corruptions, which we of a more enlightened time are unable to endure, and must speedily uproot. The present age is emphatically an age of improvement. The press, that great source of a nation's prosperity, is pouring the streams of knowledge over the length and breadth of the land, and diffusing in the minds of the people a consciousness of their own might. New light has been shed upon dark places, and hidden iniquities have been disclosed, and old abuses corrected, and new improvements introduced. Catholic emancipation has been finally achieved; Parlimentary reform triumphantly obtained; the poor degraded child of Africa has received from his oppressors the recognition of fraternity; and a great moral revolution is rolling onwards with irresistible power. The weak who are ever fearful of change, may question the safety of this general commotion, desiring rather that the dark gathering of clouds should continue, than that the roar of the thunder should be heard—the arrogant in high places, may listen to the crash of corrupt institutions, whose demolition they had vainly attempted to prevent, and tremble for the security of their elevation; but the Christian, and in that name all that is truly noble and excellent is comprised, will rejoice in this universal movement for the advancement of the human race.

"We look back upon what has been done with lively satisfaction, and forward to what may yet be accomplished with ardent hope; for, however rapid may have been our progress in the march of improvement, we have not yet reached the end of our journey. There is still another step to be taken, and another effort to be made. The first burst of the storm of reformation is over, and we feel that we are surrounded by a purer atmosphere. The sun of freedom has broken

through the clouds which envelope it, and the prospect is gradually brightening. But there are still dark spots to be enlightened, and foul vapours to be dispersed, and new deeds to be achieved, and fresh laurels to be won. In religion, there is ample room for the exertions of the philanthropist. Since first the benign spirit of Christianity was breathed upon the world, to purify and enlighten the hearts of men, there seems to have been a continual attempt on the part of its professors, to corrupt and to debase it. We find the fathers of the Church—whose ancestors but two or three centuries before, had listened to the matchless eloquence of Paul—uprearing on the pure basis of Christianity the corrupt pile of monkery, and blending their absurd dogmas with the inspired teachings of the Saviour. Hence the foundation of Catholicism, with all its music, its painting, and its pantomime, to disgust the enlightened and delude the simple. Hence the necessity of Creeds, and 'Confessions of Faith,' and 'Thirty-nine Articles.' But 'the night is far spent, the day as at hand;' nor can the abuses and corruptions of Christianity, long survive the ignorance which created them. To all who value the pure doctrines of the Saviour, the universal spread of education among the people, must be productive of peculiar gratification. It has been a matter of surprise to some, that so long a period should have elapsed before the revival of Christian simplicity. But the history of Papal Rome, is a sufficient apology. When we read of the power which she acquired, and the domination which she exercised, can we for a moment wonder at the long suppression of that truth, which, like a stroke of heaven's lightning, would have dashed the mitre from her brow, and wrested the crosier from her hand, and trampled her authority in the dust? Yet is it probable, that, in despite of the anathemas of the Church, genuine Christianity had still a thousand homes which the spirit of the times rendered it imperative to conceal. But it is no longer obliged to lurk in the recesses of society. The time of its outbursting has arrived. Education has pioneered the way, and it has only to follow in her track.

"When I look into the page of history, and carry my mind back to the stirring and eventful times, when pre-eminence was only attainable by strength of arm and mere physical daring; when honour and renown encircled the brow of the warrior, while desolation and misery tracked his footsteps; when *he* alone was accounted great, to whom valour was virtue, and danger inspiration—who could breast without a fear, the rudest waves of opposition, and rend without a pang, the dearest ties of humanity—who could violate the most sacred obligations, without a feeling of self-reproach, and trample on the rights and liberties of his fellow-men, without an emotion of regret; when laws were framed in ignorance, and executed with cruelty; when security on the part of the

million, was only purchased at the expense of freedom; when the bloodhounds of war carried destruction and wretchedness into the remotest corner of the land; and when one terrific drama of contention and bloodshed, swelling in the marvellous, magnificent in the picturesque, but terrible in the reality, was continually exhibited for the retrospective gaze of a wondering posterity;—when these dreadful times pass in review before me—and when I read again, and again revolve in my mind, the history of the succeeding period, when the human intellect was dwarfed and stunted in its growth, by the blight of ignorance and the canker of superstition; when an arrogant and crafty priesthood, enthralled and debased not only the bodies, but the minds of the deluded and worshipping people; when truth was a heresy, and persecution to the death a frequent occurrence;—when I look upon the picture of these dark and dismal ages, and behold the ghastly groups and appalling spectacles which are there exhibited, where the only light on the dark canvas is that of the faggot, where the heroic martyr in the midst of the most excruciating torture, is breathing forth his last prayer for the forgiveness of his persecutors: when I think upon all this—and when, coming up to the time when the blaze of the Reformation burst upon the benighted world, I witness the defeats, and rallyings, and triumphs of the Reformers—and when, even at that time—at the time of the Reformation, the foundation-principle of which was religious liberty—I behold the learned Servetus condemned to the flames for daring to express his belief in the great Scriptural doctrine of God's Unity—condemned too, by those who were claiming an equal privilege with himself in the free expression of their sentiments; and when I approach our own times, through a multitude of the most heart-withering details, till the persecution of the Christian philosopher Priestley, roused the indignation of every enlightened bosom, and seemed to bring up the rear of the long series of disgraceful and bloody outrages, which stain the annals of our country;—and when, from the history of the past, filled as it is with circumstances such as these, I turn to the present, and behold a universal liberty of opinion in matters of religion, growing up and flourishing, the product of a widely diffused knowledge among the people; and more especially, when I look on an assembly such as this, bold in the expression of every liberal sentiment, and no one daring to make them afraid,—I rejoice that my lot has been cast in so advanced a period of the world's history, when civilization, by calling into activity the moral strength of our nature, has broken the rod of the persecutor, and deprived the bigot of his power.

"It is education alone that has thus carried us forward, and which still continues to advance us. It is to education, the parent and the guardian of liberty, that we are indebted for

almost every blessing we enjoy. Let it then be free as the light of heaven, and universal as the air we breathe. The two great repositories of learning in England, may use every means of restriction, to debar all whose entrance might endanger the corrupt hierarchy, which it is *their* interest to support. They may forge shackles for the minds of their patrons, that the syllogisms of Aristotle may be safely administered. They may fasten them to earth by a particular creed, before they infuse the strength which would enable them to resist. But their efforts will be as vain as their system is absurd. The human mind is awakening from its slumbers, and putting forth its mightiest energies. The tide of education is rolling on, breaking down, and sweeping away every obstruction. May it penetrate into every corner of the land—may pure and undefiled religion ever mark its progress.

> 'Then, howe'er crowns and coronets be rent,
> A virtuous populace shall rise the while,
> And stand a wall of fire around our much-loved isle.'"

Mr. H. then read the Resolution: "That regarding Education as the great means of human improvement, this Meeting rejoice in every effort making to diffuse its blessings—desiring it may be the heritage of man, they deprecate every attempt to restrict it to a privileged class—and whilst gladly recognising the freedom of the Scottish Universities, would protest against institutions, called National, being closed against the youth of the nation, who refuse subscription to dogmas at which 'Reason stands aghast, and faith itself is half confounded.'"

Mr. Samuel Southerden of Glasgow, seconded the Resolution, by a few remarks illustrative of the power of education in raising the mind, elevating the conceptions, and, when connected with religious truth, tending to the production of virtuous and beneficent conduct.

Mr. M'Kean of Glasgow, remarked,—"We are all aware, that that truth which is the light of all true science, and which we peculiarly profess, was obscured and almost extinguished, during what have been justly termed the dark ages; and that its re-appearance, and the dawn of religious liberty are coeval. We are also aware, that from the original institution of State Christianity, till the present time, Catholic and Protestant Potentates have given their power to the establishment of the Trinity, in one or other of its forms, and have been the tools of Churchmen, in destroying the evident doctrines of the unity and paternity of God. While State Christianity exists, it is plain from these facts, that our religion can only be professed by such fearless spirits as set the world's scorn at defiance; and Trinitarianism must remain

the prevailing and dominant religion, while it is established by law. We conclude, then, that the legal religions of the British isles, being founded upon Athanasianism, must, by their continuance, hold our countrymen in mental slavery; and like all religions of the same class, be mighty interruptions to the liberty and happiness of man."

"The very existence of a privileged sect, marks the absence of that liberty and equality of rights, which are the cherished principles of every Unitarian; which begin with the unity and paternity of God, and end with the fraternity of man. It is therefore impossible we can be unconcerned spectators of the agitation which at present exists among Christians of every name, on the question of religious Establishments. Neither can we witness unmoved the insulting and insane policy of the privileged, which is urging on their own destruction, nor the mighty powers which are being brought to bear upon those unholy systems, which are founded upon the usurped liberties of the people, which bind the conscience to the wheels of a formula, and bewilder in their perplexing labyrinths every mind in search of truth; which paralyse the nation by the enormity of their exactions, and demoralise their votaries by the venality and tyranny of their functionaries; which would appropriate to themselves the honours and renown of literature, would yet bring the faggot and apply the torch to the martyr's funeral pile, would rivet the chains they have already forged for the freeborn mind, and prostrate, if possible, the genius of liberty in her majestic progress over the world.

"Fain would we be assisting in the good work, and deeply do we lament that sectarian spirit which divides the forces of the allies, *and in this city* excludes the worshippers of the Father from the ranks of the associated. Looking at the stronghold to be attacked and razed, we judge union to be essential among the strugglers for liberty, and think our friends unwise in refusing our assistance. As it is, they have our fervent prayers for success; for in their triumph we believe the victory to be Christ's—and the consummation, the worship of the Father. Every weapon which is aimed against religious monopolies, must prosper, because they are at war with the liberty wherewith Christ has made us free; and we rejoice in hope of their destruction, as paving the way for the glory of God, and advancement of the reign of heaven. For what peace do Establishments produce, save by the point of the sword; what unity of spirit, save avaricious pursuit of dignity and emolument; what brotherhood, save that which excludes the majority of the human race? Let their admirers unroll their history, and the bloody records will be human woe. If read aloud, it should be by the red glare of persecution's fires, with the heart closed against the cries of misery, the eye unwet by the sufferings of brethren, and the foot

upon the neck of every generous sympathy of nature. Again we rejoice in the hope of their downfal."

"Yet well we know, that although there be sublimity, there is no beauty in ruin, nor pleasure in devastation; and we glory not in the act of destruction, as our God has no pleasure in the death of the wicked. No exultation is felt among the ruins of the Ninevehs and Palmyras of old, but a sentiment of melancholy in brooding over the departed glory of generations which were; no happiness amidst the remains of Herculaneum and Pompeii, but an involuntary horror at the suddenness of their overthrow. So is it regarding the coming destruction of State religion. The heart fails in the contemplation of the rocking and tumbling of institutions, under whose domes many of us have worshipped, and the awe of whose external forms yet hovers over and affects our lingering predilections. Yet they must fall, because they are an insurmountable obstacle to Christian freedom."

"Our eyes rest not therefore with delight, on the crush and wreck of the system; but beyond the ruin, we descry the land of liberty, in all its smiling and improving attributes —a land to be inherited only when the indignation is past. We hide not from ourselves the power of the enemy and strength of the fortress; but as Heaven can only be attained through the valley and shadow of death, so religious liberty in elevating purity, can only be enjoyed when religious State establishments shall have become a desolation and a hissing."

"In the confidence, therefore, of the immeasurable and rapidly progressive improvement of our race, when man shall no longer be the creed-maker's bondsman, but the freedman of Christ; in hope that the Sun which arose upon Palestine, shall then shine forth in glory, enlightening the whole world, and Jehovah be king over the whole earth, and his name and his praise be one, come, let us in imagination advance a generation or two, and let every one seize a fragment of Babylon's ruined towers, and let us rear a pillar to universal freedom, sacred to the undivided authority of Jesus, the sole king and head of the church. Let us found it upon truth— let us cement it by brotherly affection—inscribe it with God's everlasting love, wreathe it with the beauties of holiness, and surmount it with the hope of eternal life; and while we lay the top-stone with shoutings of grace—grace unto it; and while we hallow it with holy songs of joy, let our acclamation be the response to this Resolution,—

"'That, as freedmen of Christ Jesus, the members of this Association rejoice in every well-directed effort, to diffuse the principles and practice of Christian liberty; whilst they regret that an object so holy and benevolent, should have been sullied by the introduction of the worst spirit of ecclesiastical despotism, proscription, and exclusion, they gladly anticipate

the period when Christ shall be universally acknowledged as the sole Head of the Christian Church, and all sectarian distinctions and monopolies be forgotten in the common brotherhood of humanity.'"

Mr. YATES again addressed the meeting, in nearly the following terms:—

"When we review the present state of Unitarianism in Scotland—its rapid increase, its ardent zeal, its growing power—when we perceive the congregations that are planted, and the spirit of inquiry that is awakened—when we think on the crowded audiences which yesterday attended the services in the chapel—when we cast our eyes on the meeting before us, and rejoice in the feeling, the liberality, and the intelligence by which it is animated—when we observe one young man after another arise, buoyant with energy and power to delight us with their eloquence, we naturally inquire, to whom is all this to be attributed? What stimulus has called it forth? what presiding genius directs its movements? We know but one—he whose health I stand up to propose—one whose name, I am sure, you will hail with the affection which his private excellence merits, as well as admiration for his labours and his eloquence. I propose his health not merely as your Society's Secretary, but as the author of its existence. It was he who formed the plan, arranged the materials, and reared the edifice which we now rejoice to behold. To him I would award the meed of praise which is so fairly his due—due not less on account of what he advocates, than in consideration of what he opposes. Mr. Harris is, I am confident, like myself, a firm believer in a holy trinity:—He believes in, and advocates Truth, Virtue, Liberty. He pleads for truth, and assails error. He espouses virtue, and reprobates vice. He defends liberty, and execrates slavery. To the cause of truth, virtue, and liberty, has he steadily and successfully dedicated his talents, his energies, and his whole life; in that cause he would engage those around him. And when I consider how far his exertions have already advanced the accomplishment of his own and others' wishes, and glance at the fair prospect which now lies before him of still increasing usefulness, I feel persuaded that his labours and sacrifices will be amply rewarded—I am confident that this meeting will join most cordially in wishing Mr. Harris health to labour long in the cause of truth, virtue, and liberty."

Mr. HARRIS replied at considerable length, illustrating the power of Christian Unitarianism, in governing the conduct, sustaining the mind, and cheering the heart, amidst the most disastrous circumstances of humanity. He then gave out the following hymn, composed for the Fourth Anniversary of the

Association. The whole assembly joined in singing it, and Mr. Harris closed the meeting with the Lord's Prayer and a benediction.

FATHER of all! to thee we bring
An offering of praise;
And to thy throne, Eternal King!
The voice of homage raise.

Thy goodness and paternal love,
Earth, sea, and sky proclaim;
In all beneath, around, above,
We read a Father's name.

The earth with richest beauty dight,
The billow's foaming crest,
The star-bespangled cope of night,
Thy goodness all attest.

In awe and admiration lost,
To thee our songs we pour;
For man hast thou exalted most,
And man should most adore.

May all we say, and think, and feel,
To worship thee combine;
And steadfast may we ever kneel
At truth's all-holy shrine.

And may the thought within our breast
Be fondly cherish'd still,
That he adores and loves thee best,
Who best obeys thy will.

THE Triennial Collection by the Edinburgh Unitarian Congregation, in aid of the British and Foreign Unitarian Association, was made at the Chapel in that City, on Sunday, Sept. 14. The Rev. W. Turner of Halifax, preached in the morning; Rev. C. Wellbeloved of York, in the afternoon; and the Rev. E. Tagart of London, in the evening, the Rev. John Kenrick of York, introducing the worship.

After meeting in the Trades' Hall for fourteen Sundays, whilst the alterations on their Chapel were making, the Congregation re-assembled in their greatly improved and enlarged place of worship, on Sunday, 24th August. The audiences were numerous; Mr. Harris preached in the morning from Genesis xxviii. 17. It being the day of St. Bartholomew, Mr. Harris, in the afternoon, delivered a discourse on the labours and sufferings of those of old in behalf of Christian liberty, from Galatians v. 1. The expense of the alterations and enlargement has greatly exceeded the estimates, amounting to between two hundred and three hundred pounds. But this large sum the Congregation have cheerfully raised: they felt the essential importance of the object, and made the sacrifice, in hope of future good being the result of their efforts.

It gives us sincere gratification to acknowledge, that the following Donations, towards the liquidation of the debt on the Chapel in this City, have been announced by the respective individuals to whom the sums have been paid. Heartily do we thank the kind friends who have made so early and beneficent a response to the application of the Congregation. May their example be followed by all in every place, who desire the firm and successful establishment of the Christian Unitarian Church of Glasgow.

By Mr. Horwood, London:			
Mrs. C. Heyes, Exeter,	£2	0	0
Mr. R. Hunter, London:			
Richard Cooke, Esq. London,	2	0	0
Miss Hawes, Lavender Hill,	1	0	0
Rev. D. Davison, London:			
David Martineau, Esq. Stockwell,	5	0	0
Miss Ann Martineau, Stockwell,	0	10	0
Mrs. Ellis, Maidstone:			
Miss Mace, Tenterden,	1	0	0
Rev. E. Tagart, London:			
Holbrook Gaskell, Esq. Warrington,	1	0	0

To Correspondents.

Several communications have been received in reference to the articles which have already appeared in our pages, on "Phrenology, Rammohun Roy, and Christian Unitarianism." The carriage of the longest one was unpaid, and would in consequence have been inadmissible, even had we not previously concluded that sufficient had been said on the chief point under discussion. The last number of the *Phrenological Journal* having noticed the articles, we feel bound to insert the remarks:—

"Rammohun Roy.—Some of our ideas about Rammohun Roy have been combated—though in a very friendly spirit—by a critic, in the *Christian Pioneer* for July; but we have been so ably defended in the August number of the same periodical, by an unknown Glasgow phrenologist, subscribing "M. A. C." (to whom our best acknowledgments are due) that any remarks on the subject in this place would be quite superfluous. The critic falls into various misapprehensions, which are well exposed by M. A. C. We still differ from both writers, however, in believing that Rammohun Roy doubted, at least till towards the close of his life, the miraculous origin of Christianity; nor is it possible to depart from this belief, till the reasons which led to it, and which are detailed in our last Number, shall be invalidated."

From a careful perusal of the writings of Rammohun Roy, and from personal conversation with that illustrious man on this particular subject, we are convinced that he embraced Christianity on the ground of its miraculous, its divine origin, long previously to his visit to Bristol. We are also persuaded, that had the Editor of the *Phrenological Journal* had access to the same sources of information, or been aware of the degree of credit to be attached to some supposed evidence on which his opinion was founded; his decision would have been directly the reverse of that to which we object.

Our respected Correspondents at Birmingham, Kidderminster, Belfast, Greenock, &c. will see the reason of the delay in inserting their communications. The proceedings of the Scottish Unitarian Christian Association are of such general interest, as to require no apology for occupying the present Number in presenting them to our readers in as full a manner as possible.

THE

CHRISTIAN PIONEER.

No. 99. NOVEMBER, 1834. Vol. VIII.

BIOGRAPHICAL NOTICES BY JARED SPARKS—SIR ISAAC NEWTON.

(Continued from page 417.)

We now come to speak of the fluxional analysis. It was remarked before, that the first conception of this invention occurred to Newton in 1663, a short time before he received his bachelor's degree. At this period, however, he attained to nothing more than slight improvements of Dr. Wallis's treatise on infinities. It was two years afterwards, as he tells us, that he arrived at the method of fluxions, and even then he published nothing on the subject, but contented himself with using the instrument which he had invented, solely as a means of advancing his studies in mathematics and philosophy.

Before this invention, the mixed mathematics laboured under great difficulties. Problems were perpetually occurring, especially on the properties of curves and the phenomena of motion, which involved intricacies that would yield to no powers of calculation then known. It was frequently impossible so far to simplify the data, as to subject them either to a geometrical or algebraical process, and no more than an indefinite approximation to truth could be obtained. The method of fluxions is free from the most of these sources of difficulty, and easily accommodates itself to the conditions of abstruse problems. It embraces all the relations of numbers and quantity, and may be applied with equal advantage throughout the whole circle of the sciences. It is a powerful aid to the researches of the philosopher, and introduces him to those higher departments of knowledge, to which he could never ascend without its assistance.

The first public notice which Newton gave of this invention, was in the Principia, twenty-four years after its origin. This dilatoriness in making it known was the cause of a long and sharp controversy. Leibnitz, in Germany, had already published several papers in which the principles of fluxions were clearly laid down, and the mathematicians of the continent claimed for him the honour of the invention. The contest was carried on with warmth between the partizans of these two illustrious philosophers, till at length the Royal Society appointed a committee to investigate the subject to the bottom. In their report it was decided in the most conclusive manner, that Newton was the original inventor, and

the only question was, whether Leibnitz had seen any of Newton's papers, which might unfold to him the mystery. This question has never been completely answered. That Leibnitz had seen in London some of Newton's mathematical papers in manuscript, is certain; but there is no good evidence of his having derived any hints from them on this subject, nor any positive proof to the contrary. Fontenelle considered Newton as unquestionably the first inventor, and the French Academy of Sciences confessed the same.* Playfair and other English mathematicians, have conceded that Leibnitz was the second inventor, although many years after Newton.

This concession, whether well-founded or not, detracts in no degree from Newton's glory, for nothing is more certain than that he invented and employed the calculus long before it was known to any other person. It is among the fortunate events connected with the progress of science, that the same mind which detected the law of gravitation, should invent the only instrument by which this law could be demonstrated and its influence traced in the motions of the universe. To this task the old geometry was not adequate. In the Principia, however, the author never uses directly the fluxional analysis.† Many of his theorems and propositions were discovered, and their truth established by this analysis; but in communicating these truths, he gives a decided preference to the synthetical mode. It is not so much his purpose to describe the process by which he comes to certain results, as to make these results obvious to others; and it will at least admit a question, whether the profound researches of the French mathematicians might not have done more to enlarge the bounds of science, if they had taken a little more

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* In the preface to the *Elements of the Geometry of Infinities*, published by the Academy at Paris, 1727, it was stated, that "M. Newton trouva le premier ce marveilleux calcul; M. Leibnitz le publia le premier."

† The principles of fluxions are explained in the Second Lemma of the Second Book, but they do not enter into the demonstrations in the body of the work.

Newton was charged with having preferred the old geometry to his own new analysis. The truth seems to be, however, that he preferred each in its proper place. Castiglione said of him,—sæpius se reprehendebat, quod res mere geometricas algebraicis rationibus tractavisset, et quod libro suo de algebra *Arithmeticæ Universalis* titulum posuisset, melius asserens Cartesium suum de re eadem volumen dixisse *Geometriam*, ut sic ostenderet has computationes subsidia tantum esse geometriæ ad inveniendum. Dr. Winthrop, Professor of Mathematics at Harvard University, wrote a tract to show that this representation is erroneous, and founded on a misrepresentation of a remark by Dr. Pemberton in the preface to his View of Newton's Philosophy. *Gent. Magazine*, vol. 44, for 1774, p. 531.

pains to simplify and elucidate the achievements of their wonder-working analysis, by the aids of the old geometry.

We have now briefly touched on Newton's three great discoveries, the law of gravitation, the refrangibility of light, and the fluxional analysis. These constituted the brightest era in the progress of human knowledge; they were destined to work an entire revolution in the received system of things, and to raise a majestic and imperishable monument to the fame of their author. The study of the creation was commenced on new principles, and prosecuted with new success. Truth was called down from heaven to earth; it beamed on the inquirer's path, and encouraged him to persevere in the enterprise of discovery. The hiding-places of nature, and many of the mysterious workings of Omnipotence, became familiar to mortals.

Our philosopher lived a retired life at Cambridge, devoted to the duties of his professorship, and absorbed in his favourite studies. Scarcely a single incident is known of him, unconnected with his immediate pursuits and discoveries, during the space of thirty years. It is mentioned as greatly to his credit, and as an instance of his firmness of character, that when King James sent a mandamus to the university to confer the degree of master of arts on Father Francis, an ignorant Benedictine monk, Newton was at the head of those who strenuously resisted what was deemed an encroachment on the privileges of the university. He was among the delegates appointed to remonstrate to the high commission court, and such was the earnestness with which their charge was executed, that the king thought it expedient not to enforce his demand. In 1688, Newton was chosen by the university a member of the Convention Parliament, in which he held a seat till that body was dissolved.

Mr. Montague, at that time chancellor of the exchequer, and afterwards Earl of Halifax, was educated at the same college with Newton, and contracted for him a warm and sincere friendship. The great work of a recoinage of money was about to take place, and Montague wished to profit by the distinguished talents of his friend, as well as to elevate him to an office of dignity and emolument. At the solicitation of the chancellor, the king appointed him warden of the mint in 1696, and three years afterwards he was raised to the responsible post of master of the mint. This place yielded him an annual income of nearly fifteen hundred pounds, and he retained it during the remainder of his life. His services were of high value in this important station, and at all times gave the fullest satisfaction.

When appointed to his office in the mint, he made Mr. Whiston his deputy in the professorship of mathematics, and allowed him the whole salary. In 1703 he resigned all his duties at Cambridge, and through his influence Whiston was

elected his successor. In the same year, Newton was chosen president of the Royal Society, and two years afterwards the order of knighthood was conferred on him by Queen Anne, in consideration of his extraordinary merit.

It was not probable, that a mind like Newton's would suffer the labours of his new station to drive him entirely from philosophical pursuits; yet we do not learn, that he did any thing more in this way, than to prepare for the press his work on *Optics*, and his *Method of Fluxions*, which had been nearly in readiness for many years. The book on Optics was published in 1704, and is more diligently elaborated perhaps, than the Principia itself. The author seems to have set a peculiar value on his discoveries in optics, being fully aware of their originality and importance. His work exhibits a masterly example of the experimental philosophy, and testifies to the splendid success which may crown the efforts of genius when aided by persevering industry. It was translated into Latin, with the approbation of the author, by Dr. Samuel Clarke.

The *Queries* appended to the treatise on optics have been admired for the deep and original thoughts by which they are marked, and for the sagacity of their author in suggesting many probable results in philosophy, which experiment and observation have since verified. Some of them no doubt he had proved, but his apprehension, that they might not be acceptable to a public not yet prepared for their reception, induced him to employ this cautious method of making them known. He had been taught by the discipline of experience, that truth is no welcome guest when it comes in the garb of innovation, and that ignorance is easily dazzled to blindness by the too sudden light of knowledge.

From the time of publishing his Method of Fluxions, Newton gave himself but little to the study of mathematics, unless for occasional amusement. He used to say, that "no old man loved mathematics except Dr. Wallis." It was after this period that the controversy with Leibnitz occurred, but in this he was not personally engaged. It was carried on by Dr. Keill, and other English mathematicians. The facility with which he solved the famous problem sent by Leibnitz in the year 1715, as a challenge to the English nation, is a proof that neither the quickness of his genius, nor his mathematical skill, was impaired by neglect. At four o'clock in the afternoon he received the problem, as he was returning fatigued from his labours in the mint. Before he went to bed the solution was completed.

We may now speak of the success with which the capacious and grasping mind of Newton sought out other treasures of knowledge. As his early years were spent in reading the book of nature with the scrutinizing eye of a philosopher, so his declining days carried him onward in the

still nobler pursuit of unfolding the science of the moral world, and contemplating the ways of God to man. The ardour with which he measured the physical and visible heavens, was not more fervent than that with which he inquired for the truths of the spiritual and invisible. He read the Scriptures, pondered their meaning, illustrated many of their darker parts, and settled down into a firm belief of their divine origin and holy import. In many respects he stood as high in the rank of theologians as of philosophers. The same power of intellect was applied with equal energy in both characters; and had not his brilliant discoveries in the former engrossed all the admiration of which the mind of man is capable, his achievements in the latter would have elevated him to a commanding station among the most able and erudite divines. A person of eminence in the church, said of him in his lifetime, that "he was the best divine and commentator on the Bible he had ever met with." And it is a remark of Dr. Chalmers, that "we see in the theology of Newton, the very spirit and principle which gave all its stability, and all its sureness, to the philosophy of Newton." He was deeply versed in sacred history, and had made himself master of all the external means of understanding the Scriptures.

His great work on *Chronology* had for one of its main objects the verification of the writings of the Old Testament. This work cost him the labour of many years, and was not published entire till after his death. It is drawn from an immense fund of classical and ancient learning, and shows in the author an intimate acquaintance with the poets, historians, and critics of former times. He begins with a historical sketch of chronological science from its origin, and proves that the chronology of ancient kingdoms is involved in the utmost uncertainty. All profane history runs back to tradition, and then soon loses itself in utter darkness. The Europeans had no chronology before the establishment of the Persian empire, and the Greek antiquities are so full of fable, that no reliance can be placed on them in fixing dates. The first Greek chronologists were addicted to fiction, and instituted inaccurate modes of reckoning. It has been the foible of nations to refer their origin to as remote a period as possible, and this vanity has usually shown itself in proportion to the obscurity which hung about their early history. It was so in Greece, and the Grecian writers have been guides to all future chronologists. The Romans depended on the Greeks for the chronology of the East, while in the history of their own nation, the accounts of dates and times are not worthy of credit, till the age of Alexander. And as for Western Europe in general, it had no chronology till the third and fourth centuries, and in some parts much later.

Out of this chaos, Newton undertook to bring light and

certainty. He has made it appear that the Greek mode of reckoning was erroneous, and assigned to the Greek nation too high an antiquity. On a series of arguments established by astronomical calculations, in addition to various historical testimony, he builds a system of chronology, widely different from any which learned moderns have deduced from ancient writers. The difference of time amounts in general to about three hundred years, and in some important events to much more. The same cautious and rigid mode of reasoning prevails throughout his chronological treatise, as in his philosophical researches; the same exactness of logic, fertility of invention, and sagacity in detecting and combining the forcible points of an argument.

On the Grecian mythology he throws much light, and with learned ingenuity traces the gods and minor deities of Greece and Rome to the deified heroes of Egypt. He finds their origin at a much later period than most writers, and discovers that various names have been multiplied from the same original. The work closes with a curious discussion concerning the first peopling of the earth, the commencement of towns, of agriculture, the arts and sciences, idolatrous worship, and numerous other circumstances and institutions, which have grown out of the social compact. The value which the author set upon this treatise, may be estimated from the fact, that the first chapter, which constitutes more than half of the whole work, he copied out eighteen times with his own hand. He observes, that he commenced the study of chronology and history while at Cambridge, as a relaxation from his severer pursuits.

With all his horror of controversy, he was again driven into it in the latter years of his life. Queen Caroline, renowned for her love of knowledge and her civilities to men of literature and science, was fond of conversing with Newton, and often expressed her satisfaction, that it was her fortune to live in the same age and country with such a man. She had caught glimpses of his new views of chronology, and desired him to favour her with an abstract of his system. At her request, also, a copy was given to Abbé Conti, a Venetian nobleman, on condition of its being kept secret. But the treacherous Venetian betrayed his trust after he arrived in Paris. He procured the abstract to be translated into French, and published without the author's consent or knowledge. To this translation notes were affixed confuting its positions. Newton was so indignant at this unworthy conduct of Conti, as well as the perfidy of the translator, who pretended to have asked consent to publish the abstract, that he wrote a reply in the Philosophical Transactions, although now in his eighty-third year, which was equally remarkable for the power of its argument and the keenness of its rebuke. The controversy was continued by Souciet on one side, and Dr. Halley

on the other, and was not brought to a close till about the time of Newton's death. Whiston wrote against the Chronology, and boasted many years afterwards, that his objections were never answered.

(To be concluded in our next.)

OBSERVATIONS ON DR. WARDLAW'S "CHRISTIAN ETHICS." NO. IV.

That God has implanted in our nature the elements of virtue, one, not knowing Dr. Wardlaw's preceding principles, would be apt to consider his opinion from the following passage, in which he is speaking of Godwin's system. "Like any other system that has speculated against the *laws of our nature*, it could not maintain its ground. A system which *outraged* all the feelings of our *nature*, and was contradicted in every man's bosom, by the feelings of every hour, contained, at the same time, a *libel* on the wisdom of the Only Wise," p. 334. What contradicts a nature *essentially* bad, must be *essentially* good. We should not, however, press consistency against truth; and in this case we hail the important admission, that to speculate against *the laws of our nature*, to *outrage* its feelings, and to contradict the feelings in every man's bosom, is to utter a libel on the *wisdom* of the only Wise. Alas! were Calvinism arraigned on this solemn accusation, on what ground could she plead not guilty? That our forbearance may be properly estimated, let Dr. Wardlaw's other statements be contrasted with the admission in which we rejoice; let it be remembered, that of *this nature* the Doctor has asserted, that it is "in itself evil"—that "every thing in it is jumbled and confused"—that "in its radical principles and innate tendencies, it is in *opposition* to virtue"—that "the infinite concentration of all excellence, is the object of its aversion"—in a word, that it is essential enmity to God. One would have conceived, that direct contradiction, in this case, would be certain excellence, if the opposites to evil, confusion, and malignity, be goodness, harmony, and love. But we leave these results to the reflective and rational; and pass on, in the subsequent remarks, to consider our author's principles, viewed in relation to man's moral agency. Hitherto we have exhibited the mild and philosophic aspect of Dr. Wardlaw's system, in the placidity of contemplative thoughtfulness; but to stop here, would give the opposite of a true picture—for it lowers with as dark a scowl, and frowns with as hideous a grimness, as ever distorted the features of a gloomy fanaticism. It is a lineal descendant of the Genevan family, and the image of the great progenitor is impressed upon it with a faithfulness of delineation, which time has not weakened, and a severity which the succession of inter-

mediate stages has failed to mitigate. Other descendants of this family had become so subdued and gentle, that the relationship was scarcely discernible; but here mistake is impossible—it is that marked frightfulness, that, once seen, is never confounded or forgotten. But we will not leave our readers to view it through the dim perspective of description; they shall see it as Dr. Wardlaw himself has drawn it, with all the advantage of his colouring. Dr. Wardlaw's views of human nature have been glanced at in the few phrases which were selected to evince his *consistency;* but we will now do our author the justice of full quotation. As imaginative theology appears in these times very much desired, let us commence with an illustrative passage. Take the following: "In combating the doctrine of innate ideas, Mr. Locke, following Aristotle, has compared the human mind to a sheet of white paper, on which characters of different descriptions may be subsequently written. By those philosophers who deny the doctrine of the innate depravity of human nature, the comparison has frequently been applied to the mind, in regard to its moral state, its disposition, and tendencies. It will be a juster comparison, if in this respect we liken the mind to a sheet of paper, on which have been written characters of *sympathetic ink*, which are not discernible to the eye, till by approximation to the fire, or by some appropriate chemical application, they are brought out into legible distinctness. So it is with the principles of evil in infancy. We may not for a time be sensible of their presence; and may be delighted with the *smiling harmlessness* of the little babe. But the principles are there; and require only the *influence of circumstances* to bring them into practical and visible manifestation," p. 98.

Such a passage!—a passage written in the nineteenth century, by a man who has assumed the various departments of the theologian, the critic, and the philosopher—a passage delivered in the first metropolis in the world, in the presence of many educated men, and deliberately sent forth to a Protestant, and professedly, a Bible-reading public! Let the thickened fog of the dark ages be penetrated—let all the forms of extravagance and monstrosity, which superstition scattered through their gloom, be contemplated—let the folios of accumulated absurdity be drawn from their sepulchres of dust; and we appeal to the intelligent reader, whether a more revolting moral monster could be dragged into light, than that which has been just presented to his view. Can it be that the writer meant to apply it with its terrible consequences; or, attracted by what he conceived a happy and original illustration, was unable to suppress his discovery, notwithstanding its "outrage on all the feelings of our nature," its being "contradicted in every man's bosom by the feelings of every hour," and containing, as it does at the

same time, "a libel on the wisdom of the only WISE"? The moral elements, then, of man's nature, are characters stamped in sympathetic ink—brought into legible distinctness by subsequent circumstances! The only place in which any simile analogous to this has met our eye, is in Lucian's Dialogues; where, however, the heathen wit has a moral consistency, that this Christian minister palpably contradicts. That facetious writer represents the judge in the infernal regions, as deciding the characters of his ghosts by the number of *dark spots* which appeared on the surface of their visionary bodies. But the judge was here under a mistake, from his ignorance of Calvinistic theology, or from his not being quite so successful as our author in elucidating the principles of our moral nature; for he attributed these marks to their *personal vices*. But had he known the moral chemistry of the subject, he would have at once discerned, that these had been previously written in "*sympathetic ink*," and had made their appearance because the individuals had unfortunately been too much exposed to the sun, or had gone too near the fire. The moment we read Dr. Wardlaw's illustration, by the natural association of ideas, the other presented itself; and the only difference that appeared to us between them, was, that in the composition of his, the Doctor used *sympathetic ink*, which probably was unknown to the ancients; and that he made the cause what Lucian exhibited as the effects of vices. Had an obscure writer used such an illustration, it would be unworthy of notice; but we are all aware of "the magic of a name," and Dr. Wardlaw's tells with the power of a talisman, through a circle of no limited circumference. It is also to be supposed that such a man, and on such an occasion, took no hasty positions, and did not explain them by unexamined metaphors. Had Chalmers in his "frenzy rolling," dashed half a dozen allegories at us, we could have looked on with admiration, as spectators view the various brilliant configurations produced by fire-works, where the gleaming form soon expires and leaves darkness and vacuity behind. We all understand that Chalmers is a magician who has turned creation into tropes—that he lives in a world of his own making—that he is ever sending out his imagination on excursions of discovery, whether by an air-balloon or telescope—and that he never refuses what she brings, however heavy or jumbled her burden; and seeing that he thus makes such havoc of reality in the visible, we are led to suspect that he may be guilty of similar depredations in the invisible world. But Dr. Wardlaw is a man of another spirit: his thoughts are few enough to be orderly, and his figures sufficiently scanty to be considerate. His mind seems not to be one of those where ideas justle one another in the crowd, and throng for utterance, as schoolboys rushing at their closing hour—his labour does not con-

sist in the effort to dispose of a large stock, but rather in the endeavour, by expansion and arrangement, to give the best effect to a comparatively small one. The Doctor's imagination is not an unmanageable lady, that revels in the joy of youth—that lingers amid flowery and fairy scenes—that moves her magic wand, and calls from airy nothing fantastic and amazing forms of ideal creation: she more properly resembles a quakerly matron, in an orderly subjection to her master; her pace is modest and sober, her manner silent, and when she is about to speak, so prim, so formal, and so deliberate, you suppose she is about to utter an oracle. When, therefore, she supplied to her liege lord and master the illustration we have been a short time since reading; we are to consider that the sober dame did so after due and appropriate reflection. Giving, then, all suitable respect to these circumstances, let us briefly analyze this illustration.

The Doctor considered it applicable, as a whole, in its general bearing; and we are therefore justified in following out the consequences to which it logically conducts us. The *paper* represents the mind. The *paper* written on with latent characters, with *sympathetic ink*, includes the mind with its moral state, and innate tendencies. These characters contain unholy meanings, and are thus intended to symbolise inclinations correspondently polluted. The inscriptions here mentioned, are not *imprinted*, but only *made legible* by certain chemical influences, and the wickedness which they represent is made, in a similar manner, manifest by circumstances. We have been thus tedious in tracing the steps of the analysis, because we are anxious to present a fair and undistorted view of the position, because we believe that the simile does, indeed, include the principle of Calvinism in its uncovered repulsiveness, and because, that it is easier to expose falsehood in its gross exemplification, than when concealed by ingenuity, or decorated by genius. Let us now ask—are the elements of obligation here involved, or rather, is not the whole in opposition to every idea we have formed or can form of righteous moral government on the one side; on the other, of moral agency and moral obligation? We will endeavour with all candour to put the two in juxta-position; and let the intelligent inquirer judge impartially. The paper, in the first place, is purely passive. Its surface is not at its own disposal, or the materials of writing within its control. Any hand may write on it what any head may dictate, and whether the impressions be the most transparent purity or the foulest pollution, the surface on which they are imprinted is alike under the force of a controlling power. What has the paper to do in this case? Suppose it, for a moment, sentient and intelligent, could any forcing of casuistry make it accountable for being *irresistibly* made the subject of corrupting impressions? It is made the miserable victim of an indom-

itable influence, and an eternal agony is inflicted because it became thus necessarily and involuntarily polluted. And here we might ask some stubborn questions—who wrote these characters in *sympathetic ink?* Is any creature its own maker? Is any creature the production of another creature? If not, is it the work of the OMNIPOTENT? Does it not only receive from him its existence, but all its faculties? Let these questions be consistently answered; and if, consistently with orthodoxy, their difficulties can be removed, henceforth we bow submissive to her dictates. This is, however, an empty profession; we know *they cannot*, and we therefore stand as safely from any challenge for its fulfilment, as if we had engaged to do so at the *Greek Calends*. Thus, to any one whose eyes are open, it must appear sufficiently evident, that the subject here is perfectly passive in receiving the impressions, and also, as to the *kind* of impressions which are communicated; it is not less so in the mode of their developement. Let us here ask one question,—at what stage does the accountability commence? Is it for the making of these characters, or is it for their *manifestation?* With what consistency it could be attributed in the former case, let the rational inquirer determine from the preceding remarks; and the latter appears to us in precisely the same predicament. These characters are made manifest by certain corresponding influences. Does the paper on which they are inscribed create the influences; or has it established the relation that is represented as existing between them? The nature of this inscription is, to make its appearance on exposure to certain operating powers. Thus, in the case which Dr. W. selects, they appear when exposed to the fire. The paper has not made the fire; and it does not carry itself within its sphere. But even if it did, it would still be excusable, as ignorance that such characters are inscribed on it, is a part of its condition. For Dr. W. asserts that one influence of the *fall* is to render the subject *insensible* of its consequences. Now, from the very constitution of things, it is as impossible that the paper can hinder the appearance of these impressions, on exposure to the fire, as that it could at first have resisted their inscription. This position necessarily destroys all *degrees* of guilt. The writing in all cases is the same, and appears more or less plainly, according to the degree of external influence. Never did any theory yet invented, make man so much the creature of circumstance as this—circumstance constitutes the sole difference between one man and another—between the man of exalted integrity, and the cunning knave—the devoted child, and the abominable parricide. In this case, actions can never be an evidence of *principle*, but merely the result of *external situation.* This would indeed be a system of pure and absolute necessity, directed not by a wise benevolence for ultimate and universal good, but by uncontrollable fatality, and

gloomy malignity. Such is not (blessed be his holy name!) our heavenly Father's character. His name is ONE, his name is LOVE; in that exalted assurance we rejoice. Let that name be but written in our hearts, and creation, to our eyes, shall wear its brightest smiles; and eternity shall stretch before our hopes as a vista of interminable glory. What an awful view the system which our author has so illustrated, gives of time and eternity—of creation and its Lord! The man who *fully believed*, and *actually realised* it, and could ever smile, would be a monster. But humanity, after all, is more constantly in the heart than Calvinism.

Robert Hall clothes all creation in mourning, and makes the universe to utter, in its concentrated sorrow, *one* terrible groan; and yet says, that all would be inadequate to the occasion of a *lost soul*. What must, then, be the suitable expression of feeling for innumerable souls consigned to hopeless perdition—what should be the feeling of every consistent and reflective Calvinist, who, from his own principles, connected with the circumstances and numbers of the human race, must be persuaded, that every half-hour at least, a soul goes, with its energies enlarged, and its capacity for suffering extended, to hopeless, inconceivable, eternal torments! Could, we repeat it, the man who had a practical belief of such a tenet smile—ah, could he rejoice amid surrounding misery? What heart could send a beam of pleasure to the eye—in an hospital where the groans of wretches agonised, echo through every ward—in a city where famine and pestilence revelled in destruction, and filled the air with lamentation and mourning—in a nation where accumulated calamity poured out the vial of suffering to the very dregs? Would not a laugh, as it reverberated through the desolation, send a thrill of horror to the soul, as the exultation of some malignant being that gloated amid the luxury of woe? If the representation we have read be true, let the sound of joy be heard no more—let the pulse of pleasure cease to throb—let our head be waters, and our eyes fountains of tears, that we may weep day and night for the sorrows of the universe. What were then the short-lived pleasures here—what the loveliness of external nature? Would not the flower-covered fields be but as decorated shrouds, and the brilliancy of the sun as the gleaming of a funeral torch? And in the same general wreck, the pure and social feelings of the heart must be absorbed; there could not be even a virtuous participation in misfortune. The smiles of harmless infancy would be no proof of innocence; and straightforward actions of sincerity no evidence of moral worth. The infant must be looked upon as a laughing fiend having in it the principle of all evil, as the young wild beast involves in its nature incipient ferocity, and mature virtue is only so in semblance, and merely because there was no pressing temptation. The whole catalogue of

vices is written in every heart; and the only difference we are justified in making between the most refined feeling and the darkest pollution, is that which exists between one piece of written paper, kept at a distance from the fire, and another which has been exposed to its heat. Let this be applied in palpable detail, and the social relations, and virtuous and affectionate confidence is at an end for ever. What need we pursue it further—let every heart consult its own feelings, and we will stand by the decision. Yes, it contradicts our nature, and is indeed a *libel* on the wisdom of the only Wise.

Hibernicus.

(To be concluded in our next.)

REVIEW.

An Essay on the Moral Constitution and History of Man. p. 272. Edinburgh, W. Tait; London, C. Fox. 1834.

Of this excellent work, the readers of the "Christian Pioneer" have been presented with sixteen chapters, or in other words, about one-half of the volume. They are, therefore, already acquainted, to a considerable extent, with its nature, object, and merits. Still its general aspect is in many ways very different, now we are enabled to look upon it as a whole, from that which was shown by the detached parts. It evinces powerful and original thinking, capacious understanding, and benevolence of design, not usually met with in even professedly benevolent writings. Its allegations, that the human race is to be considered like the individual, in the various conditions of infancy, youth, and maturity—that the several dispensations of God have been adapted to this arrangement of society—that Christianity, as well as man's nature, point to an onward movement of mind, of moral excellence, and of human happiness—and that rational beings are constituted upon the principle, that their moral and intellectual powers are to exercise supreme control over the animal propensities, are reasoned out with a clearness, and established with a firmness which can scarcely fail to convince every candid inquirer of their truth, and impress every philosophic and benevolent mind with stirring ideas of their vast importance.

Perhaps no subject of thought has been less carefully, rationally, and systematically considered, than the moral constitution of man. Moralists, metaphysicians, and theologians have too generally approached it as children approach a strange figure, produced in their play-ground by the faint rays of a misty moon; not to examine it, and ascertain its nature and cause, but to gloat in wonderment upon its undefined aspect, and to indulge in wild imaginings upon what it may be, until their swelling emotions compel them to retreat hastily from the sight, and at a distance contemplate it with

freezing horror. Thus, man's moral constitution has become a bugbear instead of a study—a demon to be detested and crushed, instead of a godlike principle to be revered and exalted. Hence the various systems respecting man's nature, which the writer of the work before us had to expose and explode. And, blended so intimately, as many of those false and pernicious systems unhappily still are with Christianity, and political and social institutions, the task of exposing and exploding them was rendered more than usually formidable and discouraging. But the author of the Essay has prosecuted his object, as one who saw the full extent of his difficulties, and was immoveably resolved to employ every available means to surmount them. His is constantly a steady pen, under the guidance of a clear, fearless, and determined mind. His book should be read by mere lookers-on, for the purpose of inciting themselves to look more closely, and penetrate more deeply into the laws of their nature, and the means of securing happiness—it should be read by philosophers and philanthropists, for the purpose of stimulating themselves to a closer examination of those systems, which lay claim to be true philosophy and genuine philanthropy,—and it should be read by Christians, for the purpose of stirring themselves up to a rigorous investigation of the views which they may entertain of the nature and design of Christianity, the relationship of man to man, and men to God, the dispensations of Heaven's Great King, the spirit of true religion, and the present condition and future destiny of the human race.

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1. The Necessity of the Trinity: being an attempt to Explain and Simplify the Doctrine of the Trinity in Unity; and also to show from the Holy Scriptures, its Indispensable Necessity, as the Foundation of the Christian Dispensation. In Two Letters, from a Father to his Son. London, R. B. Seeley.
2. Letters to John Howard, Esq. Ripon, Author of the Necessity of the Trinity. By Thomas Thrush, late Captain in the Royal Navy. London, C. Fox.
3. A Sermon Addressed to Methodists. By Thomas Thrush, late Captain in the Royal Navy. London, C. Fox.
4. Twenty Questions to Trinitarians, with Answers from Scripture. London, J. Mardon.

"The most proper and simplest mode, my dear boy," says squire Howard to his son, "in which an humble inquirer after divine truth can consider the all-important subject of the Holy Trinity, in order to the establishment of his faith in that most sound and comfortable doctrine of our Church, is to endeavour to satisfy himself that the three following facts are clearly and explicitly recorded in the Bible:—1st, that the Father, the Son, and the Holy Ghost are three distinct persons; 2dly, that each of those three persons is God; and 3dly, that they are not three Gods, but one God."

This is just as if the squire had said,—My dear good boy, the most proper and simplest mode for you to adopt, is, just to believe that the sound and comfortable doctrine of our Church, concerning the Trinity in Unity, is necessary, and rest perfectly satisfied, that it is in the Bible; or, at any rate, may very easily be fancied to be there by any one who is properly predisposed, and fully determined to indulge that fancy. And, no doubt, if the lad be sufficiently tractable to overlook the defective logic of his father—the deficiency of evidence adduced, the clear scriptural testimony that the God and Father of our Lord and Saviour is the only true God, and the positive declarations that Jesus Christ is wholly a dependant being—then he may be as good a Trinitarian as the generality of those who pass current in the world for belonging to that denomination. Nay, he may have a faith sufficiently capacious to believe that his father's comparison of the Trinity to three partners in one bank, is neither a specimen of doltish absurdity, nor a piece of sheer profanity; but a real orthodox-like illustration of one of the most essential articles of pseudo evangelism.

So, the Trinity is like three partners in one bank, is it, Mr. Howard? But will you affirm that three such bankers in one firm, are only one banker? If not, and if each of these three persons are not the same in substance, power, and glory, the attributes of one being the attributes of each and of all, the illustration is no better than that which should make the malt, the hops, and the water, which constitute ale—the representatives of the body, the mind, and the vitality, which constitute a man. When will these Trinitarians discover the truths, that the Trinity for which they so fiercely contend, and about which they indulge in so much unholy anger and malice, is neither like any thing in earth or heaven, nor any thing stated in the Bible; and that it is totally unnecessary, save to uphold a system of human invention? When they really believe what Jesus actually taught—when they worship the same object as he worshipped—when they become convinced that God, even the Father, the only true God, must be able to plan, execute, and apply any scheme of human redemption, that could be planned, executed, and applied by three, or three millions of persons in the Godhead.

The pamphlets 2 and 3, by Mr. Thrush, arose out of Mr. Howard's publication; and they do credit to the head and the heart of that veteran in the cause of Christian Unitarianism. Mr. Howard and the Rev. Samuel Thompson, and the Methodists to whom Mr. Thrush addresses himself, would do well to act upon the advice which the party to which they belong are so free to offer to the Unitarians, and search the Scriptures, with earnest prayer to God to enable them to see and acknowledge, that "There is none other God but one, even the God and Father of our Lord Jesus Christ;"

and that Jesus Christ was "a man approved of God," and "in all things, made like unto his brethren;" for there can be little doubt, that if they were seriously and fervently to pray that they might become Christian Unitarians, they would ere long experience that blessed change. And they and the world have much need of such a regeneration; and as a help to their regeneration, we would earnestly recommend to every one of them "The Twenty Questions to Trinitarians." The answers are supplied from Scripture, not by inference, but in the very words of Scripture; and yet these answers are all Anti-Trinitarian. And it is a fact of supreme moment, that every part of the Bible strenuously opposes every idea of partnership in the throne of heaven and the government of the universe, by a plurality of uncreated almighty agents. No talk about three bankers in heaven, after the notion of Mr. Howard. No allusion to natural trinities as shadowing forth a Trinity in the Deity, after the custom of those who are ever and anon evincing their great fondness for trying to explain and illustrate a doctrine, which they constantly affirm to be utterly inexplicable and wholly incomprehensible. There is no Trinitarian in existence who would not have stated the doctrine of the Trinity more plainly than the Bible has done it, if entrusted with the task. How is this?

An Appeal to Common Sense. By William Chadwick. London, Effingham Wilson.

This is a tremendous hard hit at the bishops. And the writer has been at some pains to accumulate historic evidence and the testimony of facts, that, on too many accounts, they really deserve hard hitting. "I am to be told," says Mr. Chadwick, "that another man shall place over me what religious instructor he pleases, and compel me to support him! It is the law of the land, that people shall toil and remain in a state of bondage with respect to religion, merely to provide for noblemen's tutors, pamphleteers, and younger brothers! It is the law of the land, that the Archbishop of York shall receive £60,000, as fines from the copy-holders of Ripon, for performing the duties of a bishop; and yet charge the parish of Tadcaster, in *fees*, the sum of £27 for consecrating their church-yard!" "It is the law of the land which allows the *Reverend* Francis Lundy, rector of Lockington, near Beverley, Yorkshire, to commit to the House of Correction for three months, a poor farmer's servant, for refusing to pay him a tithe out of his hard-earned year's wages! It is the law of the land; but it is equally opposed to the laws of God, and the inalienable rights of man."

Having exposed the absurdity of maintaining that because King Edward granted certain privileges to the clergy, there-

fore no other king or people can alter, except to augment them, Mr. C. closes his spirited pamphlet in these words:—"I call upon his Majesty and his reforming Ministers, as they value the solemn oath which his Majesty has taken, to deprive the bishops of all their pompous, silly, empty titles, and remove them during his reign from the House of Lords. I also call upon his Majesty and his reforming Ministers, to equalise all church livings, either of the *dignified* or *undignified* clergy, residing within his dominions."

Pity it is, that there should be cause for such complaints, or necessity for such calls. Pity it is, that bishops should not be overseers for the people's good, instead of their own pomp, power, and Peter's-pence. Pity it is, that Christianity should be disgraced by those who profess to adorn her. Pity it is, that there should be so much reason to employ in reference to men in the *holy orders* of an established church, the language which Mr. Chadwick has quoted from "Simpson's Plea for Religion:"—"I was almost going to say, that we parsons have been the means of damning more 'souls than ever we were a means of saving!' From our profession it is, that iniquity diffuses itself through every land! God forgive us! We have been too bad!" "We will not sacrifice one inch of the secular dominion we have, *through the weakness and folly of men* obtained—no, not to save the kingdom from destruction!"

An Introductory Lecture on the Past and Present State of Science in this Country, as regards the Working Classes, delivered in the Ripon Mechanics' Institute. By Alfred Smith, Surgeon. London, Longman & Co.

This is a picture on which the eye of benevolence can rest with delight. Away in the dim distance, is seen the busy workers, toiling on in ignorance of the laws of their being —of the operations of nature, and of the conditions on which the blessings of human existence are to be secured. In the foreground are "Mechanics' Institutes," "The Society for the Diffusion of Useful Knowledge," and "Cheap Publications" without number, and "Libraries," and "Reading-Rooms" in countless array; and the labouring classes crowding forward to hear lectures, see experiments, and to acquire knowledge; every one having a book in his hand, and presenting a countenance of piercing inquisitiveness. Multitudes are shown to be still lingering within the purlieus of mental darkness; but 'Penny Magazines,' 'Journals,' and 'Treatises' on Arts, Sciences, and Morals, are discovered to be among them. A stir is perceived, an onward movement is indicated, and a light beams in upon a section of the living scene, towards which the great mass are looking; and in the midst of that light is the genius of anticipation, holding forth a

scroll inscribed with the words, "Knowledge and Virtue lead to Happiness." Mr. Smith has our thanks for treating us to such a picture, and we doubt not that many others will thank him too.

Reflections on the Principles and Evidences of Christianity: in which the Resurrection of our Saviour to Everlasting Life, is shown to be the Pattern of a corresponding Blessing, to be extended to Mankind according to the Order of their Moral Proficiency. p. 219. By Thomas Pine. London, R. Hunter, C. Fox, M. Eaton.

"Some of the essays of which this small volume is composed," says the author in his preface, "have appeared as occasional contributions in the *Christian Reformer*, and others in the *Christian Pioneer;* but as they form parts of one general design, they are here collected and arranged, with such additions and improvements as offered themselves on reviewing their contents and reconsidering the subjects." And in this form, they are an accession to that class of books which set forth the evidences of Christianity, and the value, importance, and great practical utility of the resurrection of Jesus Christ. That the Apostle Paul deemed the doctrine of Christ's resurrection as supremely important, as the advocates of what is styled orthodoxy make it by their system insignificant, is proved, even to demonstration, by his own most positive language. "If Christ be not raised," says he to the Corinthians, "your faith is vain, ye are yet in your sins." Now, if the *death* of Christ had procured the pardon of sins—had pacified the wrath of God—had been a vicarious sacrifice—had made an atonement to God for the iniquities of mankind, then it could not be true, that the Corinthians being or not being in sin, depended in any way on the *resurrection* of Christ. But as the great Apostle of the Gentiles lays so much stress on that momentous event, Mr. Pine has done wisely and well, in laying great stress upon it too. If the Gospel be true, then, Mr. P. cannot possibly be wrong in affirming that the resurrection of our Saviour to everlasting life, is a pattern of a corresponding blessing to mankind. Take away the resurrection of Jesus, and what ground of hope have his followers that they shall be raised? And what is Christianity—what the prospect of death and judgment—what the hope of life and immortality, but powerful indications that the endless future, will be according to the moral proficiency which men make in this state of probation? Upon these topics, Mr. P.'s book is not only a task for the sceptic—for him who ridicules Christianity, sneers at its miracles, and makes merry with the doctrines of a resurrection, a judgment, and a righteous retribution; but a spur for the self-conceited professor of Christianity—for him who deems himself better than his neighbour, because he is of a

different opinion, who founds his expectations of heaven, not upon conduct, but upon believing; and who sees more hope of salvation in a name, than in the resurrection of Christ and in high moral attainments.

MONTHLY RECORD.

November 1, 1834.

The ninth annual meeting of the British and Foreign Unitarian Association, was held at Finsbury Chapel, London, on the 21st May. The introductory services were conducted by the Rev. C. Wicksteed, Park Chapel, Liverpool; Rev. James Yates of London; and Rev. Dr. Carpenter of Bristol. The sermon was preached from Acts ii. 7, 8, by the Rev. James Martineau of Liverpool. The subject of the discourse was "the existing state of theology as an intellectual pursuit, and religion as a moral influence," and has since been published. The collection was upwards of £40.

In the evening, the public meeting of the Association was held in the Chapel; Richard Potter, Esq. M. P. in the chair. The Report of the Committee was read, and various addresses delivered. From that Report, which is a highly interesting one, and shows the importance of the Association in furthering the best interests of mankind, we learn the continued attention of the Committee to the defence and advancement of the civil rights of Unitarians—their willingness to defend the chapels and endowments from the attacks of the misnamed "evangelical"—their vindication of the Improved Version, by the able pamphlet of Mr. Yates, from the misrepresentations and vituperation of the Vice-Chancellor—and their intention of publishing, "according to the most correct text, in a neat and convenient form," and at a cheap rate, the Greek Testament. The Committee pay a deserved tribute of respect to the late excellent Unitarian minister of Portsmouth, the Rev. Russell Scott; and also to the noble-minded Rammohun Roy, whom they characterise "as one of the most extraordinary men that have appeared in any age or country, who contributed in a very high degree to the improvement of his Indian fellow-countrymen; and whom we all regarded as an instrument raised up by Providence to supplant idolatry, to diffuse instruction on all the most essential topics of religion and morality, and, through the force of his powerful and comprehensive intellect, through his extensive knowledge of languages, of jurisprudence, of philosophy, of politics, and of European and Asiatic history, by the style of his conversation, at once animated and argumentative, by the winning dignity of his manners, by the liveliness of his sympathy, and by the ardour of his devotion and benevo-

lence, to elevate his race to civilization, and to happiness and virtue."

After expressing their approbation of the plans pursued by the Scottish Unitarian Christian Association, and detailing the grants made to Scotland during the year, the Committee notice the aid given to Sunderland, Brighton, Biddenden, Middlesborough, Bridgend, Risley, the Manchester and York Village Missionary Societies, Ashford, Yaxley, Thorne, Ditchling, Neithrop, Guernsey, and Selby; stating at the same time that the benefactions would have been larger and the list of places more extended, had the funds of the Association corresponded to the claims on its assistance.

During the year, upwards of eleven thousand books and tracts have been claimed by subscribers, sold, and distributed; grants having been voted to various places and individuals in England and Scotland, the Continent, the Cape of Good Hope, Sydney, and Van Diemen's Land.

William Roberts and his coadjutors are prosecuting their useful labours at Madras, Chillumbrum, St. Thomas's Mount, and Secunderabad, with great assiduity, attending to the schools, and by conversation and preaching, labouring to bring their countrymen from the darkness of heathenism to the light of Christian truth.

"Passing to Geneva,—the chief topic of interest with our correspondent there is, a proposed meeting of liberal theologians from different parts of Europe, to celebrate at Geneva 'the Jubilee of the Reformation.' Such a meeting is to be held in the autumn of 1835. A considerable number of German Divines have promised to be there; and even Catholics will not make any difficulty in being present. There is at this moment in Germany, and particularly in the southern parts, a movement highly interesting among the Catholics. They are altogether for tolerance and broad principles. They demand the abolition of celibacy, the reform of the liturgy, the convocation of synods, a constitution of the Church similar to that of the first three centuries; results which they will obtain sooner or later, and which such meetings as the one proposed must tend to realise.

"It is a source of satisfaction to your Committee to be assured that there are in France some able and active friends to what we consider primitive Christianity, both willing and anxious to adopt measures for its dissemination. Besides the continued circulation of the tracts in French mentioned in our last report, Mr. Thomas Taylor of Marseilles has been engaged in translating, and, in conjunction with Monsieur Coquerel of Paris, in publishing Miss Martineau's Address to the Catholics, entitled, 'The Essential Faith of the Universal Church.' To assist in this object your Committee have granted the sum of £20, and they hope that by this time 500 copies of the translation have issued from the press."

The School and Chapel in Spitalfields, devoted to the instruction of the poor, under the ministry of Mr. Philp, go on with increased success. That this ministry to the poor is most important, every person who has paid any attention to the condition of the people in large cities must be fully aware. Mr. Philp says,

"I have entered the wretched residence of a family of six persons, a room not more than eight feet square, and found the whole of them in one very poor bed, covered with a single rug. The mother with an infant at her breast: a girl beside her with a burning fever. The father with two children at the foot of the bed, and he scarcely able to get up through weakness from want of food, with none in the house, nor the means of procuring any. I have ascended another flight of stairs, and found, a female lately confined lying on a sacking, from which the bed had been taken to procure a little food, covered with a very slender covering, and shivering with the cold. On the table lay her dead infant, and the poor mother in almost a state of exhaustion, with nothing to put into her mouth but a little *water!* until I furnished her with some. I mention these as specimens of scenes which it requires a little nerve to witness, and which certainly have a strong claim on our sympathy and benevolence. Age and infirmity are no mock scenes; and these require aid, and especially the consolations of religion. Besides the various classes of the lowest order, which are particularly the objects of a 'minister at large,' as Dr. Tuckerman very properly denominates it, there is a class which I have not heard named, but some individuals of which I have met with and assisted. I mean some of those persons who attend our large congregations, and who are honest-hearted and tolerably well-informed Unitarians, but who are not known to the regular minister of the congregation; whose modesty or circumstances keep them at a distance from him and from the richer members, but who are equally sincere and attached to our cause, and who not unfrequently suffer in consequence of that attachment. I have met with some who have not only been neglected by those Christians called orthodox, but insulted by them instead of relieved!—who have told them that where they got their religious opinions they might get relief; and have even refused to pray with them; and added, that their afflictions were divine judgments, and assured them that, die when they would, 'endless misery would be their portion.'"

"A poor but well-informed, and, I believe, sincere and worthy man was pointed out to me by a gentleman who sympathized with his sufferings, (I believe, the only person besides myself who called on the pious sufferer and relieved him.) I found him sinking under a pulmonary complaint; a boy of his, apparently rather further gone than his father;

an elder and industrious son on the floor at work to support his afflicted parent, himself, and his two brothers. The poor man told me the interesting history of his life; his conversion from zealous Methodism to sound and simple Unitarianism. I heard him with great pleasure speak of the superior happiness which his present views afforded him, his confidence in the unchanging goodness of God, his resignation to the will of Heaven, and his firm hope of immortal happiness. I was glad to find in him another evidence of the falsehood of the insinuation, that 'Unitarianism is not calculated to support the mind in the prospect of dissolution.' I saw him the day before his decease (when he retained his confidence and his hope). I think I shall never forget the pleasing glance of his eye nor the emphatic tone of his voice, when he said to me, as I was leaving the room, 'God bless you, my dear sir!' There may be many such who have not the benefit of being known by such a kind heart as the gentleman who first desired me to visit him; but surely it is no trifling duty to search out such, and to act the good Samaritan towards them in their necessities."

Including a balance in hand, at 1st January, 1833, of £332 : 4*s*. 6*d*., the income of the Association for the past year was £1356 : 18*s*., the expenditure £1238 : 2*s*. 8*d*. When the objects of the Association are considered, it will at once be seen that this is an income totally inadequate to accomplish its enlightened and benevolent purposes. Heartily do we commend those purposes to the zealous support of our Unitarian brethren in every place. We call on them, as they value the principles they profess, to strengthen the hands of an institution which may be made the instrument of effecting the purest and most perfect Reformation that has ever yet been accomplished in the Christian church.

For some time past, several members of the Unitarian Congregation, Kidderminster, have wished to form a closer union among the individuals belonging to their religious society. No plan appeared so likely to answer the purpose as a congregational tea-party. They had seen the good effects resulting from such meetings in other places. They were more immediately stimulated to try the plan themselves, in consequence of the opening of the *third* Unitarian Chapel in Birmingham, and the information derived from various friends of the value of the Tract distributing Society recently formed. Arrangements having been made by the ladies of the congregation, the meeting was held in the school-room belonging to the Society, on the 19th August. Three hundred persons sat down to tea, the tickets being *sixpence* each; rich and poor cheerfully aiding in the good design of promoting Christian communion. After tea, it was found that so many other friends wished admittance to hear the pro-

ceedings, that the company adjourned to the chapel. Truly gratifying must it have been to those who projected the meeting, and to all present, on entering the chapel to witness the attendance there of at least two hundred other persons, among whom were members of various Christian denominations. The Rev. R. Fry, the minister of the place, was called to the chair. In an earnest and impressive address, Mr. Fry pointed out the clear and undoubted evidence for the absolute supremacy, unrivalled excellence and glory of God, even the Father; the sonship of Christ; the anti-scriptural nature of the common notions of atonement and sacrifice, and other kindred doctrines; calling on the hearers to abide by New Testament teaching and practice. Mr. George Talbot, Jun. enforced the necessity of such meetings as that in which they were then engaged, as promotive of good works, and as exciting and keeping up a true Christian zeal for the diffusion of truth. Mr. Talbot also dwelt on the importance of Christian Unitarianism to the best interests of men—the necessity of education for the improvement and happiness of the human race, and as the utter foe to that bigotry and superstition of which ignorance was the prolific parent. Rev. Hugh Hutton of Birmingham was introduced in connection with the Unitarian Association for the midland counties, and the distribution of tracts. Mr. Hutton dwelt on the important object proposed by that Association—the directing the attention of the mass of the people to the sublime and heart-cheering principles of Gospel truth, and was listened to throughout his zealous and energetic appeals in behalf of pure and undefiled religion, with deep attention. Mr. Martin of Birmingham, fully confirmed the remarks of Mr. Hutton, as to the importance of the Association, by detailing some interesting facts connected with the circulation of tracts. Rev. E. Jones of Bewdley offered some able and judicious counsel on the importance of religion to every condition of life, and the duty of treating the subjects which promote the peace and happiness of time and eternity with seriousness and earnestness. A hymn was then sung, and the Rev. R. Fry concluded with prayer.

Bolton Half-Yearly District Unitarian Association.—On Thursday, September 18, the autumn meeting of the above Association, was held at Park-Lane, near Wigan. The Rev. Franklin Howorth of Bury, performed the devotional duty, and the Rev. Franklin Baker, M. A. of Bolton, delivered a discourse from a passage in Romans vii. 18–25, the object of which was to establish a distinction between the corruption of human nature and the corruption of the human race. The texts which had been wrested to the support of the former doctrine, under the name of Original Sin, were conceived by the preacher to be uniformly descriptive

of a degenerate state of society—a state which the Gospel of Christ was designed to reform, by restoring the soul to its true course of holiness and happiness.

In the afternoon, the members and their friends again assembled; and Mr. David Shaw of Park-Lane, was in the chair. The usual statements were made relative to the congregational institutions of the district, most of which were reported to be in a favourable state. The comparatively small attendance at the celebration of the Lord's Supper in different societies, engaged the earnest consideration of the meeting. Several of the ministers regretted that this rite was observed by so few professing Christians, and especially by so few of those who are charged with "denying the Lord that bought them," on whom it is more particularly incumbent to disprove the accusation, by showing how sacred they conceive the command to keep his name in remembrance.

The spring meeting of the Association will be held at Moor-Lane, Bolton, in the month of April in the ensuing year. FRANKLIN BAKER, *Sec.*

IN our account of the fifth annual meeting of the Remonstrant Synod of Ulster, p. 441, it was stated that that Synod, with the Presbytery of Antrim, and the Synod of Munster, intended to present an Address to the Lord Lieutenant of Ireland. The address was presented by a deputation from these three communities, and has called forth the most virulent attacks from the bigots of every denomination. Amongst the rest, a letter signed "Presbyter" appeared in a London newspaper (the *Standard*), in which the writer, professing "to give correct information" as to Presbyterianism in Ireland, is guilty of most flagrant misrepresentations of the principles and intentions, the past history and present condition of the more liberal portion of that denomination. We presume, it is for maligning honest men, and obliging those who *could* "afford to keep a conscience" to leave the Synod of Ulster, which some persons call "purifying it" and giving a godly testimony for "evangelical" truth, that that Synod is proposed to be received into communion with the Church of Scotland; and that as the herald of its spiritual fellowship, Presby——we mean, the Rev. Dr. Cooke of Belfast, was welcomed to the pulpit of St. George's Church in this City. Verily we have often read, that when Christ was to be sacrificed, Pilate and Herod were made friends together.

Rejoiced are we that the Rev. Dr. Montgomery has replied to that letter by "Presbyter." It is a triumphant answer to all the calumnies which have been vended on this matter. We meant to make *extracts* from Dr. Montgomery's letter, but in doing so, we were led on from paragraph to

paragraph, so that at length we have copied the whole. There is, however, one sentence to which we must demur. It is that in reference to Oliver Cromwell. His "flagitious violation of divine or human law," his "farce of devotion," are, we think, tales of his enemies, by whom his history has been written. His is a character which has never yet had justice done to it. That time, however, is coming. The events of that spirit-stirring period, as well as other important points of British history, will then be exhibited in their true light. Till that time comes, we must content ourselves with this protest against the sweeping condemnation of one of the noblest characters that Britain ever produced.

To the Editor of the Dublin Evening Post.

Sir,—The honest and temperate address lately presented to the Lord Lieutenant of Ireland, by the Synod of Munster, the Remonstrant Synod of Ulster, and the Presbytery of Antrim, has already been followed by salutary results. The real friends of rational liberty and well considered improvements, have received it with approbation, as bearing the sterling impress of the genuine Protestant feeling of the country; whilst the selfish, ambitious, blustering advocates of tyrannical exclusion and unrighteous monopoly, have assailed it with the basest and most calumnious misrepresentations. In the calm approval of wise, moderate, and patriotic men, our satisfaction is great; but the testimony to the value of our Address would have been incomplete, had we not incurred the rancorous hostility of the factious enemies of social peace and national regeneration. I freely confess, indeed, that our sins against exclusionists and anarchists have been truly unpardonable. We dared to express our devoted attachment to a patriot King—our respect for his enlightened Representative, the early and unwearied friend of equal laws—and our unbounded veneration for the glorious principles of civil and religious liberty. All this, undoubtedly, was exceedingly provoking; but our career of offence was not yet complete. We ventured to testify our approbation of certain wise and salutary measures of Government, "calculated to satisfy the reasonable expectations of all good subjects, to destroy the baneful seeds of party discord, to open up the resources of Ireland to industry and commercial enterprise, and to unite all her inhabitants in loyalty to the King, obedience to the laws, and good will to one another." Nay, we had even the hardihood to state the truth, with regard to the new system of National Education, and "to assure his Excellency, from our own observation and experience, that it had been already followed by very salutary results; and to express our conviction, that a system which so liberally provides for the literary, moral, and religious training of the great body of the people, without interfering with the doctrines or discipline of their respective Churches,

will, at no distant day, be gladly adopted in every portion of Ireland." But, "worst of all, and most to be deplored," we concluded by declaring "our gratitude to Divine Providence for national and personal blessings, our anxious desire to maintain the integrity of the empire, and our sincere wish to live in Christian amity, and the exchange of all kind offices with every class of our fellow-countrymen!"

Such were the leading sentiments of our Address, and I feel no surprise that they have given deadly offence to those who, for selfish, ambitious, or malignant purposes, labour to perpetuate the disunion and misery of Irishmen. Not only have their Journals cushioned our Address, lest their readers should learn the real opinions of an influential portion of the Protestant community, but, in utter violation of common justice, they have permitted their pages to be stained with anonymous calumnies and misrepresentations of the most audacious description. Were the three religious bodies alone concerned, I should pass over the wilful and unprincipled slanders with silent scorn, but, in such times as the present, the public mind should not be allowed to lie under a delusion with regard to questions vitally affecting the public interest.

The first and most harmless misrepresentation, appeared in the *Belfast Guardian*, on the authority of "a gentleman very conversant on the question of Presbyterian statistics." I believe he is so; and it was, therefore, the more infamous in him, whilst pretending to set down the names and population of our several congregations, to represent one at about the eighth part of its actual numbers, several at less than one-half, and to omit two long established congregations altogether! Such are the honourable tactics of those who say, that they are peculiarly enlightened by the Spirit of Truth! But, on the subject of Presbyterian statistics, if you will allow me space in your publication, on some early occasion, I will make some statements which will, if I do not greatly err, astonish the public, open the eyes of Government to the gross frauds which have been practised upon them, by orthodox members of the General Synod of Ulster, and expose the false pretences upon which public money has often been obtained, under the name of Regium Donum! In the mean time, I feel it my duty to direct public attention to a letter, signed "Presbyter," which was copied into the *Dublin Evening Mail* of Friday last, from the London *Standard* of the preceding Saturday. The spirit of the production is only equalled by its matter—the one is diabolical, the other a collection of profligate fictions. For the sake of perspicuity, I shall expose it under distinct heads.

1. As Oliver Cromwell usually prefaced every flagitious violation of divine or human law by the farce of devotion, so "Presbyter" prefaces his gross mendacities by declaring that he is about "to give correct information." He then proceeds

to aver, that the three bodies of liberal Presbyterians, who addressed Lord Wellesley, "are very insignificant—a faction —a very small faction—a faction in politics, as well as in religion." Now, Sir, we do not pretend to be very numerous, nor have I ever learned that numbers constitute a test of truth, or establish the social importance of the party to which they belong: I suspect our opponents would scarcely admit the soundness of the numerical argument, in the case of our Catholic countrymen. But, even on the ground of numbers, we are not so "very insignificant." We have thirty-seven established congregations, besides various incipient societies, located in the principal towns and most flourishing districts of Ireland, and I have good reason to think, that the individuals actually connected with us, do not amount to fewer than 40,000. When I further add, that we possess a share of the property, intelligence, and social influence of the Presbyterian body, much beyond the proportion of our mere numbers, I do not desire to speak boastingly or invidiously, but simply in exposure of a misrepresentation. I could name ten congregations in our connexion, each of which possesses more property and social importance than entire Presbyteries in the General Synod of Ulster, and some other associations. Besides, it is notorious, that in very many of the principal congregations connected with the General Synod, the leading members are Remonstrants in principle; for example, in Armagh, Bangor, Comber, Killileagh, and others. Do I wish to deny the respectability of many congregations, and thousands of individuals belonging to the older Synod? Far from it; nor does my argument require it, if I were even base enough to be capable of misrepresentation; for, in fact, the decided majority of the ministers of that body, and almost the whole of its enlightened and wealthy laity, participate in our views of civil liberty, and public policy. This fact was amply proved at the late meeting of the Synod of Ulster, in Derry, where a considerable majority of the ministers voted in favour of the new system of National Education. The members of the Established Church, and of the Seceding Synod, are well known to be divided on the subject, and nothing can be more opposed to fact, than the reiterated assertion of unprincipled partizans, that the "Protestants" of Ireland, as a body, are hostile to the present Government. The Orangemen may generally be so, as well as some of the less informed classes, whose minds are deluded and embittered by the envenomed misrepresentations of ambitious demagogues, who cant about religion to sow the seeds of hatred and sedition; but the sober-minded, disinterested, and truly Christian portion of the Protestant population, are the steady and consistent friends of rational improvement. No statement could be more baseless than "Presbyter's" allegation, that the liberal Presbyterians of Ireland "are a

political faction." We certainly are the uncompromising friends of Civil and Religious Liberty, and anxious to extend to all our fellow-subjects, the full enjoyment of equal rights; but we abhor faction, which has ever been the curse of our country—which, at this moment, audaciously beards the Government, disgraces the name of Protestantism, and breathes blood and extermination, in the abused name of the Gospel of peace!

2. So determined is "Presbyter" on misrepresenting every thing, that even historical facts are openly falsified, and the known events of the passing age shamefully distorted. He says, "These three bodies are entirely composed of men who have in part seceded, and in part been ejected, from the orthodox and Christian portion of the Presbyterian Church in Ireland, on account of their Arian and Socinian opinions." Now, this is not merely "in part," but in whole, a daring fabrication; and yet, the writer says, "that he speaks from personal information!" No existing minister of the three bodies was ever *ejected* from the General Synod of Ulster. The Synod of Munster has existed nearly two centuries, and was always a distinct association; the high-minded predecessors of the Presbytery of Antrim, would not bow their necks to the yoke of human bondage, and were compelled, in the year 1726, to form a separate society in vindication of their Christian liberty, and for the assertion of the sufficiency of Holy Scripture; and the Remonstrant Synod voluntarily withdrew from the parent Church, in the year 1829, because that Church had openly and disgracefully violated its own laws, and trampled upon the fundamental principle of Protestantism. In no case was the separation grounded upon *doctrinal* differences; but on a total denial by the General Synod, of the sacred right of private judgment, and its enforcing of human authority in matters of faith. At this moment, a Trinitarian may belong to any of the three liberal bodies, and in point of fact, three of our ministers are avowed Trinitarians at this very period. Do I mention these things for the purpose of denying that we are generally Unitarians? No; I do it to prove, that, even on the simplest matter of fact, "Presbyter" cannot speak the truth. So far from shrinking from the honest avowal of our convictions, the Unitarians of our body rather glory in them, as the opinions of Apostles and Martyrs—of the wisest and best Christians, in all ages—of Milton, Newton, and Locke—of the great lights of philosophy and science in our own country—and, I believe, of the ablest men of all churches, at the present day. We despise the hackneyed and contemptible trick of calling names, to excite the *odium theologicum*, in order to lessen the weight of a political opinion; as if a man could not judge of what is good for his country, unless his soul were contracted by the withering dogmata of

John Calvin! But, if it be a crime to entertain Unitarian opinions, "Presbyter" well knows that the misnamed orthodox Synod of Ulster is tainted to the very core; for, to retort the words which he has applied to us, "that body embraces amongst its members every grade and shade of heresy respecting the Son of God, from high Arianism down to low Humanitarianism." The only difference between them and us is, that we honestly avow what we really are, whilst they hold out false colours to the world, and hypocritically profess a uniformity of creed amidst every variety of faith. Nay, at this very moment, several of their ministers are denouncing each other as unbelievers and liars, invading each other's congregations with maniac fury, and disturbing the peace of society by their unhallowed contentions!

3. With a courtesy only paralleled by his veracity, "Presbyter" alleges, that we have no claim to the name of Christians—that we "have agreed to agree in nothing except in degrading our 'God and Saviour'"—that, with one voice, "we deny the Lord who bought us—and that we cloak our monstrous and soul-destroying heresy, under the specious, disgusting, impudent, hypocritical cant of liberty of conscience!" This is a fair specimen of orthodox candour and charity, although, within the last six years, the press has sent forth many denunciations still more edifying, and the pulpit weekly teems with far superior illustrations of evangelical kindness and truth! How deplorable must be the state of society—how debasing the influence of a political religion, when any man thus dares, not only to insult all decency and veracity, but even to calculate upon certain applause from embittered factions, as the recompense of his atrocity? Did the writer *believe* one word of his statement? Not one. He well knows the men he has so wantonly traduced: he knows that more sincere believers in the Divine authority of Christianity do not exist; that their untainted fidelity to their God and Saviour has involved many of them in personal privations, sufferings, and losses of the most afflictive kind—and that their firm *refusal* to "deny the Lord who bought them," has not only exposed them to the incessant "tempest of evil tongues," but also to every species of social obloquy and persecution which the laws of the land permitted their enemies to heap upon them. No, Sir; were we "infidels," we should not belong to an unpopular and unpatronised church—we should join the ranks of our enemies—we should, as too many have done, "make shipwreck of faith and a good conscience," and sail down the stream of life with the favouring breeze of worldly interest and popular applause. Infidelity, if it pretend to have belief at all, is much too wise to encounter persecution. It nestles under the wings of orthodox and patronised Churches—puts on a grave countenance—assumes an awful tone—cants about the

salvation of souls—denounces heresy—persecutes honest men—makes bosom friends of knaves and hypocrites—and laughs in secret at the folly of its dupes! If "Presbyter" doubt the accuracy of this statement, I refer him to Doctor Cooke, whom, I think, he knows, for further information. Let him ask the Doctor, who was his principal coadjutor in purifying the General Synod from "the leprosy of Arianism?" Was he not a man, of whom the Doctor wrote these words—"That he must be an Atheist;" and of whose obscene infidelity and nefarious profligacy of life, the Doctor himself told several anecdotes, not many days previous to the famous *purifying* Synod at Strabane! Let not those, Sir, who have lived in "a nest of unclean birds," dare to calumniate honest men, because they would not bow to a dictation as unprincipled as it was audacious. As to the charge of Unitarians being unbelievers, it is falsified by all history and all fact. They have been the ablest and most learned defenders of the Divine authority of Christianity. The names of Locke, and Lardner, and Priestley, and a whole catalogue of kindred spirits, will be associated with the triumphs of Divine truth, when all the calumnious brawlers of the present age shall be without a record upon the earth. The Synod of Munster and the Presbytery of Antrim have numbered amongst their members, many of the noblest defenders and illustrators of natural and revealed religion, as well as vindicators of the purest principles of religious freedom. The praise of Abernethy, Emlyn, Leland, Boyse, Duchal, Campbell, and Bruce, is deservedly in all the churches. Even one such name would add lustre to the Synod of Ulster; but, as to men of theological eminence, *their* records are a blank, except as they derive a reflected lustre from their partial connexion with the liberal bodies.

4. "Presbyter" farther asserts "that the Orthodox Presbyterians in the North of Ireland—the real Presbyterians—the descendants and worthy successors of those men who shed their blood in Scotland, in testimony to the truth, are, at this day, staunch friends of the Established Church, and will support that Church for the pure and precious doctrines of which it is the zealous guardian, though they see not eye to eye with it, in the minor point of discipline." Our Address to the Lord Lieutenant said nothing of the Established Church, and therefore I have nothing to defend; but I cannot refrain from expressing my astonishment at the total disregard of all history and all fact, manifested in the preceding quotation. The blood of our Scottish ancestors was shed indeed, but by whom? By the murderous minions and soldiers of the Episcopal Established Church of Scotland, "with its pure and precious doctrines!" Who hunted our Covenanted ancestors with blood-hounds—drove them to raise the midnight hymn in the wild glens and caves of their

native mountains—outraged the most sacred feelings of the human heart, by atrocities that cannot be described—spared neither age nor sex, and carried murdered babes in triumph upon their bloody spears? It was the tools of the Episcopal Church, with "its pure and precious doctrines!" That the enormities of by-gone days ought not to perpetuate hatred, I freely admit; but how any Christian could refer to scenes of cold-blooded slaughter, and heart-rending persecution, as *reasons* for affection and support, I have no faculties to comprehend! Does not every school-boy know, that "Popery and Prelacy" were held in equal detestation, throughout the wide extent of "the Covenanted land?" Were both not equally denounced, in prayers and sermons, as "the children of anti-Christ?" And yet, we are reminded of our Scottish ancestors, as a ground for supporting Prelacy! Any one that looks into Reid's History, will see that the claims of Irish Prelacy, upon the gratitude and attachment of Presbyterians in this country, are not much better founded; and that "the pure and precious Church" would not have left them a local habitation or a name. Whether the tithe system of later days, with the torrents of Irish blood which have been shed in support of it, may not have augmented our debt of gratitude, I do not pretend to say; but this I do aver, that as I view the matter (and I only speak for myself), no genuine Presbyterian can consistently support a Prelatical Establishment. We may tolerate an existing evil—we may not desire any sudden or violent change—but this implies not approbation. The Covenanters cannot countenance a Church against which their forefathers lifted so glorious a testimony—the Seceders (as one of their respectable ministers yesterday told me), "are, to a man, in favour of the voluntary principle"—and the same spirit, I am convinced, generally prevails in the Synod of Ulster. Indeed, it is only a few years since one of its most orthodox ministers, without any censure from his brethren, publicly called the Church of England "a limb of anti-Christ." That a few hollow and time-serving men, cringing and crawling to obtain the notice and countenance of discontented Peers and Prelates, and even some honest men, from virtuous motives, may be favourable to a religious Establishment, I do not deny. Some individuals of the latter description, may be found amongst ourselves. But that any considerable numbers of Presbyterians are so, is a pure fiction. In making these statements, however, I would guard myself against misconception. As a conscientious Dissenter, I must, of course, consider, that there is something wrong in the Church from which I do dissent; and, therefore, I cannot wish to see it supported by exclusive privileges. But this implies no ill will towards my Episcopalian brethren, any more than their disliking the

grant to Maynooth College implies hatred of Roman Catholics. To speak with the utmost sincerity, I never disliked mortal man on account of his creed; and I am certain that I never shall. What I believe to be error, I cannot approve; but involuntary error can be no ground of enmity, any more than a dark or fair complexion. Sincere Christians, of all churches, I honour and love; and I bless God that many of them cordially reciprocate my feelings. I therefore strenuously protest against my conscientious objection to an Established Church being construed into hostility towards the Protestant religion, as honestly held by Episcopalians. Towards many of that Church, both the clergy and laity, I entertain the warmest feelings of friendship and esteem. Yet, with respect to an Establishment, I may obtain credit for my opinion, when I assert, that I would not, had I the power, support even my own creed by exclusive privileges; because I am firmly convinced, that all bribes, as well as penalties, are utterly inconsistent with "the perfect liberty" of the Gospel.

5. "Presbyter's" attempt to associate us with Catholic principles, and Catholic agitation, would be ludicrous, were it not profligate. He says, "we are a faction, at all times ready to shake hands with Popery, for the destruction of vital Evangelical religion, and to join in the cry for O'Connell and the Pope!" How vulgar—how base is this "true Protestant" clap-trap: he knows that the infamous arts of faction, under the cloak of religion, have rendered the very name of Catholicism hateful to the prejudiced and blind-led portion of the ignorant Protestants of Ulster; and he therefore endeavours to excite hatred against *us*, by accusing Unitarians of participating in theological opinions, to which they are opposed more strenuously, and to a much wider extent, than any other denomination of Christians. We were, indeed, the unfaltering friends of the civil rights of our long suffering countrymen; and in the protracted conflict with selfish monopolising intolerance, "we did the State some service;" but when our Catholic countrymen had obtained Emancipation, and their distinguished champion, according to our views, was perverting a merited popularity to injurious purposes—instead of "joining in the cry of O'Connell and the Pope," we were the first public bodies in Ireland that endeavoured to stem the headlong torrent of Repeal agitation. The Orthodox Presbyterians, indeed, sneaked in afterwards to strengthen the hands of Government, when we "had borne the burden and heat of the day," though in the early conflict they had slunk away with unaffected terror. Do we claim any praise for the course which we then pursued? No; we only did our duty, and I simply state the fact in refutation of a groundless calumny.

When we lately saw another kind of agitation commenced,

which had not even the generous plea of a mistaken nationality to justify its excesses—an agitation wholly selfish in its design, ferocious in its progress, and tending to counteract the exertions of an impartial administration—an agitation arrogantly assuming to represent the *entire* Protestant sentiment of Ireland, whilst it trampled upon the true principles of Protestantism, by breathing vengeance against Catholics, and abusing all the supporters of national improvement—when we witnessed these things, we again came forward to disabuse the mind of the empire, and to throw our weight, trifling though it may be, into the scale of truth and justice. We have not, thank God, laboured in vain. Three Protestant bodies have unanimously come forward to support a patriotic Government. Has one body advanced to aid the new agitation? Not one. "Presbyter" says, the Orthodox Presbyterians are in its favour; let him prove it; let him even call that Synod which he and his partizans have so long ruled with the rod of iron. He dares not. Let him even give his real name, that the Presbyterians of Ulster may know the man that has calumniated their brethren, and misrepresented themselves. I venture to fortel them he will not. —What importance then can be attached to an anonymous authority, unsupported by any public acts, and unsustained by any authenticated declarations?

Sir, I have trespassed too far upon your pages, and I must have done, though many things are still crowding on my mind. At how deplorable a stage has society arrived, when the Volume of God is made the watchword of a faction, and the blessed name of Jesus converted into the signal of hatred! Were the principles of the religious bodies, whom I have endeavoured to vindicate, universally adopted, our unhappy country would cease to be an Aceldama, a field of blood, or, at best, an arena for politico, religious gladiators, and a theatre for the exhibition of their miserable party contentions. Eminently blessed by nature, it would confer incalculable blessings upon an industrious, united, generous, Christian people, honestly worshipping their Creator at their respective altars, and cultivating that genuine "charity which is the end of the commandment, the bond of perfectness, the fulfilling of the whole law."

I am, Sir, your obedient servant,

H. Montgomery.

Belfast, *September* 19, 1834.

We have now lying before us, "An account of the origin and constitution of the Unitarian Association for the Midland Counties; with a report of its operations for the first six months, ending July 1834." We sincerely rejoice in the formation of this Association. In the populous district to which its labours will be devoted, and more especially the

town in which its central committee has been formed (Birmingham), there is a wide field for the exertions of the Christian. The complaint, that the mass of the people do not embrace our views of religion, is idle, so long as the proper means are not taken to bring them acquainted with those views. The regular services of old established chapels are not the means. There must, in addition to these, be Sunday evening lectures, week-day services, missionary effort, tract distribution, Sunday schools. There must be labour proportioned to the value of the object sought to be attained, and that labour must in this case be constant, unwearied, guided by knowledge, and supported by energetic zeal. The Association is formed for "the Counties of Derby, Nottingham, Salop, Stafford, Leicester, Worcester, Warwick, and Northampton; for extending the knowledge and worship of the One true God the Father, and the practice of Christian piety and virtue." Its particular objects are—

"1. To introduce the knowledge of Unitarian Christianity into places where it is unknown, by means of Missionary and Local Preachers, aided by the distribution of Tracts.

2. To facilitate the interchanges of services among the Ministers of these Counties, for the purpose of conducting a rotatory system of Doctrinal Lectures in their respective places of worship.

3. To encourage and aid the establishment of Weekly Evening Lectures in the several Unitarian Congregations in the Midland Counties.

4. To assist in the establishment of Sunday Schools in the smaller religious societies, which may require the aid of the Association.

5. To give greater efficiency to the Unitarian Tract Societies of these Counties, by undertaking the circulation of their tracts.

6. To encourage the formation of Fellowship Funds, wherever a small number of Unitarian believers may be found.

7. To assist vacant Congregations in procuring adequate supplies; and to consider the propriety of providing additional accommodation for our brethren of the working classes in Birmingham and other places.

8. To promote a more intimate union, on independent principles, among the professors of Unitarian Christianity in the Midland Counties.

9. To maintain a system of correspondence and co-operation with the various Associations formed for any of the above-mentioned objects."

In May, a chapel, *with all the sittings free*, was opened by the Association in Cambridge-Street, Birmingham, for worship on Wednesday evenings, which has been since supplied by the ministers in the neighbourhood; and a library of tracts has been connected with it. In these efforts, and in the

other objects the Society proposes to effect, we sincerely sympathise, and heartily wish success to their righteous plans.

The violation of the principles of Protestant Dissenters—the outrage on Christian principle manifested by persons calling themselves Dissenters and Christians, in their persecution of the Trustees of Lady Hewley's Charities, and in the threatened attack by the same or similar parties, on the chapels and endowments held by other of their dissenting and Christian brethren,—has very naturally and properly led to the formation of the "English Presbyterian Association," whose object "is to protect the rights and to promote the interests of the English Presbyterians, by collecting and diffusing information with regard to their history and present state, by giving legal and other advice and assistance whenever required, and by all other practicable means." The President of the Association, is G. W. Wood, Esq. M. P.; the Treasurer, James Esdaile, Esq. London; and the Secretary, the Rev. Dr. Rees. Under the sanction of the Association, a monthly periodical has been started, price *threepence*, called "The English Presbyterian."

On Sunday morning, October 5, there was a religious service at the Unitarian Chapel, Greenock, on occasion of the settlement of the Rev. Henry Giles, as minister of the congregation. Mr. Harris introduced the service, and preached from Psalm cxxii. 1, 7, 8, 9. A psalm having afterwards been sung, Mr. Harris read 1 Timothy iv. and then briefly addressed Mr. Giles, expressing his sympathy in the feelings and fears and hopes, which he was certain, at such a time, filled his heart; requesting him to state his motives for entering into the Christian ministry, his views of Christian doctrine, and of the duties of the pastoral office. Mr. Harris made this request of Mr. Giles, not to extort from him a confession of faith from which he was never to swerve, though increasing light might show him a more excellent way, but at Mr. Giles's own desire, and as a means of enabling Mr. Giles to state his religious feelings and principles and purposes. "God forbid," said Mr. Harris, "that I should put fetters on any man's mind, or ask him to subscribe slave, even to principles which I deem most holy, benevolent, and true." Mr. Giles, in reply, delivered an admirable address, explanatory of the doctrines he held to be those of Christ, the objects he desired to effect, the motives by which he was animated. The sketch he drew of the conduct of a faithful and enlightened Christian pastor, was beautiful and impressive, and deeply affected the audience. Mr. Harris then addressed the minister and the congregation, on their mutual and respective duties, and concluded with prayer. The chapel was well filled, and the utmost

attention was manifested throughout the service, which occupied three hours. Auspiciously has the connection between Mr. Giles and the Greenock congregation commenced. May the blessing of God render it subservient to the increasing improvement, virtue, and happiness of the people and pastor. At the conclusion of the service, Mr. Harris returned to Glasgow, having to commence his Sunday evening lectures on the evening of the same day.

We are glad to learn that the American Unitarian Association, has at length obtained an individual, every way qualified to fill the very important office of General Agent,—the Rev. J. Whitman. He entered on his important labours in April. We are happy also to learn, that last winter several of the Unitarian Ministers in various places, simultaneously and without concert, delivered courses of Sunday evening lectures, in illustration and defence of their views of Christian doctrine. A party of unbelievers in the Christian religion having been organised in Boston,—at the request of the Young Men's Society of that city, a lecture, on the Evidences of Christianity, was delivered by an Episcopalian, a Baptist, a Calvinist, and a Unitarian minister, in rotation, and immense assemblies of people attended.

GLASGOW UNITARIAN CHAPEL.

Continuation of list of Donations, toward the liquidation of the debt on the original building.

Miss Solly, London,	£1	0	0
Rev. C. Wicksteed:			
F. Jordan, Esq. Park, Liverpool,	1	0	0
Mrs. Taylcur, Park, Liverpool,	2	0	0
The Misses Mather, Park, Liverpool,	3	0	0
Rev. C. Wicksteed, Park, Liverpool,	1	0	0
Mr. Ellis, Maidstone:			
Tenterden Fellowship Fund,	4	0	0
Mr. R. Cooper, Maidstone,	0	5	0
Mr. Ellis, Maidstone,	0	10	0
Mrs. Harris, Maidstone,	1	0	0

THE

CHRISTIAN PIONEER.

No. 100. DECEMBER, 1834. Vol. VIII.

OBSERVATIONS ON DR. WARDLAW'S "CHRISTIAN ETHICS."

NO. V.

Dr. Wardlaw has a mass of mystification about the origin of moral obligation; and, whilst tracing it to a first principle, has forgotten simply to define exactly what he means by a moral agent, or by any clear analysis point out the elements of accountableness. The representation we have remarked on in No. IV. of our observations, not merely excludes, but contradicts every one of them. His literal assertions are to the same import. A few remarks here on moral responsibility may be needful to a clearer explanation. Agency, in the proper sense of the term, naturally implies intelligence. The operations of inanimate matter, or even of irrational creatures, are not thus denominated in the strict use of language. An agent, then, is an intelligent being. This being, considered as dependant and relative, is said to be a moral agent. Is this right? If not, we might say that a stone is a moral agent in falling, or a tiger in pursuing his prey. Knowledge appears thence to be a necessary element in accountable agency. This is not the impulse of sensation, or the influence of instinct; but the power of reflecting on the nature and tendency of actions, of comparing motives, and forming judgments. Can any being not thus distinguished, be called virtuous or vicious—in language more theological, righteous or sinful in character? An infant is scarcely distinguished from the young of other animals; it possesses mere sensitive perception, and has no developement of the reflective and comparing powers. How can such a creature be called sinful? Again, it is said, "sin is the transgression of the law," and "where there is no law, there is *no transgression.*" By the clearest deduction, where there is no transgression there is *no sin.* And if there be no sin, there can be *no sinfulness.* A law, morally speaking, is a rule of action, intended to influence an intelligent being; to speak of a law in other sense, would imply as much folly as Caspar Hauser's reproving the cat, because she did not follow the directions as he spoke them—some of which commanded her to use words. A moral law must thence imply a perception of right and wrong; and such is, of course, necessary to its culpable transgression. Now, to say that a being is sinful without transgressing a law, or is culpable before he becomes accountable, is what most persons in their senses would call

contradiction. The sage moralist of Glasgow has not, however, escaped such a blunder. "The absence of *all knowledge*," says he, "and all means of knowledge, would have nullified accountability," p. 176. How does it then happen, that a babe which has neither knowledge or the means of knowledge, is a *sinful* creature, except it be so before it became accountable? It may be replied, perhaps, that one refers only to actual guilt, the other to a preponderating tendency. This distinction has no value in resolving the moral difficulty; it leaves the question precisely in the same condition. Let us dispose of it, for the present, by one or two objections. If the supposition of a *previous and inherent tendency* be necessary to account for actual transgression, then even Adam himself must have had such a tendency. And thence, by the preceding reasoning, he must have had a sinful nature. If the actual transgression of Adam can be accounted for without any natural or inherent depravity, why may not the same principle apply to each of his descendants, whose failures, too, occur under stronger temptations? Let these be answered consistently with the principles which original sin necessarily implies.

"Personal agency" is another element of accountability. This is a first principle in morals—is involved in the very idea of justice—is recognised by all legislators—and is evidenced in the laws of almost every nation. Such a position may be illustrated; but its simplicity excludes the possibility of formal proof. It has been asserted of certain barbarous monarchs, that they destroy whole families when any of their members become traitors. Does not the spirit of humanity burn, and its every feeling rise into indignation against such conduct, as the darkest—the most execrable tyranny? What should we feel, if the British monarch were to extirpate every malefactor's innocent offspring? And on what principle could we object, but that guilt is necessarily personal? If such would be iniquitous in human institutions, in which the influence of mere expediency, ignorance, and corruption are often intermingled, by no force of our nature can we reconcile it with a pure and perfect moral administration. The testimony of Scripture on this point is plain and ample. It rests on the same immutable principles, as the continuance of an identical, personal existence; and it would be as contradictory to suppose an individual could feel punishment for that in which he had no *personal* concern, as that he could assume another's identity. This seems to arise out of the very nature of moral punishment. In the present day, few, we think, will be found to patronise the doctrine of corporeal burning; or to suppose that an intelligent being is punished in futurity, by scorching his flesh and boiling his marrow. The age when hot ovens and caldrons of melted lead, were favourite illustrations—not only in words,

but in deed—of future punishment, have, we trust, passed away. The true source, therefore, of moral suffering must be sought within our own intellectual and reflective nature. It is here the sense of guilt operates—it is here its barbs rankle—and here its deep and terrible experience is endured. So far analogy bears out our view. There may be pain where there is no guilt. If the pain be the consequence of what could neither have been foreseen nor prevented, the man is unfortunate; if it be infliction for that in which he had no share, he is the victim of injustice; but no moral disapprobation disturbs his soul, and he stands erect in his conscious integrity. A being of unbounded power could, there is no doubt, infuse agony into every nerve, and make every faculty a source of pain, were such his will; but even his omnipotence would be unable to give the feeling of remorse for what had not been personally committed, or to compel an acknowledgment of justice to an arbitrary despotism. We say, therefore, that we can be accountable for no crime, but that in which our violation has been personally involved.

But, in our idea of responsibility, we not only include intelligent agency and personal determination, but moral power. Without entering in any way into the much disputed question about liberty and necessity, as no way influencing our practical apprehensions or present discussion, it may be safely asserted, that the feeling of guilt ever carries with it the additional consciousness, that we might have acted otherwise. Who ever thought himself guilty who had not this apprehension? But let the positions of Wardlaw's ethics be true, and no man could consistently have such a consciousness. His nature has been depraved, and transmitted to him with characters of pollution engraven on his heart, in his very formation; and yet his duty remains the same as if it had been moulded in spotless purity. He is represented as enslaved by dominating tendencies; and yet his punishment for following out such overpowering inclinations, is as rigorous as if he had received no original bias. Love is demanded where hatred has been implanted—perfect goodness, from corruption—and moral health where all is covered over with wounds and bruises and putrifying sores. So Dr. Wardlaw speaks. "No change," says he, "has taken place in man's obligations by the fall." Again, "It is the duty of a fallen creature to love God." This involves all that we have asserted. Now, when it is considered that orthodoxy represents an amazing change in the circumstances of man by the fall, we must consider the demand of Pharaoh's tale of bricks from the Israelites without affording them the straw, compared with this, as gracious benevolence. Dr. Wardlaw here escapes through a distinction between moral and natural inability. He illustrates this, by saying that "Satan cannot speak truth." We can scarcely admire the Doctor's taste, in the selection of his

witnesses. But, on his own principle, we should like to hear him expounding Matt. viii. 29, where, taking the Doctor on his view of Satan's personality, the Devil calls "Jesus the Son of God." The Doctor says that "*Satan cannot speak truth.*" What comes now of his proof?

But a word or two more on his distinction. If what he says of Satan were even true, there is no parallel in the reasoning. Satan is represented as *his own destroyer*, and the colleagues of his revolution had each a personal share in the crime. Such is even the view of orthodoxy; so that it destroys itself. But the fall is said to have *entailed* natural evils, to have blinded the intellect, and inflamed the passions. If, then, with a blinded intellect and agitated passions, there is required what only a clear judgment and temperate feelings could accomplish, surely a *natural* and not a *moral* impossibility is demanded. Might you not as reasonably punish a blind man for not seeing the sun, or a dumb man for not pronouncing an eloquent oration? If a certain moral constitution be required for moral action, as a certain physical constitution is for physical action, then it follows that radical injury in either, will render complete results alike impossible. If, by the necessity of circumstances, a being receives a certain moral constitution, he is as much precluded from goodness, supposing it to be inherently stamped with wickedness, as he is from beauty, if his features were irremediably distorted. On this reasoning, the position of Hume would be irrefutably established, that vice and deformity, beauty and virtue, stood precisely on the same ground. They would have equal claims to reward or praise, and be alike obnoxious to punishment and blame. Let it be supposed, that Deity created beings with all the elements of moral turpitude in their nature, would they not in this case be as involuntarily evil, if such a phrase be allowable, as by the same creation, they might be involuntarily handsome or deformed. If the *circumstances* under which they are brought into being, are as much out of their control as their immediate creation, surely the character which is said to result from these, is as far beyond their power of volition. Thus, it follows, that the distinction between moral and natural inability, in this sense, is a mere figment—that it mystifies the subject, and leaves the difficulty untouched. There is, we are ready to admit, a moral inability which does not exclude responsibility; but this is an inability which arises from the agent's own previous conduct as one of its proper consequences. If a man make himself intoxicated, thus inflames his passions, and prostrates his intellect, he is morally unable to act right, but is yet accountable for acting viciously. The influence of habits permanently and voluntarily indulged, is subject to the same principle. But in all these cases, personal agency is included.

We shall offer a few remarks on Dr. Wardlaw's charity and views of social virtue, and thus conclude our observations on his work.

Of those who seem to view the divine character separate from the terrors of Calvinism, he remarks, that "such men absolutely love God for the sake of sin. It is not God at all that is the object of their love; *it is sin*—it is this vain and evil world," p. 300. If this be charity, it must have changed its nature since the Apostle first described it in 1 Cor. xiii. 5. Charity was then that which "thinketh no evil;" but on these grounds, it would seem to consist in thinking no good. If men live in wickedness, it may be plain that they love sin, whatever views they hold of theology; but what connection exists between a persuasion of God's unbounded benevolence, and an affection to evil, wiser heads than ours must discover; and as to the influence of endless flames and eternal decrees to promote virtue in the heart, we confess ourselves equally ignorant. Of the millions who crowd the paths of vice and disgrace their nature, few, if any, hold the opinions which the Doctor denominates "a love of sin;" while nearly all believe, with unflinching orthodoxy, in eternal damnation. But purity and excellency of life is no proof to Dr. Wardlaw that men do not love sin; nay, on the contrary, it would seem to be more a deceptive line, which attracts improper approbation to mere *legal righteousness*, and turns aside the bolts of *saintly indignation*, which should be hurled at these vessels of devoted wrath, whereon the godly have not fixed their stamp. Let these culprits have, however, the benefit of our author's merciful representation. "When," says he, "we find (as we sometimes do) much of the amiable and commendable in the exercise of the social affections among men *who make no pretensions to piety*, we are apt to shrink from using, or use with a dubious hesitancy, the divine designation of the human heart, as desperately wicked." But why this shrinking?—why this hesitancy? After some declamation, he thus continues: "Ought not *the violation of the highest claims*, to be branded with the deepest stigma of reprobation? Why is he to be called *wicked*, who fails to give his fellow-men their due, while the *designation* is tenderly and courteously withheld from him who in principle denies, or in practice withholds, what is due to his Maker?" External conduct is that only of which man can judge his fellow; and even in this, as he must expect many imperfections, so must he exercise no straitened charity. Persons highly gifted, may go a step more elevated!—may become judges of what constitutes "*the violation of the highest claims*"—may undertake their Maker's cause, and determine who it is that withholds his due; and having, in the plenitude of their knowledge and authority, decided, utter the fierce verdict, and "*brand him with the deepest stigma of*

reprobation!" But for our own part, as we cannot boast their infallibility, so we dare not imitate their conduct. Before we proceeded so far, we should make some serious reflections, and inquire, whether our authority was unimpeachable?—whether our qualifications were competent?—whether our means of evidence were sufficient?—and what might be the risk attendant on an erroneous condemnation? On each of these points, too, so many texts of Scripture of solemn import occur, casting around the task difficulties so serious, that sooner than risk the penalty of drawing blood, we would leave our brother's bosom unlacerated. This, it is true, would be only the exercise of moral prudence; but this is all we pretend to; persons endowed with more extraordinary gifts, are not, of course, bound by modes of action so common-place! But in the case of these men, whom some tender-hearted saints want the courage to condemn in a style sufficiently decisive for Dr. Wardlaw's "tender mercies," there is "much of the amiable and commendable in the exercise of the social affections;" but they commit the gross fault of "*making no pretensions to piety!*" They were so occupied about the *realities*, that they forgot the *pretensions*—others are so engaged in maintaining the *pretensions*, that they forget the *realities*, and thus escape being "branded with the deepest stigma of reprobation." In choosing between these two, the wisdom of the selection will depend on the greater excellency of preferring the applause of those who look on the outside appearance, or the approbation of Him who judgeth the heart. These men of no pretensions may pray, but they lock their door—they may give alms, but they sound no trumpet—they may commune with God, but they are not unceasingly talking of it—they may read the Bible, not to talk Scripture, but imbibe its spirit, and they are unable to see what recommendation a repulsive gloom can give religion; or what addition *pretension* can make to personal piety or moral worth. Now it happens, that while the Judge of mankind very particularly specifies "*the social affections*" as the great elements of virtuous character, he does not so much as mention the abstract dogmas of popular theology.

We cannot view human character and social virtue through the same medium as Dr. Wardlaw—we cannot see our fellow-creatures as God-haters—and we cannot ascribe the emanations of deep and heart-felt principle to prudent selfishness or animal instinct. We are unable, however imperfect we consider its present state, to conceive of humanity as a compound of fiendishness and brutality, sometimes influenced by the suggestions of the one, at other times driven by the blind impulse of the other. We would lament the crimes and the errors of human beings; and we do so in proportion to our view of our nature's dignity; but if any system tends to wither and paralyse the spontaneous testimony of our bosoms to its

virtuous developements, by suggesting impure motives, and sinister purposes—it is in direct opposition to our best feelings, and subversive of all the higher attainments in excellence. We are bound to our brethren of mankind at present, by a reverence for their nature; and we are cheered as to the future by more glowing anticipations. As yet, the Christian church has been but journeying through the wilderness: bitterness and strife have raged in her tents—clouds and tempests have gathered round her path; still she has survived, and holds her onward course, despite of the tumultuous contentions of her children, or the united opposition of her surrounding enemies. To every benevolent and pious mind, this is a source of sincere delight; it feels within its own depths, the pleasurable experience of religious emotion; it knows the necessity of religion to the advancement and happiness of mankind; and it is persuaded that the vital power of simple Christianity will yet "break the bondage of corruption," and expatiate in its own glorious liberty. The retrospect may be sickening to the eye, the present position may still be clouded; yet would it seem that some straggling beams have found their way through the darkness, as if to assure us that the gloom is not impenetrable. Sometimes have we stood upon the mountain's summit, and immediately around the spot a threatening gloom was hovering; but our heart has bounded, as we stretched our sight along the distant scene, saw the hills before us gilded with the falling sunbeams, and the valleys fresh and verdant with nature's beauty, and rivers glistening in their winding channels, and fields rejoicing with a waving harvest, and human habitations scattered in the view, the animating spirit of the whole—without which, all the rest would be only decorated death. Oh! is there a heart so withered, so pulseless, whose feelings would flutter around its immediate circle, but swell with no rapture at the expanding loveliness? Is there an eye so midge-like, whose vision unable to penetrate the contiguous mist, beamed with no rejoicing at the remoter glory, and kindled into no ecstasy at the masses of silver light, and the varieties of golden vision, that formed brighter worlds in the blue but distant horizon? And when we look from the point of present time, hope gleams along the vista of the future. We see generation after generation advancing to happier scenes and better times; we see knowledge brightening from early dawn to noon-tide lustre—we see religion loosening the knots with which mystery had bound her, and casting aside the motley robes in which superstition had rendered her ridiculous—we hear her gentle tones calming the tumult of contention, and bidding the cannon's roar to cease; and in thus discerning, "we rejoice, yea and we will rejoice." Let the cold reasoner, frozen in the frigid zone of his abstractions, call this, if he please, enthusiasm. It is an enthusiasm which increases happiness and promotes virtue—it is an en-

thusiasm, which, to us, has brightened many gloomy hours, and may brighten many more—it is one which, in all times and circumstances, we shall fondly cherish; in solitude, it shall be our companion—in poverty our riches—in sorrow our consolation; it shall be our support against neglect, and our glory in contempt—it shall impel the current and energies of our life, and inspire the last breathing of our dying aspiration. HIBERNICUS.

BIOGRAPHICAL NOTICES BY JARED SPARKS—SIR ISAAC NEWTON.

(Concluded from page 495.)

Another posthumous work of our author, was the *Observations on the Prophecies of Daniel, and the Apocalypse of St. John.* These were left unfinished. The remarks on Daniel are more matured than those on the Apocalypse; but on both they exhibit traces of the same depth of learning and patience of investigation, which characterise the Chronology. He starts with an inquiry into the origin of the books of the Old Testament, and advances the theory, so much enlarged on of late, that the historical parts are compiled from various written documents now lost. This he thinks particularly demonstrable of Genesis, and the books of the Kings. The present number and arrangement of the Jewish Scriptures were not settled till after the Roman captivity, when the Jews added the points, and committed their oral traditions to writing in the Talmud. No various readings were preserved, and whatever errors had crept into the text before this period cannot now be repaired, except from the version of the Seventy.

Newton places Daniel at the head of the prophetic writers, and considers his prophecies as a key to the interpretation of the others, and the foundation of the Christian religion. The periods foretold by Daniel accord so exactly with the times of the ministry and death of our Saviour, as to present the clearest possible evidence, that the prophet spoke the dictates of divine inspiration. The book of Daniel was written by different persons; the six first chapters are a collection of papers of a historical character; the six last only were written by Daniel, and these at various times.

After a series of preliminary observations to this effect, the author traces each of the prophecies of Daniel to its verification in succeeding events. The vision of the Four Beasts, and the Ten Horns of the fourth beast, he explains with particularity and immense erudition. The prophecy of the Seventy Weeks he translates anew, and, contrary to the usual mode of interpretation, refers one clause of it to the second coming of Christ. His acquaintance with chronology enabled him to apply the several parts of this remarkable

prophecy with great exactness to the principal events relating to the Messiah, to the time of his birth, his death, the duration of his ministry, the wars of the Jews, and the ruin of the Jewish nation. His deductions from civil and scriptural history he fortifies by astronomical calculations.

In regard to the Apocalypse, it has been the prevailing opinion of learned men, that this book was written later than any other part of the Scriptures; but Newton assigns to it an earlier origin. He would seem to hint that it was written before John's Gospel, and, at all events, before the general Epistles of Peter, and that to the Hebrews, as he supposes it to be alluded to in those Epistles. After a few remarks on the authenticity of the Apocalypse, he proceeds to explain some of its dark prophecies, which, as he considers them to bear an intimate relation to the prophecies of Daniel, he interprets on similar principles. Daniel and John in certain points predict the same events, many of which have already taken place. In pursuing the parallel which conducts him to this opinion, he dwells on the origin and progress of the papal hierarchy. All his discourses on the prophecies are confined to those predictions which he believes to have been fulfilled; he hazards no conjectures beyond the limits of evidence; hence, some parts of the Apocalypse he does not touch, but leaves them to be unfolded in the order of Providence.

A tract by Newton, entitled a *History of Two Notable Corruptions of Scripture*, was first published in 1754. A copy was obtained from Holland, which was among the papers formerly belonging to Le Clerc, and deposited after his death in the Remonstrants' Library at Amsterdam. So early as 1708, Le Clerc mentioned this tract in his preface to Kuster's edition of Mill's Testament; but he was ignorant of its author, as it came to him from Locke in his own handwriting. Some years afterwards, Wetstein ascertained that it was written by Newton, and as the copy in Holland was mutilated at the beginning and end, he applied to the heirs of Newton to be favoured with a perfect transcript from the original.* From motives never explained, this request was not granted, and the piece found its way to the public in the imperfect state in which it was left by Le Clerc. When Horsley published an edition of Newton's works, however, this tract was printed from a copy of the original manuscript then in the possession of Dr. Ekens.

It is the author's purpose in this treatise, to prove the famous text of the Three Heavenly Witnesses in John, to be an interpolation, and to defend the Vulgate reading of the disputed passage in Timothy.† Considering the early stage at which he took up this subject, and the comparatively un-

* Wetstenii Prolegomena, p. 185. † 1 John v. 7; 1 Tim. iii. 16.

explored region through which he was compelled to pass, he has managed his argument with remarkable ability and success. His knowledge of the Greek and Latin Fathers, the theologians of the middle ages, and the history of sacred learning, as displayed in this work, impresses the reader with amazement at the universality of his powers and attainments. Notwithstanding the length to which the controversy on the text in John has since been carried, and the eminent talents it has called into action, very few weighty particulars have been added to those first collected by Newton; and it would have been no disparagement to the champions of the cause he sustained, if they had manifested more willingness than they have done, to acknowledge their obligation for the aids they have received from so illustrious a source.

Newton left many writings on theological subjects, which have not been published. Whiston mentions a tract on the *Rule of Faith*, and one on the *Dominion of the Clergy*. In the catalogue of Newton's manuscripts, arranged by order of his executors, we find noticed an article on *Corruptions of Scripture*, and another entitled *Paradoxical Questions concerning Athanasius*. Several pieces are designated by the general title of *Church Matters*. No reason has been assigned by the persons into whose hands these papers have fallen, why they should be withheld from the public. Horsley examined them, but introduced them not into his edition of the author's works. It has been supposed, and no doubt rightly, that the opinions they express on certain doctrines in theology, are not such as squared with the orthodox standard of Horsley. Whatever may have been the cause, every fair mind must seriously regret, that the recorded thoughts of such a man as Newton, on the important subjects of religious truth and scriptural interpretation, should be withheld from the world.

Some of his peculiar theological sentiments may be discovered from his writings and the testimony of his friends. Whiston tells us of his profound knowledge of church history during the three first centuries of the Christian era, and of his having been convinced by his study of this history, that the doctrine of the Trinity was introduced into the Christian scheme many years after the time of the Apostles.* The tenor of Newton's writings is in accordance with this declaration, nor do they exhibit any evidence that their author ever believed in a Trinity. The charge against Horsley, of having suppressed his papers because they were adverse to this doctrine, has never been contradicted.

* The Present State of the Republic of Letters, vol. iii. p. 282. In the same work may be seen several other particulars concerning the theological opinions of Newton. See also *An Inquiry into the comparative Moral Tendency of Unitarian and Trinitarian Doctrines*, p. 367.

It was also the faith of Newton, that in early times Christian preachers were first chosen by the people, and then ordained by bishops, and that no person could be ordained to the pastoral office over any congregation, till he had been elected by the people whom he was to teach.* In this respect, his views of church government seem to have approached nearly to those of the Independents. He did not hold to the baptism of infants, but believed that all the subjects of this ceremony should be sufficiently advanced in age and understanding to receive religious instruction.†

To theology and ecclesiastical history, the leisure hours of this great philosopher were devoted during the last thirty years of his life. The duties of his office in the Mint were arduous, but his habits of close application to study, early formed and long continued, enabled him to penetrate deeply into those branches of sacred knowledge, to which he at first applied for relaxation and amusement.

Till his eightieth year his health was usually good. He was then afflicted with a severe illness, from which he never entirely recovered, although he went punctually through the labours of his office till within a year of his death.

It has been said, that his mind became so much impaired in his advanced age, that he could not understand his own works; but this is a mistake, as is testified by Pemberton. In his last illness, and for some time previously, Newton was attended by Dr. Mead, with whom he held such conversations as proved him to have full possession of his faculties. He died on the 20th of March, 1727, in the eighty-fifth year of his age, and his remains were deposited in Westminster Abbey.

Plato thought, and others as wise as Plato have indulged the dream, that there is a chain of intelligences descending by a regular gradation from the highest to the lowest. If wisdom deceive not her children, and the vision of Plato be indeed a reality, who will deny to Newton the first rank in that portion of the scale, which the human race is destined to occupy? Other philosophers have been renowned for genius, acuteness, and power of intellect; they have been quick to invent, and sagacious to discover the more hidden phenomena of nature, and the deeper reasons of things. Other philosophers have shone as stars of the first magnitude in the firmament of science; in one happy discovery they may have gone before the rest of mankind; in one endowment of nature they may have stood without an equal. Such there have been, and they have reflected glory on the world; but in the blaze of Newton's effulgence they are eclipsed and lost. All the rare qualities, which singly measured the greatness of others, were combined in him, and

* Republic of Letters, vol. iii. p. 281. † Ibid. p. 280.

contributed their respective shares to raise him to the eminence he held, and sustain him there. To no being whose destiny has been fixed among mortals, can be more justly applied the words of the sweetest poet that ever invoked the philosophic muse. Of Newton it may truly be said, that he was one,

> Qui genus humanum ingenio superavit, et omnes
> Præstinxit, stellas exortus uti ætherius Sol.*

In private life he was mild and affable, peaceful in his temper, gentle in his manners, and a lover of tranquillity and retirement. Although he went out little into the world, he was social in his feelings, and ready in conversation. Humility and modesty were among his most striking virtues. He was without arrogance or pretension, putting himself on a level with other men, and ascribing whatever progress he had made in knowledge, wholly to his untiring industry and patience. As he was a stranger to pride, so he was free from any affected singularities. He was generous in his benefactions, and a patron of true worth wherever it was found. His religious faith was settled on the foundation of reason and the Scriptures; his piety was steady and strong; he was a Christian in belief and in practice. In short, the balance of principles and powers, which marked the rare structure of his mind, together with the unison in his philosophy, morals, and religion, formed a perfect and wonderful harmony in all the parts of his character.

THE CATARACT.

Above me is a glow of sunny blue,
Smiling away the thin and tiny clouds
That sail upon the bosom of the sky,
Their motion like an infant's slumber.
There is a rustle 'mid the dewy leaves,
So faint, it seems a mockery of sound,
Or echo of the zephyr's dying moan;
But, hark! a crush'd low thunder strikes my sense,
And nearer, louder, till my footsteps clutch
The fluttering moss, whose quivering shadow shrouds
The mouldering brink that crowns the vast abyss;
And on my swimming vision bursts a shower
And storm of snowy boilings, rushing, writhing
As if the troubled, massy, flashing roll
Of waters were a crowded, cluster'd sweep
Of foamy serpents, frenzied, wild, enormous,
Chain'd to the hideous dungeons of the rocks,
And struggling to be free; and far beyond

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* Lucret. de Rerum Nat. Lib. iii. v. 1056.

The whirling chaos, frowns the precipice,
Black o'er the blacker stream whose depth and smoothness
Scarce curls to a bubble, till it throws
Its shatter'd deluge down the dizzy yawn
Of high and jagged peaks; and from the dance
And crush and roar of the eternal fall
And burst, reeks up a cloud of misty incense,
That steals the rainbow from the sky to give
A noble offering worthy nature's God.
Oh 'tis a glorious scene! a scene that feeds
The undying, the unutterable dream
With which my soul is full of unseen beauty—
A dream whose glow is quenchless, deep its spell,
Wildly magnificent, and strangely sweet;
Grasping all modes of thought, all forms of being,
All thrills of rapture, and all bursts of power,
All flights and beams of fancy, and all flows
Of feeling and affection, all desire,
All wish, all aspiration, and all hope!
And whence and what is this ideal beauty?
I plunged into the dark, delirious storm
Of my proud passions; on their chainless whirl
I flew with fancy, till around me sprung
Their flashing elements, like curling bubbles
Around the lily on the streamlet cast;
And then there burst upon my soul, a flow
Of joy and light and loveliness—a heaven
Of starry images, whose glow and smile
Earth could not quench nor chill—not to be wrench'd
From their eternal shrine by time nor change.
I moulded into shape these glorious dreams,
And made a thing bright, perfect, and divine:
The world had nought so fair; and when the world
Grew dim and dull and foul, I borrow'd beams
And smilings from this idol of my brain,
To scatter o'er my path, till far was heaved
The sting of agony, the blight of sorrow!
I have adored this ideality
From childhood, and in vain have sought and search'd
The wonders of this mighty universe,
To realise its matchless brilliancy,
Its gorgeous grandeur.
And 'tis well it lives
That brilliant dream, else were I poor indeed.
I am not, nor can be what I have been;
My soul is jarr'd and troubled, and my heart
Is worn and weary, and my hopes are crush'd
In their first roll of rapture, ere they grasp'd
The glory and the greatness that they sought;
So young and yet so wretched! But though sick

Of all this struggle and this toil of being,
I must live on a wreck'd and feeble thing,
That burn'd intensely, deeply burn'd for fame,
But wither'd, wasted in its loneliness,
That rain'd the tumults of an ardent mind
Upon a being lovely, but unmoved
By all the pangs that wild and crushing flew
Across its vision of that angel form!
I was a happy, reckless boy; I bathed
My spirit in a vision of romance,
And drank the beauties of the earth and heaven,
With an unsated appetite, and mused
On the white foam that crown'd the waters dark—
That darker grew as the cloud shadows pass'd
Over their rollings, huge and fetterless,
And on the rugged cliffs and whistling winds—
On all things grand and strange and terrible!
And now on nature's grandest, strongest terror,
I gaze and muse, but in a different mood—
A mood of friendless, hopeless agony;
And here I kneel, Almighty God! to thee—
Even in this dismal, dark, despairing hour,
To bless thee, thank thee, for the calm repose,
Which thou hast promised to the wounded soul,
When pain shall cease, and that transcendent dream
Which I have cherish'd, shall be realised,
And fed and crown'd by immortality!

CORRA LINN.

REVIEW.

DISCOURSES, showing the Structure and Unity of the APOCALYPSE; the order and connexion of its Prophecies—how far they have yet been fulfilled—what part of them remains to be accomplished—and the principal Events which may still be expected in the course of Divine Providence, before the Millennium commences. By DAVID ROBERTSON, Minister of the Gospel, Kilmaurs.—3 vols.

OF the work whose title we have copied, we think it unnecessary to say more, than that it resembles, in mysticism, the thousand *explanations* of the book of the Revelation which have preceded it. We have placed its name on our pages, merely to record its Dedication. That at least has the merit, if such it be, of novelty:—

"To JESUS CHRIST, the only Head of the Church, and Head over all things for the Church, this frail token of imperfect gratitude for infinite mercies, which (it is hoped) has been reared by the aid of his own spirit of truth, *is humbly Dedicated;* and that he would deign to accept it, though imperfect, and to make it, though feeble, a powerful instrument for illustrating the Word of God, increasing the know-

ledge of men, and promoting genuine Christianity in the world, is the earnest prayer of his unworthy Servant, THE AUTHOR."

We have heard of one bookseller in this City, who refused to sell the work unless this dedication were omitted. It was cut out of the copies sent to him for sale.

MONTHLY RECORD.

DECEMBER 1, 1834.

IF any one needed proof of the unhallowed, intolerant, antichristian spirit which Church Establishments necessarily induce, it has been exhibited in abundance during the last few months. Of the spirit of love and of a sound mind, there has been little manifestation among the members of the Church of Scotland; albeit, in malice they have not been children, nor in understanding have they been men. Calumny and vituperation, cant and falsehood, have been freely used. The bugbear of "Socinianism" has been played off to scare both old and young; and from its constant exhibition in town and country, at civic elections and educational associations, by Knights and "Guardians," elders and preachers, teachers and taught, it would seem to be a very powerful auxiliary. Like other hobgoblins it will have its term, but it will share the fate of witchcraft by-and-by. *The day will come.*

At the Glasgow Educational Association, the Rev. Mr. Buchanan indulged in the following flight, respecting those who call for the separation of Church and State:—"Already they have sat down like a besieging force around our walls. Floating over their encampment, we can descry the heterogeneous signals under which they are so strangely leagued. The red-cross banner of Papal superstition flutters side by side with the gaudy pennon of proud and presumptuous Socinianism. The black ensign of Infidelity waves in ominous and unnatural conjunction with the white standard of the Gospel; and together they are sending forth a note of loud and fierce defiance against that noble fortress in which the moral and religious privileges of Scotland have for nearly three centuries been entrenched, as within the munitions of rocks." At the late election for this City, the electors of the Fifth District were called upon, by printed circular, to "*beware of Bailie Muir.*" Why? Because he had neglected his duty in the Town Council?—because he had violated the law as a Magistrate?—because he had on any occasion forgotten the courtesies of society either to political or religious opponents? No; those who deem his political and religious sentiments most erroneous, readily bear testimony to the uprightness of his conduct in all these particulars.

Why, then, beware of him? Because he is an "*avowed* Socinian"! Had he thought with the wise, but acted with the vulgar—had he been an avowed unbeliever, but worn the cloak of conformity to the Established Church, he might have passed. But to have "a patron of Socinianism the First Magistrate of" a Christian city, that were a profanation not to be borne. And Mr. Muir was cast out, to the great delight of the bigots; and the Church of Scotland is still safe behind its "munitions of rocks."

But this "noble fortress" (the Bastille once bore that name), "entrenched as within the munitions of rocks," and so strangely beleaguered, according to Mr. Buchanan's figurative description, has met with as strange a champion. The Son of a Bishop has come forward in defence of Presbyterianism! Episcopacy and Presbyterianism have pledged a defensive and offensive league. At a meeting in Greenock, to form an Association in defence of the Church of Scotland, the chief speaker was Sir D. K. Sandford, M. P. for Paisley, and Professor of Greek in the University of Glasgow. His interference and speech on that occasion, have been so admirably animadverted on in the following letter, that we gladly copy it from the *Greenock Intelligencer*.

To Sir D. K. Sandford.

Your friends, Sir, I hope, rejoice in your convalescence. In retiring from your short Parliamentary career—leaving untouched the *sour grapes* of political distinction—you principally lamented the withdrawal of your talents from the advocacy of Religious Establishments! Just, however, as the pious friends of legalised religion had begun to droop, and their opponents to exult in the retirement of so renowned and so successful a champion, you come forth, very much, it may be supposed, to the consolation of the one and to the confusion of the other. Your conduct is not unnatural or inconsistent. When an invalid becomes unequal to the ardour of a general engagement, he may, notwithstanding, do something: he may enter the local militia, and serve his cause in petty skirmishing or garrison duty. This appears to be your praiseworthy resolution. "Physical inability forbade me," you say, "to agitate the question in Parliament; but whenever called on to appear in any part of the country in defence of the Church, I shall gladly do so." Some would have supposed the fatigue of travelling too severe for a precariously delicate constitution; but for many diseases exercise is useful, and the air of Greenock is probably much more salubrious than the heated atmosphere of St. Stephen's. It may be, also, that *Parliamentary sickness* is akin to sea sickness: when once beyond the heavings of the turbulent element—when once in a calm fresh-water harbour, perfectly secured from every antagonist motion—the qualms subside,

and the brow no longer beats or burns. The condition of the Established party here, might also have induced you to make some sacrifice of personal convenience, and your assistance, if it did not bestow power, at least evinced sympathy. They were afflicted, and you mourned; they were poor and feeble, but you cast in your mite. I have heard persons uncharitable enough to doubt the nature of your late illness; but since your last speech here, malignity itself cannot want evidence of your serious indisposition; for, as Gil Blas observed of the Bishop of Grenada's sermon, that it smelled of the palsy, your oration had all the symptoms of a sickly composition. Sir Daniel Sandford I thought an orator, a logician, and a scholar; but alas! were his character for any of them pledged on *this* specimen, its chances of immortality would rest indeed on a feeble basis. I shall say nothing of its want of elegance in style—of its not having either the energy of power, or the brilliancy of genius—of its possessing none of that majesty of opposition, which, even in denying, we reverence, or that magic of appeal, which in dazzling our fancy by its flashes, deludes our judgment. I have only to do with the position it advocates; and which, if it does not absorb in the fulness of its light, it sufficiently entangles in the mazes of its confusion.

What do you mean, Sir, by the *principles of true religion* becoming the *fundamental principles* of society?—and the duty of Government to promote it by all *proper means?* Are the principles of *true* religion, in your mind, identical with an Establishment; and in supporting the one, does it follow that the State is disseminating the other? Mark the consequence that follows:—All who oppose an Establishment must, on this ground, be enemies to true religion, and our blessed Master must have left undiscovered the best means of promoting his sanctifying truths! We thought, before this, that the principles of true religion, those principles which shed around the heart its purest sunshine, and call forth its holiest affections—which convert the moral wilderness into a scene of peace and happiness—which make every family a congregation of love, every bosom a living temple to the God of the Universe—which not only kindle the flame on the domestic altar, and feed it with the soul-stirring aspirations of piety and the mingling of profoundest sympathies, but swell the anthem of multitudes, and make the praise of souls melted into the loftiest communion, rise an acceptable sacrifice to the Heaven of Heavens;—such principles we imagined had lived ere an Establishment had ever frowned on the world; that such principles had preserved their vitality even after Establishments had putrified the atmosphere of the religious and moral world; that they crumbled the thrones of the Cæsars and the fanes of idolatry; that they stood firmly before power, and unconfounded before sophistry; that they quailed not before the

beasts of the Circus, or the still greater beasts, their savage persecutors or inhuman spectators; that they inspired the hymn of thanksgiving in the agonies of torture, and gleamed with hallowed brilliancy through the flame of the faggot; that they perished not when driven to snowy Alps or rocky Apennines; nor was their light extinguished in the damp fogs of the inquisition's dungeons; that even in the reign of English Charles's brutal voluptuousness, they found two thousand champions who refused to bow the knee to the Dagon of Act-of-Parliament creation; and that, even in this very land, every association confronted your argument, a voice from every mist-covered crag, and a spirit from every hollow cavern, could have thundered in your ears, until every Episcopalian fibre in your heart trembled with agony, *what* conscience can effect against authority, and a people awakened in their majesty, against the congregated bands of mercenary tyrants and ecclesiastical despots. Such, we imagined, was the nature of these principles; but our ignorance is excusable; we are not the inmates of academic bowers; we are not schooled in the "lessons of history," or disciplined, like Sir D. K. Sandford and his party, in the instructions of philosophy! You considered "the youngest logician present, could expose and refute the position!" The task yet remains for the tyro to begin with, as the *oldest* has failed in its accomplishment. It is said of *Sir* Hudibras, that,

> "In *logic* too, he was a great critic,
> Profoundly skilled in analytic."

Whether the same merit can be awarded to *Sir* D. K. Sandford, I must leave the readers of his speech to determine.

The supporters of voluntary religion must, on your ground of judgment, be very blind and stupid mortals. "The principle, that religion ought to be established, is," you say, "written in such *characters of light*, as to be beyond the reach of *all opposition*." But, notwithstanding, you add, "I cannot open my eyes, or take up a paper, or take part in a scene of public life, but I find these principles *argued against*." Extraordinary!—Characters of light—beyond the reach of *all opposition*—everywhere *argued against*—out of the power of contradiction, and yet meeting it at every point! Ill-natured persons, Sir Daniel, will call this a blunder: let me offer you my consolation that you are not an Irishman, for in that case it would have been put into the catalogue of bulls. But where are those characters of light written? If you know them, point them out, and you will be entitled to the blessing promised to those who enlighten the blind. Are they written in the Gospel?—if so, in what chapter and verse? Are they the undeniable testimony of nature?—if so, how can they so generally escape observation? Are they the intuitive perceptions of intellect?—how, then, can they be generally denied? If such *plain* truths, why has so much been written

and spoken about them? Why has Hooker written an immense folio to prop them; or Paley, in their defence, even condensed and distilled the very spirit of sophistry? Who would have thought of exerting so much labour to prove that 2 and 2 are 4, or that a part is less than the whole; for this, according to your own most appropriate quotation, would be

> "To gild refined gold, to paint the lily,
> To give new lustre to the violet."

Numbers, you must confess, are *conscientiously* opposed to your views, and although you may consider them in error, yet you cannot suppose them so absolutely stupid as to resist the force of axioms; or, if you do, yours is the climax of folly in attempting to convince them by argument. Space and time are, with me, both very limited. Let me therefore very briefly take in your observations, that assume the appearance of reasoning. It seems, if I mistake not, all to amount to this,—1. Government is necessary to the order of society;—2. True religion is indispensable to the happiness of a community;—3. An Establishment is the best medium of communicating religious principles;—4. And therefore, it is the duty of Government and subjects to support an Establishment. Have I, in this statement, done you injustice? The first proposition admits of no dispute; the idea of Government is involved in the very constitution of society; and the character of the one necessarily operates on that of the other. On the second, also, the agreement is universal as to its abstract truth; but it involves in the particular import of the term, a question which no Government can decide. You would not, with Hobbes, say, that the mere approbation of the civil rulers gave value to the religion? If not, how can *they* select for nations, and for ages yet in the womb of the future? Religion must in such cases receive the hue of the Government, and truth must be as varied as national systems of dominion. This must result, except by some miracle men were instantly converted into one opinion. Individuals must follow the rulers; and, independently of private views, be Jew, Mahomedan, Heathen, or of any sect of Christianity to which they may think it right to affix their stamp. True religion and civil Government, have different though not contradictory objects. True religion takes a part of man's nature, which Government can never approach; its influence is on motives over which Government has no power; it occupies a sphere, in which civil legislation is lost as a dew-drop in the ocean:—the one concerns external actions, the other belongs to the soul's sanctuary—the one affects immediate relations, the other things for which intellect has no measure, the universe no bounds, and duration no end—the one respects the circumstances of mankind in masses, the other is purely, inalienably, personal, the conviction of one's own heart, the decision of one's own judgment. This shows it to be beyond

the power of Government to legislate for religion, either in its principle or form.

I might at once, from the previous principle, deny the third position, for there can be no comparison in degree, when in point of fact there is no competency; but actual events have long since pronounced its doom. What have Establishments ever done, but entail slavery where they were received—afflictions, and bloodshed, and rancour, and heart-burning enmities where they were resisted? You address France with a spiritless apostrophe—a peg on which every drivelling school-boy now-a-days hangs a similar apostrophe. But what, Sir, produced the chaos of horrors in France, and the deluge of her Atheism?—what but her oppressive Establishment? The agents of her terrors were the monsters which its corruption bred and nourished, and when the explosion came, its convulsions only heaved them to the surface. What has the Establishment of England done:—Supplied mitred corruptionists—the sworn enemies of the people's liberties—the stern, banded opponents of their rights, who preach humility in purple, and moderation amidst bloated luxury—supplied the ball-rooms of London and Bath with dancing Rectors, and their livings at home with starving broken-hearted Curates—the Newcastle jockeys with their best patrons, and the simoniacal auctioneers of ecclesiastical benefices with the most profitable jobs?

So, Sir, you would not go to America to know *how* Christianity might be best supported! No wonder, when your lessons were learned in such a school. There would be no chance whatever of any correspondence with your ideas and theirs on these points. "She has not names in theology to be compared with those of Britain!" Were this the fact, what has it to do with the principle? Why not apply the same to her science and literature? For shame, Sir, to compare a country of yesterday with a nation of more than ten centuries. And, after all, your lawn-sleeves have produced few such men as Timothy Dwight, and none in powers of reasoning superior, if equal, to Jonathan Edwards. Another of her faults is, that one of her most eloquent sons has adopted "the cold creed of Unitarianism." If his *creed* be cold his *heart* is warm—warm with the fire of genuine philanthropy—warm with every generous emotion—wide in every enlarged affection, with every sensibility acute for the dignity of his nature, and every pulse quick for glorious liberty, and whilst he burns in this *frigid zone* of theology, poor, poor Sir D. K. Sandford is so benumbed that he freezes in the torrid zone of his heated, his ardent faith! But this comes of late sitting in the House of Commons. Delicate constitutions are then apt to catch cold. Why did you not expose those contradictions of Ward, which *you* so plainly discerned? It was merciful in you to have been so meek with O'Connell in the House of Com-

mons! But your speech in Greenock will pay him with interest—its *thunder* will reach him in Kerry, and make him tremble in Derrynane! Dwight, you say, observes that a *thousand* pulpits wanted ministers; you admit, in this empire the *reverse* is true, *i. e.* a *thousand ministers in pulpits* want congregations.

Your friends in Ireland will thank you for your views of that country. In many parishes they have not even one Protestant; and lately, I have been informed, they have in some cases borrowed congregations. The mention of Ireland awakens in my mind a very mingled feeling: while I am inclined to despise, I almost weep for you; and my abhorrence of your apostacy is lost in pity for your fall. You *were* eloquent, Sir*—yes, brilliantly, affectingly eloquent—when the wrongs, the sufferings, and the beauties of that unhappy country kindled up all that was glorious in your nature. You then poured out the torrent of a full heart in a noble cause, it fell as the cataract, and sparkled in brilliancy. And would you, Sir, who would not impose an objectionable School on a single parish, force a detested Establishment on a whole nation—commence it if it had not been founded, and support it where it had become grossly, disgustingly obnoxious—an Establishment founded in compulsion, raised with the sword, cemented in blood, execrated by the curses of the oppressed starving victims, watered by the tears of the widow, the orphan, and the heart-broken peasant; and now upheld by the bayonet, and hailed by the yells of a Marcus Beresford! Would you, Sir, do this?

"Alas! how changed, how fallen!"

I am, &c.

VINDICATOR.

TENTERDEN DISTRICT TEA MEETING.—On Wednesday, the 20th of August, the Annual Meeting of the Tenterden district was held: Mr. Saint introduced the service and read the Scriptures, and Mr. Cook offered up the general prayer. Mr. Gilbert of Northiam, preached an excellent discourse from Eph. iv. 11–13. The attendance at the chapel was larger than on any similar occasion. After divine service, the friends took tea together, to the number of 130, at the Woolpack Inn. The evening was spent in the animated and interesting discussion of many important subjects. Our venerable friend, Mr. Holden, spoke with affectionate earnestness on the sentiment, "Truth in our creeds and charity in our hearts."—"May a good life be the orthodoxy we seek, and sin the heresy we dread," was a subject which drew forth some admirable observations and Christian admonitions from Mr. Payne of Rolvenden. The blessed consummation which

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* See Sir D. K. Sandford's Speech at Glasgow, on the Government Plan of Education for Ireland. 1832.—*Edit.*

has attended the exertions that were made for the emancipation of the slave, was adverted to by Mr. G. Buckland of Benenden, who concluded with proposing a sentiment, to which every well-wisher of his species cannot but most heartily respond, "May the abolition of slavery within the British dominions be the prelude to its speedy extinction throughout the world." What in the present day is a most momentous question, was by no means overlooked on the present occasion: Mr. Talbot, in proposing to the meeting, "Success to the cause of Unitarianism and the principles of non-conformity," stated, that he blended these topics, because he believed them to be most intimately connected; that the doctrine that there is one God the Father may prevail, we must acknowledge one only as our master—Christ; that by non-conformity, he meant conformity to God's truth—non-conformity to man's errors;—*truth is the end to be aimed at, and free, unbiassed inquiry the means;* that we must seek to deliver our own minds from the influences of worldly hope and the fear of man; and as we love the cause of God and our fellow-creatures, endeavour to remove any stumbling-block from the way of others; and that therefore we never ought to rest satisfied so long as the State makes distinctions between man and man on account of religious faith. This subject was taken up by Messrs. Cook, Blundel, Saint, and Payne. Mr. Edwards of Northiam, having submitted to the meeting, as a topic for its consideration, "Religion as established by its good fruits, and not by Acts of Parliament," concluded his observations, in the course of which he alluded to the crying enormities which had been committed in Ireland, under the pretence of supporting religion, with suggesting to the Committee that they should draw up a petition, to be sent to the different Societies in the district, praying Parliament that our Irish Catholic fellow-subjects may not be called upon, IN ANY FORM OR SHAPE, to support the Protestant Establishment of that country. The secretary, wishing to ascertain the opinions of the friends present on this subject, had the sense of the meeting taken by the chairman, when a resolution embodying Mr. Edwards' suggestion was carried unanimously. After the thanks of the meeting had been proposed to Mr. Shoobridge for his kind and efficient conduct in the chair, the friends took their departure for their respective homes about nine o'clock, all apparently much gratified with the afternoon and evening they had spent together. E. T.

THE CHRISTIAN'S VIEW OF PUBLIC AFFAIRS.

ARCHIBALD HAMILTON ROWAN is no more. In a good old age, he has been gathered to his fathers. His life was honourable and useful—honourable to himself, useful to his

country. His memory shall be "green in our souls." Though he is removed from the world it was his most cherished desire—his unremitting, indefatigable effort to improve and bless, his principles depart not with him. They must live, for they were founded on reason, justice, and Christianity. "Liberty is the exercise of all our rights, natural and political, secured to us and our posterity, by a real representation of the people; and equality is the extension of the constituent to the fullest dimensions of the constitution—of the elective franchise to the whole body of the people; to the end, that Government which is collective power, may be guided by collective will; and that legislation may originate from public reason, keep pace with public improvement, and terminate in public happiness."—"We adhere to no sect, but to society—to no cause, but Christianity—to no party, but the whole people."

These principles were branded on their utterance, in the reign of the Third George, as seditious and treasonable; and he who uttered them was condemned in Courts of Law, as "a person of a wicked and turbulent disposition." He lived to see the son of that George give his sanction to the truth of those principles, though stopping short in the consequences necessarily resulting from them; he cherished the conviction to his dying hour, that, despite every obstacle which ecclesiastical or civil prejudice, perfidy, or power may interpose, those principles, in all their righteous and natural consequences, shall ultimately be universally established.

It is good for our country, it is good for mankind, that such men have lived—that such men have laboured. The seed is sown, and posterity will reap the harvest. The powers of evil will still struggle for ascendency; but that struggle, if met with the firmness, the benevolence of men and of Christians, will only issue in their more certain downfal. Satan will fall as lightning from heaven. "Whatever men may intend or execute, all their designs and all their actions are subject to the secret influence and guidance of One who is necessarily the best judge of what will most promote his own excellent purposes. To Him and in his works, all seeming discord is real harmony, and all apparent evil universal good."

It is therefore that I view the *dismissal of the Ministry* with the most perfect composure. That dismissal was to me no unexpected event; the manner of it only was not anticipated. I look on it as an augury of good. December is a month of gloom—but it soon passes, and Spring-time succeeds. The year 1834 may close in darkness, but a new year will follow it, and the visions of hope will grow brighter and more enduring as it advances. But there must be no timidity, no time-serving, no truckling. Personalities must be sacrificed to principle; minor differences must be forgotten

in the general good, and sectarian grievances be merged in one combined and energetic struggle for the establishment of national rights. A manly, virtuous, and Christian phalanx must be formed of and for the people, by all who long for the improvement of man, the realisation of civil and religious liberty, the progress of pure and undefiled religion. Sacrifices may be called for, from those who desire that man may be happy and God may be glorified. And those sacrifices will be cheerfully made by every one who practically believes, that whoever may nominally sway the sceptre of earthly power, the throne of the universe is really filled by the ever-living God, the Father of creation and of man; and that he overrules all events to the improvement, virtue, peace, and happiness of those who trust in the wisdom and mercy of his righteous and beneficent administration.

Though the dismissal of the Ministry surprised me not, I was astonished at the toast said to have been given by the Lord Mayor of London at his inaugural dinner. Can it be possible?—"CHURCH AND KING"! I had thought that that sentiment had been consigned to the moles and the bats, with other remnants of the wisdom of our ancestors. But that at a meeting in the City of London, no one stood up to point out the flagrant impropriety of such a toast, no one vindicated the purity of religion, and the principles of freedom, was more extraordinary still.

Such a toast was once given at a public dinner, in the presence of the late learned Dr. Samuel Parr. He, though it was in times much less auspicious to freedom than the present—shortly after the riots at Birmingham—yet knew and boldly vindicated the rights of Britons. "Sir," said the Doctor, addressing the chairman, "I rise to utter my protest against that toast. I am, as you know, a Minister of the Establishment, and attached to her communion. Separately, I would with pleasure drink prosperity to the Church, and health to the King, according to the constitution. But *conjointly*, I never will drink that toast; for THEN *it means a* CHURCH *above the* STATE, *and a* KING *above the* LAW."

GLASGOW UNITARIAN CHAPEL.

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